

**THE IMPLEMENTATION OF RELIGIOUS CULTURE
FOR *PRATHOM* LEVEL IN BAKONG PITTAYA SCHOOL
PATTANI, THAILAND**



UNDERGRADUATE THESIS

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ABSTRACT

Thailand is a country that the prevalent religion is Theravada Buddhism which is an integral part of Thai identity and culture. Muslims constitute the second largest religious group in Thailand, comprising 4.6% of the population. Islam is concentrated mostly in the country's southernmost provinces: Pattani, Yala, Satun, Narathiwat, and part of Songkhla Chumphon, which are predominantly Malay, most of whom are Sunni Muslims. Thus, the Muslim society in the southern Thailand have to maintain their Islamic identity and religion in the middle of Buddhist authority and society.

Thai Muslims maintain, express and symbolize their identity through some ways, one of them is through the Islamic school. The school can be the medium to reach it and internalize religious values as well. Through the religious culture in the school, it is able to influence the growth of religion sense, morals, and other aspects in order to maintain their religion and faith in the middle of Buddhist authority and society.

The aim of this research is to describe the implementation of religious culture in the *prathom* (elementary) level. The type of research is field research, which has the descriptive qualitative method with the location is in the *prathom* level of Bakong Pittaya School Pattani, Thailand. The data collecting method used in this study are observation, interview, and documentation. Then, the data analysis used in this study followed these steps: the data reduction, data display, and conclusion drawing.

From the result of research, the writer finds the implementation of religious culture use the instructive sequential strategy in reaching it through creating the religious atmosphere, values internalization, good example, habituation, and civilizing religious culture. Meanwhile, in civilizing religious culture, this school use the power strategy with the reward-punishment approach and persuasive strategy with the habituation and exemplary approach. Moreover, there are 14 religious culture form in *prathom* level of Bakong Pittaya School, Pattani, Thailand.

Key words: implementation, religious culture, Pattani, Thailand

CHAPTER I

INTRODUCTION

A. Background of The Study

Thailand, officially the Kingdom of Thailand, formerly known as Siam, is a country at the centre of the Indochinese peninsula in Southeast Asia. With a total area of approximately 513,000 km² (198,000 sq mi), Thailand is the world's 51st-largest country. It is the 20th-most-populous country in the world, with around 66 million people.¹

Thailand's prevalent religion is Theravada Buddhism, which is an integral part of Thai identity and culture. Active participation in Buddhism is among the highest in the world. According to the 2000 census, 94.6% of the country's population self-identified as Buddhists of the Theravada tradition. Muslims constitute the second largest religious group in Thailand, comprising 4.6% of the population. Christians represent 0.9% of the population, with the remaining population consisting of Sikhs and Hindus, who live mostly in the country's cities. There is also a small but historically significant Jewish community in Thailand dating back to the 17th century.

Islam is concentrated mostly in the country's southernmost provinces: Pattani, Yala, Satun, Narathiwat, and part of Songkhla Chumphon, which are predominantly Malay, most of whom are Sunni Muslims.²

¹ <https://en.wikipedia.org/wiki/Thailand> accessed on Friday, December 2, 2016 at 10.30 AM.

² <https://en.wikipedia.org/wiki/Thailand#Religion> accessed on Friday, December 2, 2016 at 10.30 AM.

Most of the places around the world minorities are generally under control of oppressive majoritarian rule, such as Malay Muslims in Southern Thailand. Most of the cases representatives of majoritarians are also getting a chance to achieve the controlling power of a nation through politics, education, or other way.³

In Southeast Asia especially in Thailand, religious identity is often linked to ethnicity: Malays are Muslim; Thais are Buddhist; and Chinese are either Christian or syncretic Taoist/Buddhist. Although ethno-religious constructs shape identities, it can be said that in Thailand, Muslims and Buddhists share nearly identical social manners, perspectives, formalities and practices. They share the Southeast Asian social demeanour and conventions of moderation, compromise and mutual consultation.⁴

Further, the Muslim society in the southern Thailand have to maintain their Islamic identity and religion in the middle of Buddhist authority and society. Religion is a universal necessary and natural for humans. Humans need religion. Henri Bergson said that religion can not be separated from humans' life because religion is essential that accompanies humans in their life. Religious sense will emerge as the instinct of life.⁵ The citizen in the southern Thailand provinces hold the Islamic teachings tightly. Thai Muslims maintain, express and symbolize their identity through some ways, like the

³ Diptendu Sarkar, *Religious Minority, Education and Separatism in South Thailand*, paper presented at the 12th International Conference on Thai Studies at April 22-24, 2014 in University of Sydney, p. 5.

⁴ Dr. Intiyaz Yusuf, *Aspects Of Islam in Thailand Today*, ISIM Newsletter, Vol. 3, No. 99 Regional issues, p. 19.

⁵ Muhammad Alim, *Pendidikan Agama Islam: Upaya Pembentukan Pemikiran dan Kepribadian Muslim*, (Bandung: PT. Remaja Rosdakarya, 2008), p. 49.

religious institutions such as the mosque, *pondok* or *Madrasah* and the office of the Chularatchamontri/Shaiikh al-Islam, as well as through Islamic festivals celebrated at the national level, including Maulid al-Nabi.⁶ Moreover, *nasyid* music, a kind of music contains the religious values is really popular there.

Thus, *Madrasah* become the important thing in establishing and maintaining religious sense and identity upon the students. It can be the place for engrafting religious teachings. Schools are able to influence the growth of religion sense, morals, and other aspects through the learning process in the classroom and/or guidance outside the classroom. Schools have the functions to give abilities for children to be able to cultivate the values of religion in their life.⁷

Children from early days of schooling should be made aware of, and accustomed to, seeing differences of religious faiths and practices. The earlier the awareness is established, the better. The most important of religious education in schools is the practice of religions.⁸ The practice of religions and culture are engaged each other. Religious practice will interact with culture. So, culture is very important in the formation of a religious practice for a person or society.⁹

This research took place in Bakong Pittaya School, a private Islamic school in Pattani province which is popular enough because it has three level

⁶ Dr. Imtiyaz Yusuf, *Aspects Of Islam*, p. 19.

⁷ Ahmad Tafsir, *Pendidikan Agama dalam Keluarga*, (Bandung: PT. Remaja Rosdakarya, 1996), p. 8.

⁸ Chaedar Alwasilah, *Islam, Culture and Education*, (Bandung: PT Remaja Rosdakarya, 2014), p. 56.

⁹ Khadziq, *Islam dan Budaya Lokal, Belajar Memahami Realitas Agama dalam Masyarakat*. (Yogyakarta: Teras, 2009), p. 42.

education, i.e: pre-primary, elementary, and high school level, than other schools which ever visited by the writer such as Vityasil School Pattani and Sangtham Suksa Pattani School that just have the high school level on it.¹⁰ This research focused on the *prathom* or elementary level in Bakong Pittaya School because there is more kind of religious activities implemented in this level than others. Further, the writer interacted more with the *prathom* teachers and students, and joined in some activities during the internship and community service program at that time.

Bakong Pittaya School tried to internalize religious values and maintain Islamic identity through the religious culture. Religious culture is the religious atmosphere, such as prayer congregation, reading Al Qur'an, fasting, and others which has been the habit and embedded in the daily life of the school's citizen. There are some activities in Bakong Pittaya School in order to implement religious culture, such as midday prayer congregation, *qiroati*, morning and afternoon ceremony, the commemoration of momentous days of Islam, and many more.¹¹

Moreover, the religious culture in *prathom* level of Bakong Pittaya School emphasize in internalizing faith values. In some religious activities, the school tried to internalize and maintain it because they live in the middle of Buddhist people and authority, so, their faith have to be strong and uneasy to be shaken. The Islamic identity was also established in this school, because

¹⁰ Researcher's observation during the internship and community service program for about 5 months in Pattani province.

¹¹ Interview with Usman Toktayong, S.Pd, the manager and the vice leader of Bakong Pittaya School on February 2, 2016.

they are the society of religion minority and they have to defend their identity as Muslims. So, the implementation of religious culture become the important thing to be done.¹²

To know more about the effort of this school in implementing the religious culture, so researcher interested in researching about “The Implementation of Religious Culture for *Prathom* Level in Bakong Pittaya School Pattani, Thailand”.

B. Operational Definition

To avoid misunderstanding of the title and the problem in this study, the researcher will provide affirmation of the term as following:

1. Implementation

According to Syaokani, implementation is an application of some activities. Nurdin Usman said that implementation is directed to activity, action, or system mechanism. Implementation is not only about activity but also event or action to reach the goals that have been planned.¹³

According to E. Mulyasa, implementation is an application of the idea, concept, policy or innovation in a practice action and it will give some effect, such as knowledge changes, ability, values, or behavior.¹⁴

The writer argued that implementation is the activities, action or step, or the mechanism. Implementation is not only about the activity but also the application of idea, concept, policy, or innovation and it will give

¹² Interview with Suhainee Abu, the *prathom* teacher, on February 24, 2016.

¹³ <http://www.dosenpendidikan.com/7-pengertian-implementasi-menurut-para-ahli-lengkap/> accessed on April 26, 2016 at 4.20 PM.

¹⁴ E. Mulyasa, *Kurikulum Berbasis Kompetensi*, (Bandung: PT Remaja Rosdakarya, 2003), p. 93.

the impact, such as knowledge, values, or behavior. In this case, the implementation of religious culture is not only about the application of religious activities, but also in reaching the religious culture and civilizing it.

2. Religious Culture

Asmaun Sahlan stated that religious or religiosity is an attitude or consciousness which emerged based on beliefs to the religion.¹⁵ Meanwhile, Tylor defined culture as a complex whole which includes knowledge, beliefs, art, morals, laws, customs and other capabilities and habits acquired by people as a member of society.¹⁶

So, religious culture means the way of thinking and acting of school's society based on religious values. School's religious culture is the realization of religion values as a tradition in behavior aspect and organizational culture, followed by all school members. With making the religion as a tradition in schools, conscious or not, when the school member follow the tradition that has been embedded, actually the school member is already doing religious precept. Begin from it, then the religious culture that was established can be applicated in the daily life.¹⁷

3. *Prathom* Level

Prathom means elementary level. In Thailand, there are three level of education, namely: *anuban* (equals with early childhood education,

¹⁵ Asmaun Sahlan, *Mewujudkan Budaya Religius di Sekolah: Upaya Mengembangkan PAI dari Teori ke Aksi*, (Malang: UIN Maliki Press, 2010), p. 32.

¹⁶ Asmaun Sahlan, *Mewujudkan*, p. 32.

¹⁷ Asmaun Sahlan, *Mewujudkan*, p. 33.

spends 3 years), *prathom* (equals with elementary school, spends 6 years), and *matthayom* (equals with junior and senior high school, spends 6 years).

The scope of research is about the implementation of religious culture in *prathom* level of Bakong Pittaya School. *Prathom* level has more religious culture forms than *mathayyom* and *anuban* level. The researcher interacted more with the teachers and the students of *prathom* level and also often joined the activities during the researcher was doing the internship and community service there.

C. Problem Statement

Based on the background, the formulation of the problem in this research is how does the implementation of religious culture for *prathom* level in Bakong Pittaya School Pattani, Thailand?

D. Objective and Significance of the Research

The objectives of this research are:

1. To describe the implementation of religious culture for *prathom* level in Bakong Pittaya School
2. To analyze the religious culture that implemented for *prathom* level in Bakong Pittaya School.

The significances of this research are:

1. Theoretically, to enrich the information and knowledge, especially about the religious culture that is implemented in school abroad.
2. Practically, there are:

- a. For school, as the evaluation of developing the implementation of religious culture in the school environment.
- b. For the teacher, as the information to know the religious culture and it can be established and developed to the students in order to create the better moral generation.
- c. For the researcher, to increase knowledge and science about the implementation of religious culture in Bakong Pittaya School Pattani, Thailand.
- d. For society, to give support either material or non-material to the school.

E. Literature Review

Research of Mohamad Ulyan, a student of Islamic Education Major, Faculty of Tarbiyah and Teacher Training IAIN Purwokerto in 2015 entitled “*Implementasi Budaya Religius (Religious Culture) in MTs Ma’arif NU 4 Kemranjen Kecamatan Kemranjen Kabupaten Banyumas*”. The research showed there were 15 kinds of religious culture in that school. The implementation of religious culture used persuasive strategy or emphasize to the habituation and good example.

Research of Tri Winasih, a student of Islamic Education Major, Faculty of Tarbiyah and Teacher Training Universitas Muhammadiyah Yogyakarta in 2012 entitled “*Peranan Budaya Religius dalam Menumbuhkan Prestasi Belajar Pendidikan Agama Islam di SD Dayakan II Dadapan Semanu Kabupaten Gunungkidul Tahun Pelajaran 2010/2011*”. The result

showed that there were positive school culture and negative school culture. Most of the student was doing the positive school culture according to questionnaires data. The role of positive school culture could increase students achievement, this achievement was not only about good mark but also the student's behavior.

Research of Uswatun Hasanah, a student of Islamic Education Major, Faculty of Tarbiyah and Teacher Training IAIN Tulungagung in 2014 entitled "*Peran Guru Pendidikan Agama Islam dalam Mewujudkan Budaya Religius di Unit Pelaksana Teknis Dinas Sekolah Menengah Kejuruan Negeri 02 Boyolangu Tulungagung*". The research showed there were some ways to optimize the learning strategy by internalization method, educate by giving good examples, bits of advice, supervision, punish and reward. The integration of Islamic values in the learning process will grow the good habit and religious sense of students, such as greetings and respect to the teachers, worship diligently, the commemoration of momentous days of Islam and give alms every Friday.

Moreover, research of Mulatsih, a student of Islamic Education Major, Faculty of Tarbiyah and Teacher Training UIN Sunan Kalijaga Yogyakarta in 2013 entitled "*Implementasi Religious Culture dalam PAI (Studi Kasus di SMK N 1 Wonosari, Gunungkidul)*". The results showed the religious culture were implemented in that school such as read Qur'an together, Friday religious event, TPA (Al Qur'an Lesson) on Friday evening, habituation of Dhuha and Dzuhur prayer, social service, habituation of 3S (smile, greetings,

and respect), pilgrimage guide, honesty canteen, commemoration of momentous days of Islam, Ramadhan boarding school, and shake hands every morning. Those religious cultures were supporting in understanding the Islamic education lesson.

Research of Isma Rahmawati, a student of Islamic Education Major, Faculty of Tarbiya and Teacher Training UIN Syarif Hidayatullah Jakarta in 2014 entitled “*Kontribusi Budaya Beragama dalam Pembelajaran PAI di SMK Triguna Utama*”. The result of this research is about Islamic Education Lesson needed religious culture to apply the learning process, such as pray before and after the learning process, Dzuhur congregation, read Surah Yasin on Friday morning, woman’s affair, the commemoration of momentous days of Islam, and give alms.

F. Systematics of Writing

Systematics of writing is a descriptive explanation of cases which will be written. Generally, it encompasses introduction, substance, and closing. At the beginning, this thesis consists of a page of title, the statement of originality, page of legalization, official memorandum of supervisor, abstract, page of motto, page of dedication, preface, table of contents and a list of attachments. This research consists of five chapters. Each chapter consists of several sub-chapters. For more details, the researcher will present below:

Chapter I is an introduction. This chapter contains the background of the problem, operational definition, problem statement, objective and significance of the research, literature review, and systematics of writing.

Chapter II is objective base, this chapter contains the theoretical framework related to the implementation of religious culture for elementary school. This chapter includes definition of religious culture and the implementation of religious culture includes the sub chapter about reaching religious culture, civilizing religious culture, and the religious condition of elementary ages students.

Chapter III, this chapter contains research methodology. It encompasses the type of research, research subject, collecting data techniques and data analysis method.

Chapter IV, this chapter contains data display and data analysis. It generally contains implementation of religious culture for *prathom* level. Its contents are an overview of Bakong Pittaya School Pattani Thailand, data display, and the data analysis of the implementation of religious culture for *prathom* level in Bakong Pittaya School Pattani, Thailand.

Chapter V, this chapter is closing and contains the conclusion, suggestions, and closing remarks. In this chapter the writer makes conclusion upon overall research and give some suggestion in order to be better in next similar research. At the end this thesis, attached some appendices.

CHAPTER V

CLOSING

A. Conclusion

Based on analysis of the findings that is related to the implementation of religious culture for *prathom* level in Bakong Pittaya School Pattani, Thailand by collecting data from many sources, then presenting and discussing to the reliable data, the writer concludes:

The implementation of religious culture is about the reaching and civilizing religious culture itself. In reaching religious culture, the *prathom* level in Bakong Pittaya School Pattani, Thailand use the Instructive Sequential Strategy through creating religious atmosphere, values internalization, good example, habituation, and the religious culture is reached. The religious culture itself still need the efforts to always maintained and civilized. Meanwhile, in civilizing religious culture, this school use the power strategy with reward-punishment approach, and persuasive strategy with habituation and exemplary approach.

Moreover, there are 14 kind of religious culture form in the *prathom* level of Bakong Pittaya School Pattani, Thailand, i.e: (1) daily morning and afternoon ceremony, (2) commemoration of momentous days of Islam, (3) *qiroati*, (4) midday prayer congregation, (5) wearing the covered uniform and Melayu uniform, (6) read Al Qur'an 1 month before examination, (7) นำพ็ญบระโยหนึ่ = *bam pen bpra yoht* (useful activity), (8) religion quotes, (9)

extracurricular activity (nasyid), (10) Friday prayer congregation, (11) *khatm* Al Qur'an for the 6th grade, (12) give Ramadhan foods, and (13) festivity before the examination, and (14) forgive each other after the examination. Overall, the implementation of religious culture at *prathom* level in Bakong Pittaya School is well-conducted and in a line with the theories.

B. Suggestion

Due to improve and increase the implementation of religious culture for *prathom* level in Bakong Pittaya School Pattani, Thailand, the writer has a few of suggestions that are addressed to several side of *prathom* level in Bakong Pittaya School Pattani, Thailand as follows.

1. Leader always give control, supervise, and provide motivation to the school citizen so that they will increase their work.
2. The extracurricular activities in Bakong Pittaya School have to be projected soon in order to facilitate students' skill.
3. The punishment which was applied to the students who were not obey, could be various educated punishment, for example memorizing short *surah* or short prayers.
4. The teachers should try to apply some learning method and strategy especially in religion subject to make easier in internalizing religious values.

C. Closing Remark

Alhamdulillah, there is no the most beautiful word to say except thanks to Allah SWT because His mercies and blessing everything can be

perform without any troubles and obstacles. So, the writer can finish this thesis entitled “The Implementation of Religious Culture for *Prathom* Level in Bakong Pittaya School Pattani, Thailand”.

As an ordinary person who always meets the mistakes, the writer realizes that still many defects and weaknesses in arranging this thesis. So the writer does hope for suggestion and building criticizes by readers in order to be good improvisation for the writer.

Purwokerto, November 7th 2016

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THE RESEARCH GUIDELINES

A. Observasi

1. Letak Geografis Bakong Pittaya School
2. Kondisi umum Bakong Pittaya School, seperti guru, karyawan, peserta didik, dan sarana prasarana
3. Proses kegiatan belajar mengajar di Bakong Pittaya School
4. Aktivitas keagamaan di Bakong Pittaya School

B. Dokumentasi

1. Data profil dan sejarah berdirinya sekolah
2. Denah lokasi atau letak geografis
3. Struktur organisasi
4. Data guru dan karyawan
5. Data keadaan siswa *prathom* Bakong Pittaya School
6. Dokumentasi (foto) tentang kegiatan keagamaan di Bakong Pittaya School

C. Wawancara

1. Manajer Bakong Pittaya School Pattani, Thailand
 - a. Visi dan misi Bakong Pittaya School
 - b. Perwujudan dan pembudayaan budaya beragama di Bakong Pittaya School
 - c. Strategi implementasi budaya beragama di Bakong Pittaya School
 - d. Program budaya beragama di Bakong Pittaya School

2. Guru *prathom* Bakong Pittaya School Pattani, Thailand
 - a. Mewujudkan budaya beragama di Bakong Pittaya School
 - b. Implementasi budaya beragama di Bakong Pittaya School
 - c. Partisipasi guru dalam budaya beragama di Bakong Pittaya School
 - d. Program budaya beragama di Bakong Pittaya School
3. Siswa *prathom* Bakong Pittaya School Pattani, Thailand
 - a. Implementasi budaya beragama di Bakong Pittaya School
 - b. Dampak budaya beragama bagi siswa di Bakong Pittaya School
 - c. Antusiasme siswa dalam kegiatan keagamaan di Bakong Pittaya School



IAIN PURWOKERTO

FIELD NOTE 1

Metode Pengumpulan Data : Observasi
 Hari, tanggal : Selasa, 2 Februari 2016
 Waktu : 08.30 - selesai
 Lokasi : Bakong Pittaya School
 Sumber Data : Guru dan Siswa dalam kegiatan upacara, shalat berjamaah, dan qiroati
 Deskripsi :

Setelah cukup lama mengamati suasana Bakong Pittaya School Pattani, Thailand dengan bertanya kepada beberapa guru dalam suasana yang informal, peneliti akhirnya memutuskan untuk meneliti tentang budaya beragama di sana. Pertama, peneliti mengamati kegiatan siswa di pagi hari yaitu upacara pagi dan Qiroati. Kemudian, dilanjutkan dengan mengamati kegiatan shalat dzuhur berjamaah, lalu dilanjutkan upacara siswa di sore hari.

Dalam kegiatan upacara baik pagi maupun sore, semua siswa *prathom* yang berkumpul di lapangan serentak membaca doa sebelum dan sesudah belajar, asmaul husna, rukun iman, dan rukun islam dengan dipandu guru yang tengah bertugas hari itu, dilanjutkan dengan mendengarkan petuah dari guru yang bersangkutan.

Kemudian, dalam kegiatan qiroati, siswa secara bergantian mengaji Iqro atau Qur'an. Setiap kelas terdapat dua guru yang bertugas memfasilitasi siswa mengaji. Peneliti pun mendapat tugas dari sekolah untuk memfasilitasi qiroati di kelas 1/3 bersama Akak Sobariyah Kercik.

Sementara dalam kegiatan shalat dzuhur berjamaah, siswa biasanya melaksanakan pada pukul 12.30 usai makan siang selesai. Guru kelas akan mengawasi siswanya dalam kegiatan tersebut. Saat peneliti melakukan observasi, tampak Akak Waekoliyoh Doloh tengah mengawasi siswa yang sedang shalat dzuhur di sekitar area masjid.

FIELD NOTE 2

Metode Pengumpulan Data : Observasi
Hari, tanggal : Jum'at, 5 February 2016
Waktu : 8.30 - selesai
Lokasi : Ruang Kelas
Sumber Data : Guru dalam pembelajaran di kelas
Deskripsi :

Pada kesempatan kali ini, peneliti mengamati pembelajaran agama di beberapa kelas di Bakong Pittaya School Pattani, Thailand, yaitu pembelajaran *maddah* (mata pelajaran) tauhid di kelas 6, fiqih dan akhlak di kelas 1/3, serta akhlak di kelas 4/1. Pembelajaran ini diawali dengan membaca do'a, lalu dilanjutkan dengan kegiatan inti. Di sini peneliti melihat bagaimana peran seorang guru agama dalam pengembangan nilai-nilai religius di sekolah tersebut meskipun banyak juga guru yang masih menerapkan metode ceramah dan hafalan dalam menyampaikan materinya.



IAIN PURWOKERTO

FIELD NOTE 3

Metode Pengumpulan Data : Wawancara dan Dokumentasi
Hari, tanggal : Jum'at, 19 Februari 2016
Waktu : 20.00 - selesai
Lokasi : Rumah Bapak Usman Toktayong
Sumber Data : Usman Toktayong, S.Pd
Deskripsi :

Dari hasil wawancara dengan Bpk Usman Toktayong, S.Pd, diperoleh data mengenai macam-macam budaya beragama yang diterapkan di tingkat *prathom* Bakong Pittaya School Pattani, Thailand. Peneliti juga memperoleh data mengenai strategi dalam mewujudkan budaya beragama dan membudayakannya.

Peneliti pun meminta data terkait sejarah, kondisi guru dan siswa, serta Visi Misi Bakong Pittaya School Pattani, Thailand.



IAIN PURWOKERTO

FIELD NOTE 4

Metode Pengumpulan Data : Wawancara
Hari, tanggal : Rabu, 24 Februari 2016
Waktu : 10.00 - selesai
Lokasi : Ruang Guru
Sumber Data : Guru Agama dan Umum
Deskripsi :

Pada kesempatan ini, peneliti melakukan wawancara dengan beberapa guru yang saat itu tidak ada jam mengajar dan tengah bercengkerama di ruang guru. Peneliti menggali informasi mengenai implementasi budaya beragama dan salah satunya menemukan bahwa ada beberapa nilai yang berusaha diinternalisasikan dalam kegiatan-kegiatan budaya beragama itu, seperti nilai ketuhanan yang terkandung di hampir semua aktivitas keagamaan siswa. Selain itu, ada pula nilai kepedulian, patriotisme, disiplin, dan bersyukur.

Peneliti juga menemukan mengenai peran guru baik agama maupun umum dalam implementasi budaya religius tersebut.

IAIN PURWOKERTO

FIELD NOTE 5

Metode Pengumpulan Data : Observasi dan Wawancara
Hari, tanggal : Senin, 7 Maret 2016
Waktu : 8.30 - selesai
Lokasi : Bakong Pittaya School
Sumber Data : Siswa dan kegiatan membaca Al Qur'an
Deskripsi :

Pada kesempatan ini, peneliti mengamati aktivitas siswa yaitu membaca Al Qur'an satu bulan sebelum ujian bagi kelas 6, dan mengambil dokumentasi kutipan agama yang tertempel di dinding sekolah. Peneliti melakukan wawancara dengan Anya Chekha, siswa kelas 6 yang saat itu tengah membaca Al Qur'an. Peneliti menemukan bahwa pembiasaan tersebut, selain bertujuan mendekatkan diri kepada Allah SWT juga melatih tingkat konsentrasi siswa, hal tersebut tentu akan sangat berguna saat ujian berlangsung.

Peneliti juga melakukan wawancara dengan siswa kelas 5 dan 6 terkait budaya religius dan dampaknya terhadap siswa. Peneliti menemukan, pembiasaan yang dilakukan terus menerus akan sedikit demi sedikit menambah kesadaran dalam beragama.

IAIN PURWOKERTO

FIELD NOTE 6

Metode Pengumpulan Data : Observasi
Hari, tanggal : Jum'at, 11 Maret 2016
Waktu : 10.00 - selesai
Lokasi : Bakong Pittaya School
Sumber Data : Guru dan siswa dalam kegiatan makan-makan
Deskripsi :

Pada kesempatan kali ini, peneliti mengamati dan berpartisipasi dalam kegiatan makan-makan sebelum ujian. Sejak pagi hari, kantor guru sudah dipenuhi berbagai macam makanan. Peneliti turut membantu guru mempersiapkan makanan itu. Setelah siap, makanan tersebut dibawa ke kelas masing-masing dan peneliti diajak ikut serta di kelas 4/2. Di akhir kegiatan, salah seorang guru memimpin do'a demi suksesnya ujian yang akan dihadapi siswa.



IAIN PURWOKERTO

FIELD NOTE 7

Metode Pengumpulan Data : Observasi
Hari, tanggal : Kamis, 17 Maret 2016
Waktu : 14.30 - selesai
Lokasi : Lapangan *prathom*
Sumber Data : Guru dan siswa dalam kegiatan bermaafan
Deskripsi :

Setelah ujian akhir sekolah berakhir, di hari terakhir ujian, semua guru dan siswa berkumpul di lapangan *prathom* dan membuat O-line. Mereka saling meminta maaf satu sama lain dalam kebersamaan yang telah terjalin. Tampak beberapa siswa menangis. Kegiatan tersebut diakhiri dengan doa yang dipimpin oleh salah seorang guru demi kesuksesan anak didik mereka.



IAIN PURWOKERTO

THE RESULT OF INTERVIEW

with the manager and vice leader of Muasasah Al-Islahiyah Ad-Diniyah

Bakong Pittaya School Pattani, Thailand

Narasumber : Usman Toktayong, S.Pd

Hari, tanggal : Jum'at, 19 February 2016

Lokasi : Kediaman Bapak Usman Toktayong

Peneliti (P) : Assalamualaikum warahmatullahi wabarakatuh... mohon maaf, Pak, bolehkah saya mengganggu waktu Bapak sebentar?

Informan (I) : Waalaikum salam warahmatullahi ta'ala wabarakatuh... ada yang bisa saya bantu?

P : Saya mau wawancara untuk skripsi pak, tugas akhir saya...

I : Ooh.. ya silahkan...

P : Bagaimana usaha penanaman nilai-nilai agama yang ada di Bakong Pittaya School tingkat *prathom*, pak?

I : Usaha penanaman nilai-nilai agama di Sekolah Bakong dilakukan selain di dalam pembelajaran juga melalui kegiatan-kegiatan keagamaan, seperti shalat berjamaah, qiroati, dan lain-lain. Selain itu petinggi sekolah dan guru-guru harus dapat menjadi contoh atau teladan bagi siswa-siswi.

P : Kalau nilai-nilai yang berusaha diinternalisasikan apa saja, Pak?

I : Ada beberapa nilai, seperti nilai tauhid, patriotisme, disiplin, peduli baik kepada sesama ataupun kepada lingkungan. Nilai tauhid ada di beberapa kegiatan ya, seperti shalat, membaca Al Qur'an, upacara dengan membaca rukun iman, rukun islam, dan asmaul husna. Kita sebagai orang Islam harus

memiliki iman yang tidak mudah goyah, mampu mengenal Tuhan dengan menjalankan perintah-Nya dan menjauhi larangan-Nya.

P : Kalau menurut Bapak sendiri, pembelajaran Agama di *prathom* sudah baik atau belum, pak?

I : Kalau menurut saya belum, kebanyakan guru di sini masih menggunakan metode ceramah dalam pembelajarannya. Padahal kan kita tahu metode ceramah saja tidak cukup, anak-anak bisa bosan jadi perlu adanya inovasi dalam mengajar. Makannya melalui kegiatan-kegiatan keagamaan di sekolah kita bisa menjadi salah satu usaha untuk menanamkan nilai agama.

P : Ooh, budaya agama ya, Pak... Kalau menurut Bapak sendiri, pengertian budaya beragama apa ya, Pak? Lalu, apa saja kegiatan agama atau wujud budaya beragama di Bakong ini?

I : Ah iya budaya agama, kalau menurut saya budaya agama itu semua tingkah laku, perkataan, dan perbuatan kita khususnya warga sekolah jangan sampai keluar dari Islam. Kalau wujud budaya agama di sini ada upacara, shalat berjamaah, baca Al Qur'an untuk siswa kelas 6, Khataman, Qiraoti, Perayaan hari besar Islam, memakai pakaian yang menutup aurat, memakai pakaian Melayu, apa lagi ya? Pasti anda sudah tahu, kan, beberapa bulan tinggal disini?

P : *Bam pen bpra yoht* juga termasuk ya, Pak? Makan-makan sebelum ujian dan minta maaf setelah ujian juga, kan?

I : Ah iya benar.. kita juga ada bagi makanan buka puasa. Jadi untuk kelas 5 dan 6 yang sudah diwajibkan puasa kita beri mereka makanan untuk dibawa pulang ke rumah untuk berbuka. Dari aktivitas Memberi makan orang yang berpuasa, anak-anak jadi paham akan kebaikan memberi makan untuk orang yang berpuasa. Jadi mereka kelak dapat meniru kebaikan ini semoga. Kalau Upacara di pagi dan sore hari itu dilaksanakan untuk memulai dan mengakhiri belajar kita dengan sesuatu yang baik yah. Siswa dibiasakan membaca asmaul

husna, rukun Iman, rukun Islam, dan menyanyi lagu nasional Thailand, kalau menyanyi lagu Thai tuh memang kewajiban dari kerajaan.

Pembacaan doa-doa di upacara pagi dan sore hari akan membuat anak terbiasa berdo'a. Kalau rukun iman tuh kita ada tujuan supaya iman siswa kuat dan tidak mudah goyah. Rukun Islam supaya dalam diri siswa tuh tetap tertanam keislamannya, sedangkan asmaul husna tuh supaya siswa dapat mengenal Tuhan kita, Allah. Siswa pun dapat mengambil hal baik dari sifat wajib bagi Allah tuh misal ar rahman ar rahim yang artinya pengasih dan penyayang, kita sebagai manusia pun hendaknya dapat menyayangi dan mengasihi makhluk lain. Siswa juga diharapkan dapat diarahkan ke hal-hal yang baik dan dapat mengenal Tuhannya yaitu Allah Ta'ala.

P : Selain itu, Pak?

I : Sekolah mencoba untuk mempertahankan budaya Melayu. Jadi siswa akan tahu dan bangga juga tidak lupa akan bangsa Melayu. Selain itu, memakai pakaian yang menutup aurat dapat menjaga dari berbuat hal negatif jadi mereka akan merasa malu untuk melakukan keburukan. Kalau kelas 6 tuh kita ada Khatam Al Qur'an setiap mereka mau lulus yah. Jadi Bakong nih punya lulusan yang bagus lah paling tidak siswa sudah dapat membaca dengan baik dan menyelesaikan Al Qur'an. Kita pun berharap siswa dapat sukses di masa depan dan dapat membaca al Quran dengan benar tuh sangat penting karena kitab suci dan pegangan umat Islam ya Al Qur'an. Jadi kita membiasakan siswa dekat dengan Al Qur'an.

P : Mengenai strategi dalam pelaksanaan budaya agama di Bakong, bagaimana ya, Pak?

I : Yang pertama kita membiasakan mereka, karena pembiasaan tuh penting juga dalam menjalankan budaya agama karena siswa masih suka mencontoh dan melakukan apapun yang mereka lihat. Jika mereka telah terbiasa melakukan kegiatan-kegiatan baik di sekolah, maka mereka pun akan terbiasa dan membawa kebiasaan baik itu dalam kehidupan mereka. Peninggi sekolah dan

guru pun juga harus memberikan contoh yang baik dalam berperilaku seperti berpakaian, berbicara, dan bertingkah laku. Kita pun ada hukuman untuk yang tidak taat, antara lain dipukul, dimarahi, atau dicatat lalu kita kasih ke orang tua. Orang tua pun harus tau apa yang telah dilakukan anak mereka di sekolah, karena anak kan di sekolah sampai sore yah.

P : Baik pak, terimakasih atas waktu dan informasi yang telah Bapak berikan. Mohon maaf sudah mengganggu waktu bapak. Assalamualaikum...

I : Sama-sama semoga bermanfaat. Waalaikum salam...



THE RESULT OF INTERVIEW

with the *prathom* teachers of Muasasah Al-Islahiyah Ad-Diniyah

Bakong Pittaya School Pattani, Thailand

Narasumber : Mrs. Suhainee Abu (Kak Nee),
Ms. Nurisah Awebesar (Kak Sah),
Mrs. Tohiroh Salaeh (Kak Roh).

Hari, tanggal : Rabu, 24 February 2016

Lokasi : Ruang Guru

(Ketiga guru sedang tidak ada jam mengajar saat itu, peneliti menghampiri untuk melakukan wawancara)

Peneliti : Akak semua, saya mau bertanya-tanya untuk tugas akhir saya..
Akak ada waktu tidak?

Kak Nee : Boleh, kami sedang *free*. Mau bertanya apa, Dik?

Peneliti : Kak, bagaimana peran guru *prathom* baik yang agama atau umum dalam pelaksanaan budaya agama?

Kak Nee : Sebenarnya semua berperan sama dalam mengawasi siswa ataupun memberikan contoh atau teladan kepada mereka. Hanya kalau guru agama menurut saya lebih memiliki tanggungjawab, karena guru agama kan mengajar akhlak, tauhid, qur'an, hadits, dan lain-lain. Maka sebisa mungkin guru agama seperti saya menanamkan nilai agama di kelas saat proses belajar mengajar.

Peneliti : Kalau budaya agama di sekolah ini apa saja, Kak?

Kak Nee : Ada shalat berjamaah, yang pertama. Shalat dzuhur berjamaah dimaksudkan untuk selain membiasakan shalat tepat waktu juga untuk memperkuat Iman para siswa supaya tidak mudah goyah, karena kita ini kan hidup di negara mayoritas Budha. Di Pattani sendiri pun warga yang beragama Budha sudah tidak sedikit lagi. Jadi kita harus berusaha menguatkan iman siswa dengan Shalat tersebut, baik shalat dzuhur ataupun shalat Jum'at.

Kak Roh : Ada upacara juga setiap hari, dek. Kemudian perayaan hari Islam, Qiroati, *bam pen bpra yoht*. Kalau *bam pen* artinya kebaikan jasa atau kelakuan sedangkan *bpra yoht* artinya kebaikan, kemanfaatan. Dalam kegiatan ini, anak-anak belajar untuk dapat mencintai lingkungannya terutama lingkungan sekolah. Jika lingkungan nyaman, belajar pun jadi tenang. Selain itu kita pun membiasakan mereka untuk dapat memberikan sesuatu yang berguna. Kita sebagai umat Islam kan memang diperintahkan untuk itu, karena kebaikan akan berbalik kepada kita Insya Allah.

Kak Sah : Ada juga kegiatan karena inisiatif guru-guru yaitu makan-makan sebelum ujian dan bermaafan setelah ujian atau menjelang libur sekolah. Kegiatan ini sebagai ungkapan syukur karena telah melewati dua semester dan hendak melanjutkan ke kelas yang lebih tinggi lagi. Hal ini pun sebagai perpisahan kecil-kecilan karena siswa tidak dibimbing oleh guru kelas itu lagi. Di akhir kegiatan kita ada do'a bersama untuk kebaikan dan keberhasilan semua.

Peneliti : Kalau ada anak yang tidak patuh bagaimana, Kak?

Kak Nee : Ada beberapa kegiatan yang memang diwajibkan, seperti shalat berjamaah, membaca Al Qur'an, *bam pen bpra yoht*, dan lainnya. Jika mereka melanggar, kita akan memukul mereka dengan kayu atau rotan, kadang juga mencubit, atau sekedar memarahi saja. Hukuman itu digunakan untuk membuat mereka mau melakukan

apa yang memang seharusnya mereka lakukan. Rasulullah pun dulu menggunakan pukulan untuk menghukum anak yang tidak mau shalat. Sementara, untuk penghargaan kepada siswa yang sudah mau menaati peraturan sekolah kita kadang-kadang memberi pujian atau senyuman saja. Haha...

Peneliti : Kalau Akak-akak nih, bagaimana menginternalisasi atau memasukkan nilai ke dalam diri peserta didik dalam rangka mewujudkan budaya agama?

Kak Nee : Kalau Kak Nee sendiri, menginternalisasi nilai dilakukan melalui pembelajaran. Saya kan mengajar *maddah* akhlak jadi saya berusaha melakukan itu, bisa dengan memberi pengertian dan pemahaman tentang nilai, dan memberikan contoh yang relevan dalam kehidupan sehari-hari.

Kak Roh : Kalau saya, karena bukan mengajar *maddah* agama, maka saya melakukan internalisasi nilai sebisa saya, Dik, salah satunya dengan menyisipkan saat pembelajaran berlangsung yang masih berhubungan dengan materi pelajaran. Sebenarnya bukan hanya melalui proses pembelajaran saja, bisa juga melalui kegiatan keagamaan yang sudah disebutkan tadi, seperti misalnya kegiatan shalat untuk memasukkan nilai ketuhanan, kegiatan *ba pen bpra yoht* untuk memasukkan nilai cinta lingkungan, atau baju Melayu untuk mempertahankan budaya Melayu dan nilai patriotisme.

Peneliti : Kalau nilai yang paling banyak diinternalisasikan itu nilai apa, Kak?

Kak Sah : Kebanyakan adalah nilai ketuhanan, Dik, seperti di kegiatan shalat, membaca Al Qur'an atau Qiroati, nasyid dengan lagu-lagunya, peringatan hari Islam, dan lainnya. Karena ya itu, Dik, kita tinggal di negeri dengan pemimpin orang Budha dan di lingkungan kami pun orang Budha ada beberapa. Pernah juga ada orang Islam

yang menikah dengan orang Budha, ya apalagi kalau bukan karena iman yang tidak kuat. Kita nih berusaha menanamkan nilai tauhid kepada peserta didik sebisa mungkin, Dik.

Kak Nee : Betul sekali. Nilai ketuhanan juga dapat membuat akhlak kita menjadi lebih baik. Karena ketuhanan itu mendasari setiap tingkah laku manusia. Jadi, kalau kita mengenal Tuhan dengan baik, akhlak kita pun Insya Allah akan baik.

Peneliti : Kalau keteladanan yang dilakukan oleh sekolah dalam rangka mewujudkan budaya agama itu bagaimana, Kak?

Kak Sah : Ya... petinggi sekolah dan guru pun juga harus dapat memberikan contoh baik untuk siswa karena mereka *kan* masih kecil jadi rata-rata masih meniru apa yang mereka lihat. Guru atau petinggi sekolah harus selalu menampilkan sosok yang pantas ditiru dari bagaimana ia bersikap, berpakaian, sampai berbicara. Siswa harus dibiasakan ke dalam hal-hal baik terus menerus.

Peneliti : Terimakasih banyak, Akak semua

Kak Nee, Kak Ro, dan Kak Sah : Iya sama-sama.

IAIN PURWOKERTO

THE RESULT OF INTERVIEW

with the *prathom* students of Muasasah Al-Islahiyah Ad-Diniyah

Bakong Pittaya School Pattani, Thailand

Nama : Nurhasikin Lateh, Mukminah Baso, Anya Chekha

Hari, tanggal : Senin, 7 Maret 2016

Lokasi : Di dalam kelas

(Usai mengajar di kelas 5 sekitar pukul 14.45 waktu setempat, peneliti melakukan wawancara dengan salah seorang siswa. Kebetulan juga saat itu pembelajaran di kelas sudah selesai, maka peneliti mengajak serta siswa kelas 6 juga.)

Peneliti : Apakah kalian senang dengan kegiatan keagamaan di sekolah atau malah merasa terbebani?

Nurhasikin : Saya senang, Kak. Kita dapat melakukan kegiatan positif seperti shalat, baca Al Qur'an, dan lain-lain.

Mukminah : Saya pun senang, Kak, tapi kalau tidak menurut ya harus siap kena pukulan.

Peneliti : Bagaimana dampak pembiasaan yang dilakukan oleh sekolah terhadap diri kalian?

Mukminah : Kalau saya, pembiasaan seperti shalat dzuhur membuat saya jadi tidak pernah meninggalkan shalat wajib yang lain di rumah, meski tidak selalu dikerjakan tepat waktu dan shalat sunnahnya masih jarang dilakukan, seperti shalat tahajud, tapi saya merasa sedikit lebih baik lah, Kak.

Nurhasikin : Saya juga sama, Kak. Pembiasaan shalat dzuhur membuat saya jadi tidak pernah meninggalkan shalat-shalat wajib yang lain, yaitu shalat ashar, maghrib, isya, dan subuh. Bahkan saya pun mulai membiasakan untuk shalat sunnah, meskipun masih kadang-kadang dilakukan.

Peneliti : Kalau pembiasaan yang lain bagaimana?

Nurhasikin : seperti misalnya *bam pen bpra yoht*, kami sekarang kalau buang sampah di tempat sampah, tapi tetap saja beberapa siswa lain ada yang tidak patuh juga.

Peneliti : Apakah kalian pernah melanggar? Bagaimana rasanya dipukul dengan kayu?

Mukminah : Saya pernah dipukul dengan kayu saat tidak mengerjakan tugas, kalau dipukul karena melanggar kegiatan yang diwajibkan sih belum pernah, Kak.

Nurhasikin : Saya pun sama dengan dia, Kak. Dipukul dengan kayu itu rasanya sakit tentu saja, tapi tidak sampai lebam kok, apalagi waktu itu saya dipukul di bagian tangan karena tidak mengerjakan tugas rumah. Kami semua di sini terbiasa dengan hukuman seperti itu.

(Di hari yang sama, peneliti juga melakukan wawancara dengan Anya Chekha, siswa kelas 6 yang saat itu tengah membaca Al Qur'an bersama teman-temannya).

Peneliti : Kenapa siswa kelas enam membaca Al Qur'an satu bulan sebelum ujian seperti ini?

Anya : Karena sekolah menyuruh kita melakukan seperti ini, kita akan mendapatkan pahala dari membaca Al Qur'an, Kak.

Peneliti : Selain itu, apalagi yang kamu dapatkan dari kegiatan ini?

Anya : Guru mengatakan dengan membaca Al Qur'an dapat meningkatkan konsentrasi kita. Apalagi kegiatan ini dilakukan menjelang ujian dilaksanakan. Kita dapat berkonsentrasi saat mengerjakan ujian, dan semoga hasilnya memuaskan. Saat kita membaca Al Qur'an dengan keras seperti ini, kita tidak terganggu satu sama lain meskipun suasana terdengar bising. Kita tetap fokus pada bacaan kita masing-masing. Inilah cara kita melatih konsentrasi, Kak.

Peneliti : Mengenai bacaannya, apakah ditentukan harus membaca ayat sekian?

Anya : Kita membaca terserah di ayat berapa. Di rumah kan kita juga mengaji, lalu di sini kami melanjutkan ayat tersebut, yang penting di sini kita membaca Al Qur'an, Kak.

Peneliti : Apakah ada siswa yang melanggar?

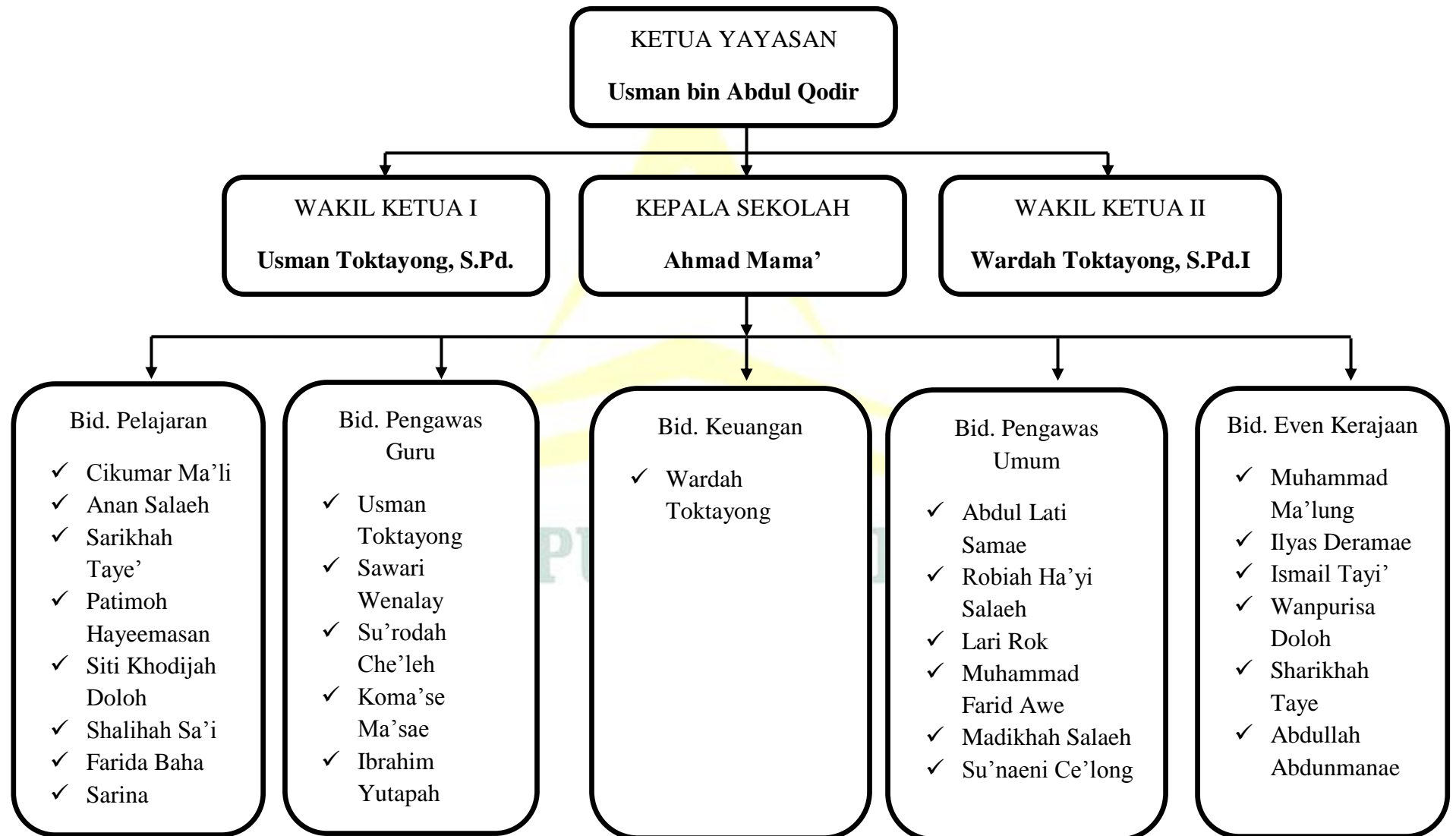
Anya : Ada juga siswa yang malas, Kak, guru akan menghukumnya untuk itu.



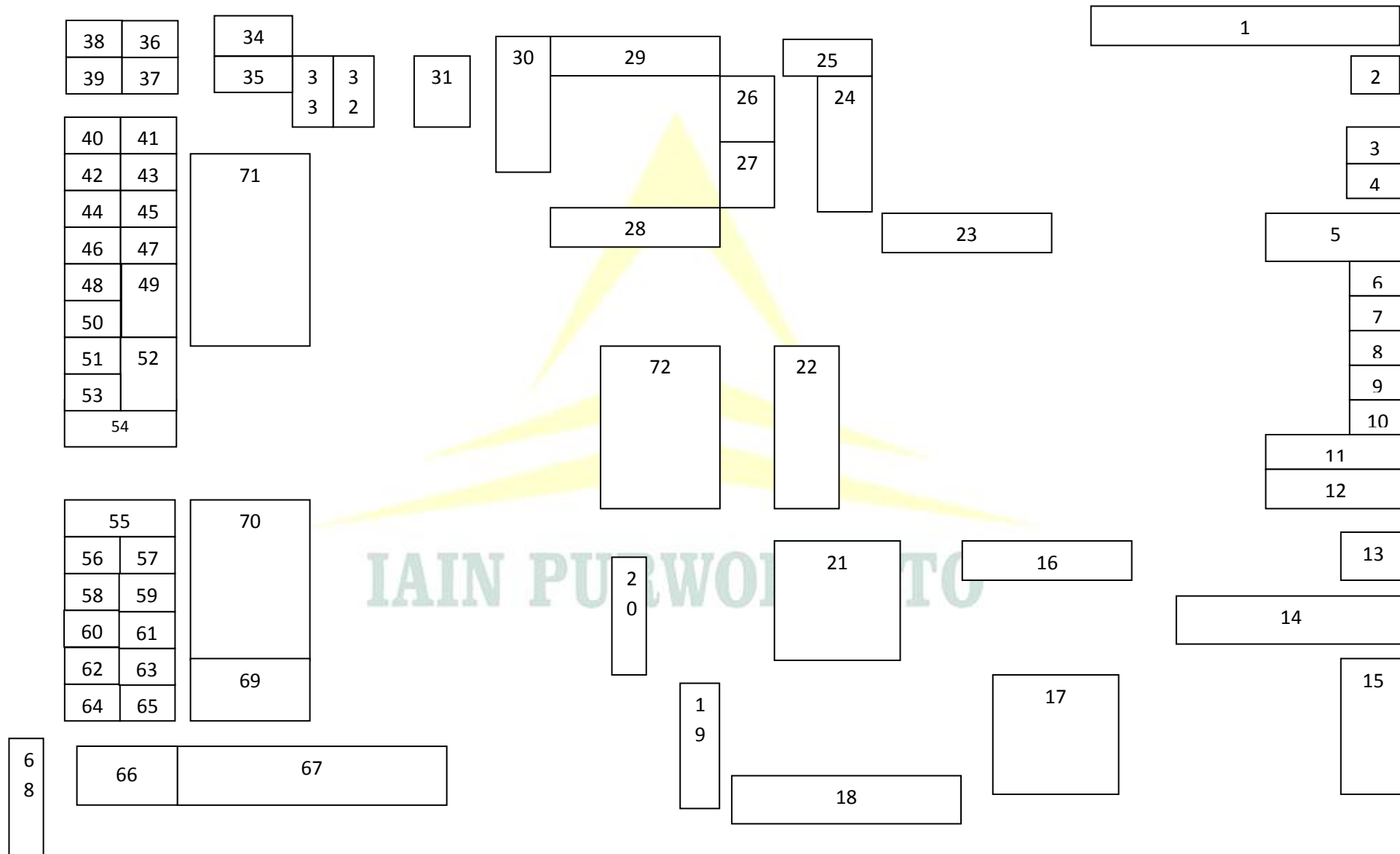
IAIN PURWOKERTO

STRUKTUR KEPENGURUSAN

BAKONG PITTAYA SCHOOL



**DENAH SEKOLAH
BAKONG PITTAYA, NONGJIK, PATTANI**



KETERANGAN :

1. Gerbang Depan
2. Pos satpam
3. Kelas 1.1
4. Kelas 1.2
5. Kantor Ustad Prathom
6. Kelas 1.3
7. Kelas 1.4
8. Kelas 2.1
9. Kelas 2.2
10. Kelas 2.3
11. Kantor Ustadzah
12. Koperasi guru
13. Kantin
14. Asrama Putri
15. Asrama putri
16. Gerbang asrama
17. Penampungan air asrama putri
18. Asrama putri
19. Ladang
20. Gerbang asrama putri
21. Masjid
22. Koperasi Prathom
23. Kantor dan UKS
24. Aula Prathom
25. Tandas/Toilet
26. Dapur sekolah
27. Ruang Anuban
28. Ruang Anuban
29. Ruang Anuban
30. Ruang Anuban
31. Kantin
32. Kelas Matthayom (Tsanawi dan Muthawasit)
33. Kantor Ustadz Matthayom
34. Kelas Matthayom
35. Kelas Matthayom
36. Kantor bendahara Matthayom
37. Kantor ustadzah Matthayom
38. Kelas Matthayom
39. Kelas Matthayom
40. Kelas Matthayom
41. Kantor Achan (Guru akadePrathomk Matthayom)
42. Kelas Matthayom
43. Kantor Achan
44. Lab komputer
45. Tempat Foto Copy
46. Kelas Matthayom
47. Lab IPA
48. Kelas Matthayom
49. Ruang Waka Kurikulum, waka kesiswaan
50. Kelas Matthayom
51. Kelas Matthayom
52. Aula Matthayom
53. Kelas Matthayom
54. Tandas/toilet
55. Tandas/toilet Prathom
56. Kelas Prathom
57. Kelas Prathom
58. Kelas Prathom
59. Ruang Tablet Prathom
60. Kelas Prathom
61. Kelas Prathom
62. Kelas Prathom
63. Kelas Prathom
64. Kelas Prathom
65. Kantor Kru (guru)
66. Tandas/Toilet Prathom
67. Kantor ustadz Prathom
68. Gerbang belakang
69. Lapangan tolak peluru
70. Lapangan Bola Prathom
71. Lapangan Matthayom
72. Asrama Putra

**AKTIFITAS BELAJAR SISWA
BAKONG PITTAYA SCHOOL**

No.	Waktu	Nama Kegiatan	Keterangan	Tempat
1.	05.00	Jama'ah Sholat Subuh	Santri asrama	Masjid Sekolah
2.	05.30-06.00	Mengaji Al-Qur'an	Santri asrama	Masjid Sekolah
3.	08.00	Upacara pagi	Mathium	Sekolah
	08.30	Upacara pagi	Ibtidaiyyah & PAUD	Sekolah
5.	08.30-11.00	Pembelajaran agama	Mathium	Sekolah
6.	08.30-09.10	Qiroati	Ibtidaiyyah	Sekolah
7.	09.10-11.50	Pembelajaran	Ibtidaiyyah	Sekolah
8.	11.50-13.00	Istirahat (makan dan sholat)	Semua tingkat	Kondisional
9.	13.00-15.00	Tidur siang, mandi	Anuban	Sekolah
	13.00-15.00	Pembelajaran	Ibtidaiyyah	Sekolah
	13.00-15.40	Pembelajaran kelas akademik	Mathayum	Sekolah
10.	15.00	Pulang ke rumah masing-masing	Anuban dan Ibtidaiyyah	-
	15.40	Pulang ke rumah masing-masing / asrama	Mathium	-
11.	18.30	Jama'ah Solat Maghrib	Santri Asrama	Masjid Sekolah
12.	19.00	Mengaji Al-Qur'an	Santri asrama	Masjid Sekolah
13.	20.00	Jama'ah Solat Isya'	Santri Asrama	Masjid Sekolah

14.	20.20	Mengaji Kitab Kuning	Santri Asrama	Masjid Sekolah
15.	21.00	Muthola'ah Pelajaran	Santri Asrama	Asrama Bakong
16.	22.30	Istirahat	Santri Asrama	Asrama Bakong



THE PICTURES APPENDICES



The Morning Ceremony



The Afternoon Ceremony



The school's officials was making the Asyura Porridge (left)
The teachers was packing the Asyura Porridgw (right)



The students were taking a ritual ablution before praying



The students got ready for praying



The school mosque



The Students were wearing Melayu uniform



The students was reading Al Qur'an



The students was cleaning the school environment



Religion Quotes



Nasyid of prathom Bakong Pittaya School



The Festivity



The teachers got ready for the festivity



The teachers and the students were asking apologize each other after the examination was over



The learning activity in class 1/3



The learning activity in class 2/2



The learning activity in class 3/1



The learning activity in class 3/2



The learning activity in class 4/1



The learning activity in class 6



The researcher was facilitating Qiroati in class 1/3

TUGAS JAGA BARIS

APEL PAGI DAN SORE PRATHOM

BAKONG PITTAYA SCHOOL

No.	Nama Guru
1	Suwid Ma
2	Rosini Lateh
3	Kanjana Ce'nu
4	Haniyah Tuansulung
5	Suriyana Abdulloh
6	Ma'aming Cesani
7	Suraina Ce'ne
8	Nurisa Awebesar
9	Madiah Sale
10	Waekolih Doloh
11	Tohiroh Salae
12	Samsiyah Abdulmanae
13	Suhaini Abu
14	Surodah Ce'te
15	Rokayah Kace
16	Asmah Abdulmanae
17	Muhammad Ma'long
18	Anisah Yusuf
19	Sulwira Abdulloh
20	Asiah Mama
21	Nur Aini Muso
22	Sarina Derame
23	Sobariyah Kecik
24	Mariyam Mama

25	Rokayah Sa'a
26	Farida Baha

1. Tugas jaga baris pagi dan petang
2. Kalau tidak patuh, guru introspeksi diri
3. Guru memberi nasehat saat mengawal barisan.

CURRICULUM VITAE

Self Identity:

1. Name : Isna Imroatuz Zakiyati
2. Student Number : 1223301200
3. Date of Birth : October 29th, 1994
4. Place of Birth : Banyumas
5. Gender : Female
6. Religion : Islam
7. Address : Karang Sari RT 3/RW 3 Kembaran, Banyumas
8. Name of Parents:
 - a. Father : Sukarso
Occasion : Village official
 - b. Mother : Robingah
Occasion : Teacher

Formal Education History

1. Kindergarten of Muslimat NU Kembaran 1 in 2000
2. State Islamic Elementary School Karang Sari in 2000-2006
3. State Islamic Junior High School Purwokerto in 2006-2009
4. State Islamic Senior High School 1 Purwokerto in 2009-2012
5. State Institute on Islamic Studies Purwokerto in 2012-now

Informal Education:

1. An Najah Islamic Boarding School for Collegian

That was all the curriculum vitae that I made by truth and could be used in the way it is.

Purwokerto, November 8th 2016

The Writer,



Isna Imroatuz Zakiyati
S.N. 1223301200