

Usage Malay Textbook (Jawi Alphabet) for Teaching Islamic Studies in Pondok Tradisional in Southern Border Provinces: A Case of Study in Pondok Tradisional of Narathiwat Province



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Abstract

This research aims to study and analyze the use of Jawi teksbook and find ways to conserve and improve the teaching of Islamic studies using Jawi teksbook persisting in Pondok tradisional in the midst of changeable society in Pondok tradisional in Southern Border Provinces of Thailand. The data collection both a quantity and quality and the sample were focused on the area of Pondok tradisional in Narathiwat province, which consists Tok Guru (Islamic religious teachers), assistant Tokguru and students. The data analyzed using percentage, mean and standard deviation and the results were analyzed using descriptive data. The findings showed that Jawi teksbook were the most used for teaching in the Pondok tradisional more than 8 books per week and 5 books per day. Most of the books were related to the Principles of Faith and used after Maghrib prayer time. However, there are a little bit of problems and difficulties about using Jawi teksbook, which there is difficulty and complexity in reading Jawi writing. The main way to the conservation and development of Jawi teksbook, it was at the first there were no sign of requirement to the development of writing Malay with Roman alphabet. It is important the conservation and development should be consistent with the requirements and the approval of Tokguru, assistant Tokguru and students.

Abstrak

Penelitian ini bertujuan untuk mengkaji Mengumpulkan dan menganalisis pemanfaatan kitab Jawi, termasuk mengkaji permasalahan, kendala, serta pelestarian dan pengembangan kitab Jawi dalam pembelajaran. Agar mampu beradaptasi dengan perubahan masyarakat dan menjaganya dengan baik di Pondok Tradisional di wilayah perbatasan selatan Thailand. Penelitian ini mengumpulkan data kualitatif dan kuantitatif. Kelompok respondennya adalah Pondok Tradisi Provinsi Narathiwat yang meliputi Guru, Pendamping Guru dan Siswa. Analisis data dengan menghitung persentase, mean dan standar deviasi dengan program komputer dan hasil analisis data dijelaskan secara deskriptif. Hasil penelitian menemukan bahwa penggunaan buku Jawi dalam pembelajaran paling banyak jika dibandingkan dengan buku teks bahasa lain, lebih dari 8 buku dalam seminggu, 5 buku dalam sehari, terbanyak pada mata pelajaran Akidah. Sebagian besar diajarkan setelah shalat Maghrib. Permasalahan dan kendala dalam penggunaan kitab Jawi secara keseluruhan berada pada tingkat rendah, diantaranya terdapat kesulitan dan kerumitan dalam membaca tulisan Jawi. Cara utama dalam melestarikan dan mengembangkan kitab Jawi adalah dengan menjaganya tetap dalam bentuk aslinya dan tidak menganjurkan tulisan Melayu dengan menggunakan huruf Rumi. Dalam pengembangannya konservasi bahasa Melayu harus sejalan dengan kebutuhan dan persetujuan Tokguru, Pembantu Tokguru dan siswa.

INTRODUCTION

Education management in Thailand's southern border areas is Pattani, Yala, Narathiwat, Satun and several districts in the Songkhla region. Its characteristics are different from other regions in the country, because the majority of the population is Muslim, the way of life, culture, religious practice, education, society and language have certain characteristics, which are clearly visible, especially in the language aspect. by using Malay as the language of



communication and the language of learning Islamic religious knowledge, both in formal and informal schools, such as in private Islamic religious schools, mosques, mosque Islamic education centers (TK) and traditional ponds.

Pondok Tradition is an informal educational institution that is popular among Muslim communities and youth in the southern border region of Thailand. There are Tokguru and Tokguru assistants as managers and organizers of learning for students and the local community. Pondok Tradition plays an important role in educating the younger generation in Thailand's southern border region, because most religious leaders in villages, districts and regions have studied at Pondok Tradition. Moreover, in the past the southern border region of Thailand or Patani was once an important and well-known source of learning about Islamic studies. In the past, many students from abroad such as Malaysia, Indonesia, Cambodia, Brunei and so on (Abdullatif Hamidong, 1985) came to study in this area. After graduation, the knowledge gained will be shared again. This is described as a mission that is tied to Islamic principles, so it is seen as a guarantee that Pondok Tradition is a place to give birth to pious people. Have knowledge and noble morals.

Pondok Tradition is the center of Malay Muslim identity because it has been the center of learning for the Thai Muslim community for more than 500 years. This institution is the oldest institution that is able to maintain its identity amidst changing times. (Ibrahim Narongraksaket, et al., 2011) It is a matter of pride for the respect and dignity that Muslims have in the southern border region of Thailand. Despite changes in society, politics, government and economics, this institution has always existed in Malay Muslim society. To date, there are 482 traditional huts registered in Thailand's southern border region. (Southern Regional Private Education Department, 2020).

The first Tradition hut was founded in Kuala Bekah, Pattani region in the 16th century, after that the Sanor Yanyar hut became the two oldest huts which were founded around 1600 (Ibrahim Narongraksakhet and Numan Hayimasae, 2010). The government has always strived to develop traditional huts, until in 2004, the government announced that officially registered traditional huts must be managed in accordance with the regulations of the Thai Ministry of Education. After that, in 2018, the government tried to develop the learning process at Pondok Tradition, collaborating with well-known tokguru in the southern border region of Thailand to create a learning code for Pondok Tradition learning in the southern border region of Thailand. Thailand in 2005. Finally received a curriculum that was approved and recognized by the Ministry of Education of Thailand in 2018. Most of the books consist of two languages, namely Jawi books and Arabic books.

The Jawi Book used in the teaching and learning process in traditional huts in the southern border region of Thailand is still used from the past until now, which is unique and characteristic of traditional huts and has become the identity of the people in the area. Apart from being used in learning. The Jawi Book is also a medium used to research science in Islamic studies. However, currently the popularity of Malay (Jawi writing) is increasingly changing to Rumi's green Malay language (Areelak Poolsap, 2013). In line with government policy which establishes Pondok Tradition as an educational institution under the supervision of the Thai Ministry of Education. This can affect the identity of the cottage indirectly. Therefore, researchers are interested in studying the use of the Jawi book in Pondok Tradition in the southern border region of Thailand, in order to analyze the total use of the Jawi book. As well as studying problems and obstacles and looking for ways to maintain and develop the Jawi book. In order to be able to adapt to changes in society and traditional huts and be able to provide basic information to develop Islamic studies in traditional huts in the southern border region of Thailand. The researcher specifically focused only on Pondok Tradition in the Narathiwat area as a case study, because it is an area that borders the Malaysian state of Kelantan which uses the Jawi Malay written language as its official language and communication.

Object of research :

1. Study, collect and analyze the use of Jawi books in learning at Traditional Pondok in the southern border region of Thailand.
2. Study of the problems, obstacles and benefits of using the Jawi book in learning at Traditional Pondok in the southern border region of Thailand.
3. Looking for ways to preserve and develop the Jawi book in learning at Pondok Traditions in the southern border region of Thailand.

METHODS

Data collection

This research is quantitative and qualitative research. Data was collected through questionnaires and interviews, to find answers according to the stated objectives. The sample group that provided opinions in the questionnaire consisted of Tokguru, Tokguru Assistants and Pondok Tradition students in Narathiwat province. To collect data through in-depth interviews, the researcher selected a sample of only those directly involved in the research (purposive sampling), consisting of Tokguru, Assistant Tokguru and 2 students per group.

A list of questions

This research uses a questionnaire regarding the use of the Jawi book in Islamic studies in Pondok Adat and in-depth interviews with certain groups that are directly related to this research, to study and analyze problems, obstacles, and find ways to preserve and develop the Jawi book. at Pondok Adat in the southern border area.

To find out the interpretation of the mean and standard deviation, it is divided into 5 levels (Thanin Silpjaru, 2006). The method is: an average score of 1.00-1.49 indicates the lowest level, an average score of 1.50-2.49 indicates a low level, an average score of 2.50-3.49 indicates a medium level, an average score -A mean of 3.50-4.49 indicates a high level, an average score of 4.50-5.00 indicates a high level.

Data analysis

Analysis of the data obtained follows the following steps:

1. Analyze the general identification data of respondents and the status of Pondok Tradition by categorizing the questionnaire according to specific details of their characteristics, then looking for the percentage value for each detail. After that, present the results of the data analysis using addition and percentage statements.
2. The questionnaire process for finding the mean and standard deviation in Part 3 uses a computer program to find the mean and standard deviation, then the results are presented descriptively.
3. Independent questions regarding feedback and interviews are collected and analyzed through an inductive process to answer the research problem.

Invention

1. Example of General Information

The majority of respondents were male (97.16%), aged between 15-25 years (38.67%), the most educated at Pondok Tradition (83.01%), and had 5-10 years of teaching experience (41.50%) are male. the most.

2. Use of the Jawi Book in Pondok Tradition

Table 1. Number of Books Used in Pondok Tradition

No.	Things	Amount n = 106	Percent
1	Under 3 books	0	0
2	3 - 5 books	8	7.54
3	6 - 10 books	39	36.79
4	More than 10 books	59	55.66
The sum of all		106	100.0

Table 1 shows that the highest number of books used in Pondok Tradition is more than 10 books (55.66 percent), after that between 6-10 books (36.79 percent), then between 3-5 books (6.54 percent) .

Table 2. Language of instruction

No.	Things	Amount n = 106	Percent
1	Arabic	89	83.96
2	Malay (Jawi Writing)	89	83.96
3	Malay (Rumi's Writing)	11	10.37
4	English	1	0.94
5	Others(Urdu)	3	2.83
The sum of all		106	100.0

Table 2 shows the use of textbooks at Pondok Tradition (respondents could specify more than one item). Arabic and Malay (Jawi writing) are the most widely used at 83.96 percent, followed by Malay (Rumi) at 10.37 percent, and English at 0.94 percent.

Table 3. Uses of the Jawi book

No.	Things	Amount n = 106	Percent
1	Under 2 pieces	0	0
2	2 - 4 pieces	29	27.35
3	5 - 6 pieces	26	24.52
4	7 - 8 pieces	12	11.32
5	More than 8 pieces	39	36.79
The sum of all		106	100.0

Table 3 shows that Pondok Tradition uses more than 8 Jawi books (36.79 percent), followed by 2 - 4 books (27.35 percent) and at least 7 - 8 books (11.32 percent).

Table 4. Number of Jawi Books Used Every Day

No.	Things	Amount n = 106	Percent
1	1 pieces	0	0
2	2 pieces	16	15.09
3	3 pieces	21	19.81
4	4 pieces	14	13.20
5	5 pieces	12	11.32
6	More than 5 pieces	43	40.56
The sum of all		106	100.0

Table 4 shows that the highest number of Jawi books per day is more than 5 books a day, followed by 3 books a day (19.81%) and at least 5 books (11.32%).

Table 5. Number of Jawi Books Used Each Week

No.	Things	Amount n = 106	Percent
1	Under 2 pieces	2	1.88
2	2 – 4 pieces	24	22.64
3	5 – 6 pieces	22	20.75
4	7 – 8 pieces	16	15.09
5	More than 8 pieces	42	39.62
The sum of all		106	100.0

Table 5 shows that most lessons at Pondok Tradition use Jawi books per week, namely more than 8 books a week (39.62 percent), followed by 2-4 books a week (22.64 percent) and less than 2 books a week (1, 88 percent).

Table 6. subjects taught using the Jawi book

No.	Things	Amount n = 106	Percent
1	Al-Quran	42	39.62
2	Al-Hadis	65	61.32
3	At-Tauhid	80	75.47
4	Al-Fiqh	35	33,01

5	Al-Aklak	69	65.09
6	An-Nahu	35	33.01
7	As-Sorf	29	27.35
8	At-Tafsir	61	57.54
9	At-Tajwid	41	38.67
10	Usul at-Tafsir	20	18.86
11	Usul al-Hadis	9	8.49
12	Usul al-Fiqh	20	18.86
13	Al-Faraid	34	32.07
14	At-Tariqh	31	29.24
15	Al-Balaghah	14	13.20
16	Al-Mantiq	9	8.49
17	Lain	2	1.88
The sum of all		106	100.0

Table 6 shows that learning at Pondok Tradition uses the Jawi book according to subjects (respondents can determine more than one question), the most is the at-Tauhid subject at 75.47%, followed by the al-Aklak subject at 65.09% and the least other subjects amounted to 1.88%.

Table 7. Learning time using the Jawi book

No.	Things	Amount n= 106	Percent
1	After Subuh Prayer	53	50
2	08.00 - 12.00 before noon	46	43.39
3	After Zuhur Prayer	36	33.96
4	13.00 noon - 15.00 pm.	45	42.45
5	After Maghrib Prayer	62	58.49
6	20.00 - 22.00 pm	43	40.56
7	Others (for example after Isha prayer)	5	4.71
The sum of all		106	100.0

Table 7 shows the time of studying and studying the Jawi book at Pondok Tradition (respondents could specify more than one item). After the Maghrib prayer the highest rate was 58.49 percent, followed by the Subhi prayer at 50.00 percent, and at other times (for example after the Isyak prayer) the least amount was 4.71 percent.

3. Problems, Obstacles and Values of Using the Jawi Book

The results of the analysis of the use of the Jawi book in learning in the Traditional Pondok in the southern border region are very high (mean 4.15 and standard division 0.08), as seen in

Table 8. Problems, obstacles and value of using the Jawi book in learning in the Traditional Pondok in the border region southern Thailand.

No.	Things	Average	S.D
1.	Can read Jawi writing fluently.	4.18	0.87
2.	Can speak Malay fluently.	4.23	0.82
3.	Can write Jawi fluently	4.05	0.98
4.	Fluent in Malay	4.27	0.81
5.	Can use Jawi writing for learning	4.06	1.01
6.	Can use language to communicate.	4.10	0.88
The sum of all		4.15	0.08

4. Preserving and developing the Jawi book

The results of the analysis of the distribution of averages and standards on the problem of preserving and developing the Jawi book in conditions of social globalization to realize Jawi writing effectively in the Narathiwat region's Tradition Pondok. It was found that the overall level was very high (average 3.79, standard division 0.43) if considering the highest points answered by respondents, firstly the Jawi book must be preserved as it was and secondly the Jawi book must be preserved to maintain its preservation. original. As in

Table 9. ways to preserve and develop the Jawi book

No.	Things	Average	S.D
1.	The Jawi Book needs to be preserved as it is.	4.73	0.74
2.	The writing of the Jawi book needs to be maintained as before.	4.67	0.82
3.	The compilation of the Jawi book needs to be maintained as before.	4.70	0.69
4.	The reading of the Jawi book needs to be preserved as it is.	4.63	0.78
5.	The Jawi Book needs to be preserved as it is now.	4.70	0.76
6.	The format of the Jawi book needs to be modified to make it the same as other books.	2.81	1.62
7	The Jawi Book needs to be updated to make it easy to read and understand.	3.01	1.66

8	The process of learning the Jawi book needs to be developed using modern media and technology.	3.25	1.58
9	There needs to be a change in learning the Jawi book by using modern media and technology.	3.25	1.64
10	Malay writing needs to be developed in Rumi's writing (Latin).	2.22	1.48
Jumlah Semua		3.79	0.43

The results of the analysis of respondents' responses mostly suggested that the government or related parties should support Pondok Tradition in developing conservation using the Jawi book. By holding training seminars on the use of the Jawi book. Providing Malay language media and dictionaries (Jawi writing). The development of the Jawi book should be in accordance with the needs and approval of the Tokguru and his assistants in line with the development of the ASEAN community.

RESULT AND DISCUSSION

From the research results, it is known that the use of books in learning in most boarding institutions is more than 10 different subjects, according to the expertise and specialization of Tokguru and his assistants. During day, night, morning and evening teaching, the use of Arabic and Malay books written in Jawi is the most common, because Arabic is the language of the Koran and Al-Hadith or the source language of the Islamic religion. Apart from being the language of the inhabitants of heaven, Arabic has certainly not disappeared from this world. As Allah says in the Qur'an, Surah al-Hijr (15:9) which means, "We have sent down a reminder (the Qur'an), and indeed We are the ones who guard it." The Jawi script comes from the Arabic script which is the language of the Koran and al-Hadith which is closely related to the language of the Islamic religion and the language of the spread of Islam. Javanese and Islamic writing cannot be separated. Therefore, Islam made a major contribution to the Jawi script writing process (Mahayudin HajiYahaya, 1994). Apart from that, the Jawi book makes a contribution to society in understanding Islam (Fadhil Hajiharasa and Katini Wado, 2013). Therefore, the learning process in Ponok traditional institutions plays an important role. Become the main book in studying more than 8 books a week, 5 books a day. Apart from that, this research found that the learning process for using the Jawi book in the study of monotheism is the greatest, because it is a subject that every Muslim must know and is a principle of faith, as in the Al-Quran Surah Muhammad (47:19). Allah says: "Know that there is no god but Allah." In line with research on "Problems and Needs for Traditional Boarding School Education in Three Southern Border Regions of Thailand", it was found that Traditional Boarding Schools have the main aim of emphasizing to students about faith, knowledge and doing good according to the guidelines of the Al-Quran and Al-Sunnah (Nilah Wauseng, et al. 2010). Regarding the subjects used by the Jawi book in the learning process, the greatest is after the Maghrib prayer (18.30 – 20.00 WIB), because that is the time taught to all students who are required to take part in learning without exception. . Therefore, the books taught in this period are suitable for all levels and are easy to understand.

The problem of the ability to use the Jawi book in learning at Pondok Tradition is at a high level in terms of use, speech, reading and communication. This research is in line with research by Suwilai Premssirat, et al. (2007) who found that Patani Malay is the language most widely used in daily life, namely 75.20 percent when compared to other languages. In research entitled "Improving Classical Malay Language Learning" it was found that Patani, whose population is Muslim and uses Malay in daily life (Fadhil Hajiharasa and Katini Wado, 2013), is the language most widely used in almost every region. southern border of Thailand and almost every home (Manawi Mama and Samiyah Baand, 2013). According to research by Muhammad

Ruyani Baka, et al. (2013) found that everyone who received kindergarten education could write and read Jawi script. Most of the teachers, accompanying teachers and students at Pondok Tradition have studied in kindergarten before. In particular, Tokguru is an expert in teaching and understanding the texts in the Jawi book correctly (Fadell Hajiharasa and Tini wado, 2013).

The problem of conservation of the Jawi book in Pondok Tradition as a whole is at a high level. Respondents agreed that the Jawi book needs to be preserved in its original form, learning, writing, reading and this is in line with the research findings of Ibrahim Narongraksakhet, et al. (2011) found that most of them wanted the Pondok Tradition education system to follow tradition and did not want the Pondok to change into a modern cottage. Likewise, research by Nilah Wauseng, et al. (2010) found that the majority of Tokguru and Tokguru Assistants wanted Pondok Tradition to have traditional (natural) status. Therefore, respondents gave the highest feedback score of 4.73 in Table 10. This shows that the preservation of the Jawi scriptures in Pondok Adat in Narathiwat province is a very important issue to consider when developing Pondok Adat. Development must maintain traditional identity and identity. Meanwhile, the construction of the Jawi book is to be able to survive changes in societal conditions and exist naturally. Respondents did not agree with the development of the Jawi book in a modern form, especially the development of the text in Rumi's writing. Likewise with the construction of new writing formats such as regular books, so that they are easy to read and understand, or the development of learning using modern media and technology. If this problem is developed without paying attention to the uniqueness and identity of Pondok Tradition, then the traditional status of the cottage will disappear from this area, in line with the scientist's statement which states that "the good old things must be maintained and development must be better. (Ahamad Zahro, 2004).

The issue of the value of using the Jawi book in recitation at Pondok Tradition in the southern border region of Thailand, from the results of direct interviews with Tokguru, Tokguru assistants and the students, it is known that Pondok Tradition is a center for Islamic studies that uses Jawi and Arabic writing, so Pondok Tradition and the Jawi book need to be aligned , so that if there is no Pondok Tradition then there is no Jawi book (Awae Ding, 2013). This claim can be used as a conclusion that the Jawi book will survive in this area as long as Pondok Tradition maintains its original learning. Apart from that, the Jawi book is an Islamic cultural heritage handed down from our ancestors which cannot be abandoned or left empty, and needs to be safeguarded as well as possible because the field of knowledge in the Jawi book is full of all major areas of knowledge. especially the 16 subjects offered at Pondok Tradition (Doloh Ohlong, 2013). The Jawi Book has played an important role in studying Islam and spreading Islam in the southern border region of Thailand from the past until now. Therefore, the Jawi book needs to be preserved and developed together with Pondok Tradition forever, because it is the identity and identity of this region and Pondok Tradition.

CONCLUSION

The highest use of Jawi books is in traditional huts, namely more than 8 per week. The use of the Jawi book in the period after Maghrib prayers (18.30 – 20.00) and Tawhid subjects is highest. Problems and obstacles to the use of the Jawi book in Traditional Pondok in the southern region of Thailand are generally at a low level. The first obstacle is that it is complicated and not very good at reading Jawi writing. The complexity and lack of skill in using the Jawi book is also at a low level.

To preserve and develop the Jawi book in a state of social change towards the modern era, it turns out to be at a high level, what needs to be preserved is to preserve the Jawi book according to the past. Respondents strongly disagree with the development and changes in Malay writing in the Rumi script. Most respondents suggested that the government or

stakeholders should support the development of Jawi books in the form of training and seminars on the use of Jawi books. Providing Malay-Jawi language media and dictionaries. The development of the Jawi book must be in accordance with the conditions and approval of the Tokguru and Tokguru's assistants and must also pay attention to the ASEAN Community, because in the past the Pondok Traditions in the southern border region of Thailand were already well-known and well-known. recognized as the center of Islamic learning on the Malay Peninsula. Pondok Tradition must continue to play a role and not change its role in producing Islamic scholars, even though times continue to change along with advances in science and technology.

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