

**THE INTERNALIZATION OF PROPHETIC EDUCATION  
THROUGH *NASYID* EXTRACURRICULAR  
AT THE ISLAMIC EDUCATION FOUNDATION  
BAKONG PITTAYA PATTANI SOUTHERN THAILAND**



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**STATEMENT OF ORIGINALITY**  
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**ABSTRACT**

Education is the process (action) by which the formation and development of the human personality is achieved. Education as a transmitter of knowledge and the value to the learner are expected to have a broad knowledge and noble character, good morals against God, against fellow human morals, and morals against nature.

Furthermore, in this era of globalization, the blurring of humanitarian values is a concern in every human being, which will decrease the value of ethics and morals, so it will be even further away from the values of humanity. To address the education that has been distorted, then the code of ethics and morals should be empowered so that life is returning to seem original face is the face of humanity to have prophetic mission is to humanize humans, so that education does not lose a central role in the prophetic mission is to instill Islamic values which can not be separated from the Qur'an and *Sunnah* that purpose end is as a man of piety, it is natural for the educational value of Islam should be empowered or improved in order to build educational values of prophetic.

In addition, this research observed *nasyid* extracurricular program who internalized of prophetic education at the Islamic Education Foundation Bakong Pittaya Pattani Southern Thailand. Further, the writer conducted this research because the writer saw that the student who have join this program able to internalized and implemented its in their life.

Furthermore, the aim of this research is to describe and analyze the internalization of prophetic education. The type of research is field research, belonged to descriptive-qualitative method with the location is in Bakong Pittaya School Pattani, Thailand by using case study approach to obtain more data about internalization of prophetic education through *nasyid* at the Islamic Education Foundation Bakong Pittaya Pattani Southern Thailand.

In brief, the internalization of prophetic education through *nasyid* at the Islamic Education Foundation Bakong Pittaya Pattani Southern Thailand comply the theory of the internalization, there are 3 (three) stages i.e. transformation, transaction, and transinternalization.

**Keyword:** Prophetic Education, *Nasyid*

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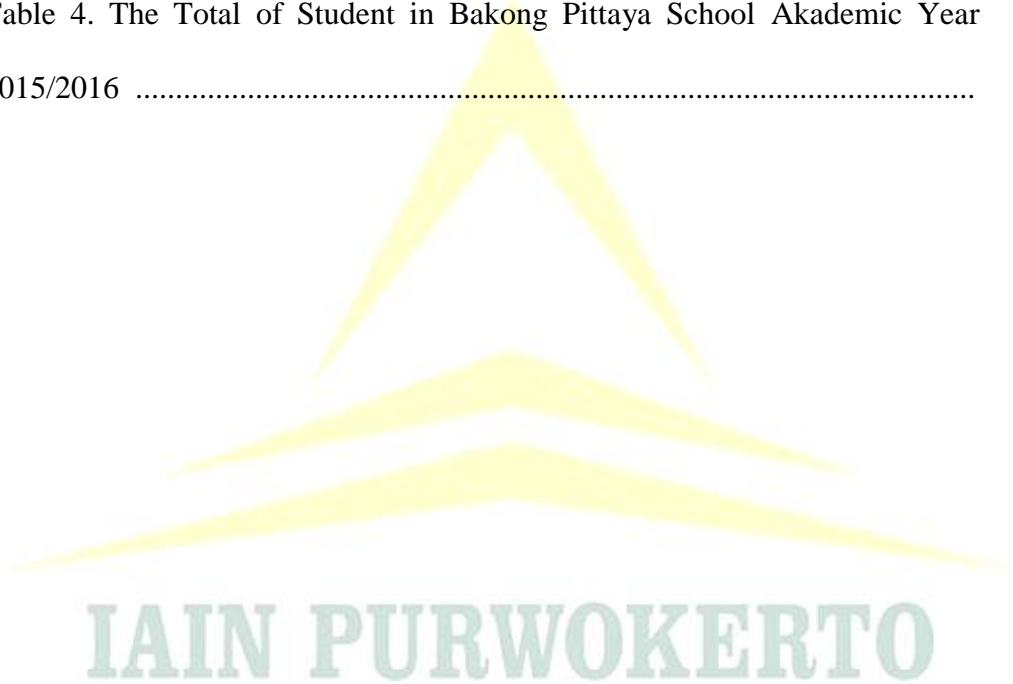
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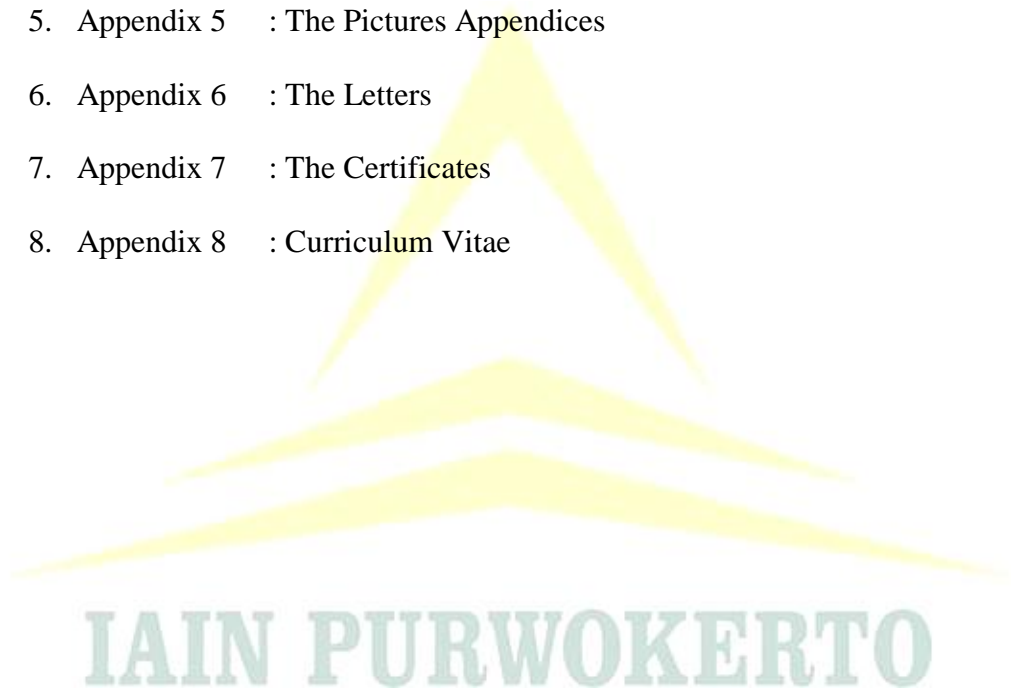
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## CHAPTER I

### INTRODUCTION

#### A. Background of Study

Education is the system and how to improve the quality of human life in all aspects of human life.<sup>1</sup> In general sense, education is the process (action) by which the formation and development of the human personality is achieved. Education is a necessity for individual and for society. Thus, education is a specifically human activity, undertaken in the context of human social existence and at the same time is a specific social phenomenon, an attribute of society, a condition of its perpetuation and progress.<sup>2</sup>

The human need for education, because it is essential in life, and human beings can not be separated from the educational activities. According to Dewey as quoted by Yasin, said that education is a human need to shape and prepare his own in order to live with discipline.<sup>3</sup>

Education is basically defined as a human endeavor in building his personality in accordance with the values and culture that exist in society.<sup>4</sup> Roqib also cites the opinion of H.A Ali Saifullah, saying that education generally intended to instill the values and norms as established particular

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<sup>1</sup> Hujair AH. Sanaky, *Paradigma Pendidikan Islam Membangun: Membangun Masyarakat Madani Indonesia*, (Yogyakarta: Safiria Insani Press, 2003), p. 4.

<sup>2</sup> Marina Caliga, *Integrating Religious Autochthonous Music in Pupils' Moral and Spiritual Education*, (Republic of Moldavia: "George Enescu" University of Art, Center of Intercultural Studies and Researches, 2013), pp. 50-51.

<sup>3</sup> Fatah Yasin, *Dimensi-dimensi Pendidikan Islam*, (Malang : UIN-Malang, 2008), p. 15.

<sup>4</sup> Fatah Yasin, *Dimensi-dimensi*, p. 15.

in education philosophy, the values or norms of which are upheld by an educational institution.<sup>5</sup>

Education is one of the agents of social change that is able to hit the problem that move dynamically and proactively to the advancement and improvement of the nation.<sup>6</sup> Education as we know not merely the transmission of knowledge, but it's a process of transmitting values. Education as a transmitter of knowledge and the value of these learners are expected to have a broad knowledge and noble character, good morals against God, against fellow human morals, and morals against nature.

However, in this era of globalization, the blurring of humanitarian values is a concern in every human being, which will decrease the value of ethics and morals, so it will be even further away from the values of humanity. To address the education that has been distorted, then the code of ethics and morals should be empowered so that life is returning to seem original face is the face of humanity. Because education is now not only changed, but also changed its form and appearance so as to have prophetic mission is to humanize humans, so that education does not lose a central role in the prophetic mission is to instill Islamic values which can not be separated from the Qur'an and *Sunnah* that purpose end is as a man of piety, it is natural for the educational value of Islam should be empowered or improved in order to build educational values of prophetic. According

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<sup>5</sup> Moh. Roqib, *Ilmu Pendidikan Islam*, (Yogyakarta: LkiS, 2009), p. 17.

<sup>6</sup> Tim Penelitian Program DPP Bakat Minat dan Ketrampilan Fakultas Tarbiyah dan Keguruan UIN Sunan Kalijaga, *Pendidikan Karakter (Pengalaman Implementasi Pendidikan Karakter di Sekolah)*, (Yogyakarta: Aura Pustaka), p. ix.

to Roqib, education of prophetic implications for the educational process with the orientation to get closer to God and nature to build an ideal community (*khairu ummah*).<sup>7</sup>

Prophetic is derived from English, *prophetical* that have prophetic significance or qualities within themselves prophets.<sup>8</sup> Prophetic education can be developed in three dimensions that drive changes in the community that is the humanization, liberation and transcendence. Humanization as a derivation from *amar ma'ruf* that of humanity implies a human, which is defined as any attempt to push and propel humanity to accept and carry out the things of all time has been accepted as a virtue based on an assessment of the human conscience in our daily lives.<sup>9</sup> Liberation taken from *nahi* implies liberation, which implies things that are evil. According to al-Mawdudi is the name for all the sins and crimes of all time has been condemned by human nature as evil nature.<sup>10</sup> While transcendence is a dimension of human faith. These three grades have implications are very basic in order to frame the human survival is more humanistic.<sup>11</sup> Education of prophetic will shape the character, as following *first*, conscious as God's creatures are able to understand existence itself, the surrounding nature, and God Almighty. This conception is built on the transcendental values (human faith dimension). *Second*, the love of God that the person is able to

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<sup>7</sup> Moh. Roqib, *Prophetic Education: Kontekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan*, (Purwokerto: STAIN Press, 2011), p. 88.

<sup>8</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2005), p. 897.

<sup>9</sup> Abuddin Nata, *Tafsir Ayat-Ayat Pendidikan*, (Jakarta: Rajawali Pers, 2012), p. 178.

<sup>10</sup> Abuddin Nata, *Tafsir Ayat-Ayat*, p. 179.

<sup>11</sup> Khoiron Rosyadi, *Pendidikan Profetik*, (Yogyakarta: Pustaka Pelajar, 2009), p. 304.

run any commands and avoid His prohibitions. *Third*, moral, honest, respectful, not overbearing, likes to help. *Fourth*, the wise can arise because of the breadth of insight into someone who can shape the values of diversity. *Fifth*, a true learner will be more eager to take the power of the many differences. *Sixth*, independent characters that appear on the values of humanization and liberation that would not justify their oppression of fellow human beings. *Seventh* contributory would be a mirror of a leader.<sup>12</sup>

Furthermore, the writer is interested in studying education-related prophetic on students in Bakong Pittaya School, Pattani, Thailand, for the field of extracurricular nasyid, according to the writer's observation in the field, the activities at the school reflect the properties of prophethood, which is raised at the time of exercise, briefing, and while following the race nasyid, then nature is also reflected in the lives of students in their daily life as a student who lives in boarding school as a place to put finer inner learner and although in fact live in the territory of the Muslim minority<sup>13</sup> of extracurricular nasyid at the school, students able to implement the prophetic culture in the life of society.

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<sup>12</sup> Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, (Jakarta: Bumi Aksara, 2011), pp. 76-77.

<sup>13</sup> Joseph Chinyong Liow, *Muslim Identity, Local Networks, and Transnational Islam in Thailand's Southern Border Provinces*, (Cambridge University: Cambridge University Press, 2011), pp. 1383-1421.

## B. Definition of Terms

To give you an idea more operational and to avoid misunderstandings about the title of this thesis, the author places emphasis on some terms, ie:

### 1. Internalization

Internalization is derived from the internal word which means pertaining to the inside. In etymology, showing a process of internalization. In Indonesian rule have the suffix-ization process definition. Further appreciation of internalization is defined as a doctrine, doctrine or values, so it is a belief and awareness of the truth of the doctrine or the values embodied in the attitude or behavior.<sup>14</sup>

Another understanding internalization simpler is the absorption and appreciation.<sup>15</sup> Internalization is an appreciation of the value of effort into oneself so that it will form the character and behavior.

According to Kelman that internalization can be said to occur when an individual accepts influence because the content of the induced behavior—the ideas and actions of which it is composed—is intrinsically rewarding. He adopts the induced behavior because it is congruent with his value system. He may consider it useful for the

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<sup>14</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2007), p. 439.

<sup>15</sup> Andi Hakim, dkk., *Pendidikan Agama dan Akhlak bagi Anak dan Remaja*, (Jakarta: Logos, 2002), p. 104.

solution of a problem or find it congenial to his needs. Behavior adopted in this fashion tends to be integrated with the individual's existing values. Thus the satisfaction derived from internalization is due to the content of the new behavior.<sup>16</sup>

## 2. Prophetic Education

To know education prophetic sense, we should first know the definition of education and definition of the prophetic.

Education is the most important thing for human life. All the potential and talent can grow and develop, which is expected to be beneficial for themselves personally and for the many. Besides education is an investment in human resources that have a long-term strategic importance for the value of human civilization. Almost all countries place education as a cornerstone and main in building a nation.<sup>17</sup>

Education according to Muhammad Naquib Al-Attas are as follows:

“Tarbiyah, in its present connotation, in my opinion a comparatively recent term, apparently coined by those who aligned themselves with modernist thought. It is meant to convey the meaning of Education without Resources to its precise nature...the developing process refers to physical and material things.”<sup>18</sup>

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<sup>16</sup> Herbert C. Kelman, “*Compliance, Identification, and Internalization Three Processes of Attitude Change*”. The Journal of Conflict Resolution, Vol. II, No. 1, Studies on Attitude and Communication (Mar., 1958), p. 53.

<sup>17</sup> Syaifullah Godi Ismail, *Implementasi Pendidikan Profetik dalam Pembelajaran Pendidikan Agama Islam di SMP Negeri 4 Salatiga*, (Salatiga: Skripsi IAIN Salatiga, 2015), p. 18.

<sup>18</sup> Muhammad Naquid Al-Attas, *The Concept Of Education In Islam*, (Kuala Lumpur: Internasional Islamic University, 1979), p. 28.

Prophetic education comes from the english language meaning that is prophet.<sup>19</sup> Prophetic also means prophecy or qualities within himself a prophet. That is the nature of which has the characteristics as the ideal man individually-spiritual, but also become agents of change, guide the community towards improvement and relentless struggle against oppression.

Prophetic here refers to the two missions, namely a person who receives revelation, given a new religion, and commanded to preach to his people called an apostle (messenger), being a person who receives revelation based religions that exist and are not commanded to proselyte called a prophet.<sup>20</sup> Is being prophetic meaning all particulars relating to a person who has obtained a prophetic potential.

In the history can be exemplified the example of the Prophet Muhammad are universal. Prophet featuring mirrors life horizons as broad as the variety of life at this time related to the various aspects and the profession at the moment. He is not only the prophet, but also as a human being that can be emulated by the people. Because it is appropriate that every Muslim seeks to have a noble character as exemplified him. As a profession which is owned by real human

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<sup>19</sup> John M. Echols dan Hassan Shadily, *Kamus Inggris Indonesia*, (Jakarta: PT. Gramedia Pustaka Utama, 2006), p. 452.

<sup>20</sup> Moh. Roqib, *Prophetic Education Kontekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan*, (Purwokerto: Stain Press, 2011), p. 46.

beings has been reflected in the life of the Prophet Muhammad. This is in accordance in Q.S. Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ

وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

*“There has already been at the (self) that the Messenger of Allah a good role model for you (that) for people who expect (grace) of God and the (arrival) Day of Resurrection and He is Allah much.”<sup>21</sup>*

That is because the Prophet has been through and put on our joints of life, from children who are poor, orphaned, herders, traders, teachers, educators, leaders and even warlords.<sup>22</sup>

Prophetic Education is an educational method that always take inspiration from the teachings of the Prophet Muhammad. Prophetic principle in education that prioritizes integration. In providing a material particular field is also associated with a foundation in the Qur'an and Sunnah, so that both temporal and hereafter goal can be achieved. Because basically the role of Islamic education is to achieve the happiness of the people in this world and in the hereafter.

<sup>21</sup> Syaamil Qur'an, *al-Qur'an dan Terjemahnya Edisi Khat Madinah*, (Bandung: Syaamil Qur'an, 2009), p. 420.

<sup>22</sup> Kaelany, *Islam & Aspek-Aspek Kemasyarakatan*, (Jakarta: Bumi Aksara, 2000), p. 111.

Prophetic education is a process of transfer of knowledge and values that aims to get closer to God and nature as well as understanding to build an ideal community (*khoiru ummah*).

In a prophetic education learners perceived as an individual at the same time so that the community standard of success is measured by exhaustion that entered into an actualized in the individual and the socially.<sup>23</sup>

Education starts from the prophetic ideals of self and ideal family buildings. Educator or teacher includes all the elements and personalities involved in the interaction both within the family and society.<sup>24</sup> Because an educator should be able to provide the service as an expression of Arif Ali Khan in his book *Education in Islamic Culture* as following:

The nature of the service rendered by the teacher to the community is positive, comprehensive, extensive and more lasting in ordinary circumstances than the service of a martyr.<sup>25</sup>

Services provided by the teacher to the community include things that are positive, comprehensive, extensive and longer lasting in ordinary circumstances than in the service of the martyrs.

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<sup>23</sup> Moh. Roqib, *Prophetic Education Kontekstualisasi*, p. 88.

<sup>24</sup> Moh. Roqib, *Prophetic Education Kontekstualisasi*, p. 88.

<sup>25</sup> Arif Ali Khan, *Education in Islamic Culture*, (New Delhi: Discovery Publishing House PVT, LTD, 2011), p. 134.

Competence educators or teachers in the education of prophetic consists of four things, namely honesty, responsibility, communicative and intelligent.<sup>26</sup>

Definitively prophetic value may be understood as the essence of which is attached to something that is very useful for human life as well as the nature of a prophet. Prophetic value is also a set of theories that not only describe and transform social phenomena, nor just change a thing for the sake of change, but more than that, is expected to lead to significant changes on the basis of the ideals of ethics and prophetic.<sup>27</sup>

As an expression of Zafar Alam in his book *Education in Early Islamic Period*:

The prophet remained a teacher all through his life. He taught his people the basic values of the new civilization that he was establishing, he taught them Islam, he taught his followers all that they needed for the betterment of this life and the life hereafter.<sup>28</sup>

The Prophet taught about the basic values of a society built, teaching about Islam taught to all his followers, whether they need in the world and the hereafter.

### 3. *Nasyid*

*Nasyid* or *anasyid* (plural in Arabic) means the reading or chanting. *Ansyadah* *asy-syira* means he recited his poem to

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<sup>26</sup> Moh. Roqib, *Prophetic Education Kontekstualisasi*, p. 88.

<sup>27</sup> Moh. Shofan, *Pendidikan Berparadigma Profetik*, p. 131.

<sup>28</sup> Zafar Alam, *Education in Early Islamic Period*, (New Delhi: Markazi Maktaba Islami Publishers, 1997), p. 33.

someone. *Nasyid* is a work of vocal music that is either sung acappella or accompanied by percussion instruments such as the daf.<sup>29</sup> *Munsyid* means people who read and recite his poetry to someone. The reading of the poem is an activity that has been a long time people did. Before Prophet Muhammad (around the 6th century AD) was sent the Arabs had been living with the tradition of poetry.<sup>30</sup>

At first *nasyid* only sung with music is quite simple, there is even no music at all. But at the present time *nasyid* continues to grow both in presentation and musical instruments. To stream itself, *nasyid* continues to grow along with the development of color and music in a place where it is located *nasyid*. Thus, the color of *nasyid* current flow in a wide range. Starting from the pure "acappella" (without musical accompaniment) to "Full Instrument" (accompanied by many musical instruments). However, how many communities that do not choose to use modern instruments, due to many Islamic scholars prohibiting the use of musical instruments except Percussion. Since the time of Prophet Muhammad (around the 6th century AD) *nasyid* been there. Usually soldiers chanting Islamic *nasyid* before leaving the war, which aims to promote the spirit of the mujahideen war. Additionally, Poetry *Thola'al badru*

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<sup>29</sup> <https://en.wikipedia.org/wiki/Nasheed>, accessed on Friday, June 30, 2017 at 14.31 AM.

<sup>30</sup> Kiki Alpinskyah, *Studi Deskriptif Nasyid Pada Pondok Pesantren Raudhatul Hasanah Di Medan*, (Skripsi Universitas Sumatera Utara, Fakultas Ilmu Budaya Departemen Etnomusikologi Medan, 2013), p. 3.

'*Alaina* (which means moon has appeared in our midst) are now being sung by Qasida team, is a lyric sung by the Muslims while welcoming the arrival of the Prophet Muhammad when he first fled to Medina. *Nasyid* then began to develop in accordance with the conditions of the world, as evidenced by developments in the Middle East *nasyid* more meaningful about the jihad and resistance against imperialism Israel at that time.<sup>31</sup>

However, *nasyid* now been developed as a medium of propaganda which is expected to be accepted by the general public. And this is always done by young Muslims who studied Islam in school-based boarding school by entering a *nasyid* as school education, or so-called extracurricular school programs.

### C. Research Question of Study

Based on the background of the study, the writer can formulate the problem, as following: “How to internalize of prophetic education through *nasyid* extracurricular at the Islamic Education Foundation Bakong Pittaya Pattani Southern Thailand?”

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<sup>31</sup> Kiki Alpinskyah, *Studi Deskriptif Nasyid*, pp. 3-4.

## **D. Objective and Benefits of Study**

### **1. Research Objectives**

This study aimed to describe and analyze the internalization of Prophetic Education through *Nasyid* Extracurricular at the Islamic Education Foundation Bakong Pittaya School Pattani Southern Thailand.

### **2. Research Benefit**

#### **a. Theoretically**

- 1) Provides insight to educational actors to provide guidance to students through extracurricular activities.
- 2) Increase the contribution of discourse and add to their knowledge in the field of non-academic (organization) that religious nuances.

#### **b. Practical**

- 1) Become a reference in particular to the constructor and in general for learners in guiding learners to have a prophetic attitude that menginternal to self-learners.
- 2) This research can be a reference of thesis for the next students that will conduct the research in Thailand.

## E. Literature Review

There are several studies that have been done relating to the writer's research about prophetic education, nasyid or similar themes, including:

The First, research of Marina Kaliga, a Lecturer, Doctoral Candidate of Alecu Russo State University from Balti, Republic of Moldavia, Russian, entitled *Integrating Religious Autochthonous Music in Pupils' Moral and Spiritual Education*<sup>32</sup>, mentioned that lifeless soulless interpretation does not touch the student and internalized singing is not merely acoustic sounds that are heard outside, but is a process caused by the pupil's mental state. A pedagogical model, which integrates the work stages of a teacher who does vocal-choral work, with the purpose of pursuing students' moral and spiritual formation.

The Second, research of Dorina Geta Iusca, Lecturer Ph.D. of George Enescu University of Arts from Iasi of Romania, entitled *Intercultural Dimensions of Music Education*<sup>33</sup>, mentioned that amplifies social and cultural interaction – music education has been enriched by new content and strategies, trengthening intercultural bonds and growing into a universal medium for socializing. Within education for culture diversity, music education thus becomes a binder, a form of communication and a pretext for increasing cultural interaction and eventually a passage towards individual and social development.

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<sup>32</sup> Marina Caliga, *Integrating Religious*, pp. 48-54.

<sup>33</sup> Dorina Geta Iusca, *Review of Artistic Education*, (Iasi: George Enescu University of Arts, 2013), pp. 122-129.

The Third, Rohidayati, a student of Islamic Education Major, Faculty of Tarbiya and Teacher Training UIN Walisongo, Semarang, Indonesia, entitled *Nilai-Nilai Pendidikan Profetik dalam QS. Ali Imran Ayat 110*.<sup>34</sup> In this research discusses prophetic value of education in general in the QS. Ali Imron paragraph 110 as taught by the Prophet Muhammad contains three values, namely: (*ammar ma'ruf*) humanization in suppressing independence and love of fellow human beings, (*nahi munkar*) liberation of preventing misguidance by imparting education monotheism and (*tu-minuna billah*) emphasized the spiritual dimension of transcendence.

From some of the literature review above, the difference with this study lies in the focus of research. Author of more concentrated focus of research in internalization of prophetic education through *nasyid* as a music of Islamic tradition at the Islamic Foundation School Bakong Pittaya Pattani Southern Thailand.

#### **F. Systematical of Study**

In preparing this research, the authors use a systematical of study as outlined in three sections and systematically arranged for ease of understanding, so as to achieve the desired aim writer.

##### **1. Part of Interface**

The first part of this research contains Page Title, Statement of Originality, Official Memorandum of Advisor, Motto, Dedication,

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<sup>34</sup> Rohidayati, *Nilai-Nilai Pendidikan Profetik dalam QS. Ali Imran Ayat 110*, Thesis, (Semarang: UIN Walisongo, 2015).

Acknowledgement, Abstract, List of Table, List of Chart, List of Appendices.

## 2. Part of Contents

Section contents are problem issues research presented in the form of chapters consisting of chapters I to V.

Chapter I, this chapter is an introduction, consisting of Background of Study, Definition of Terms, Research Question of Study, Objectives and Benefit of Study, Literature Review, and Systematical of Study.

Chapter II, this chapter contains the cornerstone of the basic theory. Consisting of three subjects. First, it contains about The internalization of prophetic education consisting of several sub-subjects including: The Definition of Internalization, The Definition of Prophetic Education, The Definition of Internalization of Prophetic Education. Second, it contains about Islamic Art, consisting of sub-subject of these are: The Definition of Art, Islamic Art. Third, it contains about The Internalization of Prophetic Education through Islamic Art, consisting of sub-subject of these are: Internalization of Prophetic Education through *Nasyid* and Factor that Influence Internalization of Prophetic Education through *Nasyid*.

Chapter III, this chapter contains the research methods that include: Types of Research, Sources of Data, Technique of Data Collection, and Technique of Data Analysis.

Chapter IV, this chapter contains discussion of the results of the study includes data presentation and analysis of data. *The first part*, describes Research Findings Overview of Bakong Pittaya School Pattani, Southern Thailand and Discussion. *The second part* is the Data Analysis Internalization of Prophetic Education through *Nasyid* Extracurricular at the Islamic Education Foundation Bakong Pittaya Pattani Southern Thailand.

Chapter V, this chapter contains conclusion, consisting of a series of conclusions that the overall results of the study briefly include useful suggestions for improving future research.

### 3. Part of Closing

The final part of this thesis consists of Bibliography, Appendices, Curriculum Vitae.

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on analysis of the findings that is related to the internalization of prophetic education through *nasyid* extracurricular at the Islamic Education Foundation Bakong Pittaya Pattani Southern Thailand by collecting data from many sources, then presenting and discussing to the reliable data, the writer concludes:

The internalization of prophetic education through the extracurricular *nasyid* is by 3 (three) stages: firstly, *transformation stage*, at this stage, the *nasyid* members of Bakong Pittaya School are always given the opportunity to ask and convey, before and after *nasyid* training, secondly, *transaction stages*, at this stage, Although there is only verbal communication between educators and learners who are temporary in the cognitive domain, things are done continuously, before extracurricular activities are conducted with briefings (briefings) from educators and thirdly, *trans-internalization stage*, *nasyid* trainers always provide motivation and Moral encouragement to learners extracurricular of *nasyid*, by communicating interpersonally on learners by looking at the phenomenon of political conflict that occurred in Pattani in order to be a lesson as a material of self-reflection.

Meanwhile, in the internalization of prophetic education, there are several factors that influence it, in internal factors and external factors,

internal factors are divided into 5 (five), namely the listening stage, stages, stage of value, the stage of organizing values, and the stage of value characterization . While external factors are divided into 3 (three), namely family factors, school factors and environmental factors of society. From some of these factors, running synergistically and in balance, then the process of internalization of prophetic education can be done optimally, so that the character is formed for the participants of the prophetic value.

In addition, there are some activities that support the internalization of prophetic education at Bakung Pittaya Pattani School, Thailand, namely: (1) morning and evening ceremony, (2) Qiro'ati, (3) Friday prayer congregation, (4) 1 month before the exam, (5) Khatm al-Qur'an (finished reading the Qur'an), (6) Give Ramadan Food, (7) Read al-Barzanji in Rabi'ul Awwal Month (8) Prayer Friday Jemaah, 9) *Nasyid* Extracurricular, (10) Value Internalization, (11) Good Example (14) Habituation. Overall, the internalization of prophetic education through the *nasyid* extracurricular in Bakong Pittaya School is well done and in accordance with the theory..

## **B. Suggestion**

Due to improve and increase the internalization of prophetic education through *nasyid* extracurricular in Bakong Pittaya School Pattani, Thailand, the writer has a few of suggestions that are addressed to several side 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 accommodate students' skill.
3. The teachers should try to apply some learning method and strategy especially in religion subject to make easier in internalizing religious values.

### C. Closing Word

*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 Internalization of Prophetic Education through *Nasyid* Extracurricular at The Islamic Education Foundation Bakong Pittaya Pattani Southern Thailand". Furthermore, the writer appologizes for the limite ability on arranging this thesis. So that why the writer will accept some advise and constructive critism to improve this thesis. The writer hopes this thesis is useful for the writer and the readers.

Furthermore, the writer would like to thank to all those who have helped the writer on conducting this thesis. This thesis is finished on the right time because of them. The writer does not think about how fast this thesis done but how the writer understand and respect the process that sometimes made the writer frustrated. Above all, may god give His mercy to us. *Aamiin*.

Purwokerto, Juni 4<sup>th</sup> 2017  
Writer,

**Muhammad Badrun**  
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