

STATE AND NEEDS OF THE EDUCATIONAL MANAGEMENT OF MOSQUE-BASED ISLAMIC EDUCATIONAL CENTERS (TADIKA) IN THREE SOUTHERN BORDER PROVINCES

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ABSTRACT

The research surveyed state and needs of educational management of TADIKA in the three Southern Border Provinces. The participants consisted of five administrators, nine teachers, five parents, nine alumni, one member of an Islamic committee, and eight member of TADIKA group in the three Thai southern border provinces. The data were collected through documents, observation, interview, and focus group. The data were analysed through the content analysis. The results of the research revealed that the educational management consisted of five areas which were curricula, personnel, budget, general administration, and community members' participation. The findings regarding state and needs of stakeholders of TADIKA in three southern border provinces would be used as guidelines of educational management in line with and respond to the needs of the local and focus on the participation of partners in every sector to achieve a systematic and sustainable development.

Keyword : State and needs, Mosque-based Islamic educational centres, TADIKA, Southern Border Provinces

Introduction

In Malaysia, TADIKA stands for Taman Didikan Kanak Kanak, meaning a place to educate young people. It can be said that TADIKA is practically the first institution to instill religious teaching to children (Chansongsang, 2003: 26). A building in a Mosque ground serves as the learning center. The curricula varied from province to province. Classes take place in the afternoon of the weekdays or weekends according to the facilities and readiness of the community. Teachers are religious leaders and volunteers in the community. Learners are primary students in public and private schools. (Atipat, n.d.) TADIKA are basically initiated by the community itself, after seeing that education offered by the government focused mostly

on non-Koranic subjects neglecting Koranic knowledge. As Muslim life revolves around religion, the lack of religious knowledge would complicate living as a rightful Muslim and could be a way to sin. Driven by the needs for religious teaching, people cooperatively founded TADIKA (Chansongsang, 2003). Mosque-based Islamic Educational Centers (TADIKA) in the three southern border provinces differs from those in other areas in Thailand, as they are under the specific ministerial regulation on Mosque-based Islamic Educational Centers (TADIKA) in Pattani, Yala, and Narathiwat B.E. 2548. After transferring TADIKA from the Ministry of Internal Affairs to the Ministry of Education, the second regulation on Mosque-based Islamic Educational Centers (TADIKA) in Pattani,

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Yala, and Narathiwat B.E. 2550 was promulgated. On the other hand, the Rule of the Department of Religious Affairs on Mosque-based Islamic Educational Centers B.E. 2551 was applied with TADIKA to other areas. This regulatory complication obviously reflected the importance of TADIKA in the three southern border provinces, particularly its social interdependence, as TADIKA was considered the major institution to lay the foundation for religious, cultural and identity strengths in young people in the southern border provinces. (Atipat, n.d.)

Despite changes, particularly after the promulgation of Mosque-based Islamic Educational Centers (TADIKA) in Pattani, Yala, and Narathiwat B.E. 2550 and Announcement of Private Education Commission on budget allocation criteria, methods and condition for teachers' allowance at TADIKA and Mosque management cost B.E. 2555 (Royal Thai Government Gazette B.E. 2555: 21), it was found that TADIKA still suffered from poverty and other challenges including unrest, community participation, unclear operations, insufficient structures, and budget as well as low teacher pay (Wae-u-seng, Vanitsupavong, Sariming and Baka, 2011). On top of that, the past researches failed to cover the five missions in educational administration: academic administration, personnel, student affairs, finance, and service and community participation. (Smith, cited in Mongkhonvanit, 2013: 29-30).

For this reason, the researcher team tried to explore the state and needs of the TADIKA in three southern border provinces by adopting the conceptual framework regarding educational management as the guideline to develop a recommendation for education administration in TADIKA in three southern border

provinces so that they would meet people's demands and would be genuinely accepted by those involved in three southern border provinces. This would lead to sustainable standardization of TADIKA in the future.

Research Objective

To study the state and needs of the educational management of mosque-based Islamic educational centers (TADIKA) in three southern border provinces in Thailand.

Methodology

Participants

The participants were composed of five administrators, nine teachers, five parents, nine alumni, one member of an Islamic committee and eight member of TADIKA group, totaling 37 persons in the three southern border provinces.

Research Design

A qualitative research design was used in this research. The qualitative data were collected through document, observation, interview, and focus group in the research area.

Procedures

Data collection composed of document research, real situation observations, and non-structured interviews, and focus group in three southern border provinces were as follows:

- 1) Studying document, textbook, thesis, dissertation, and research related to educational management of Mosque-Based Islamic Educational Centers (TADIKA) and by searching for state of TADIKA and constructing questions for interviewing and group discussion.

- 2) Collecting empirical data by observation five TADIKA and one Islamic private school in real situation and surveying for state of TADIKA about

buildings, classrooms, teaching equipment, facilities, learning materials, and learning environment. The research instruments are a camera, and an observation record form.

3) Collecting data by interviewing administrators, teachers, and students to search for state of problem of TADIKA in Pattani, Yala, and Narathiwat. The research instruments are a tape recorder, and an interviews record form.

4) Conducting a focus group meeting to explore problem state, expectation and needs of participants in this research. It consisted of five administrators, nine teachers, five parents, nine alumni, one member of an Islamic committee, and eight member of TADIKA group in Pattani, Yala, and Narathiwat. The research instruments are a tape recorder, and a focus group record form.

Data Analysis

The qualitative data were analyzed through the content analysis involving the coding for the theme, looking for pattern, and making interpretations.

Privacy and confidentiality protection

This research was approved by the ethic committee involving research on human subjects, social studies, Mahidol University (MU-SSIRB Submission Form). Explaining objectives and data collection process to the respondents, the research team also guaranteed the privacy and confidentiality that the data collected would be collectively analyzed and presented and would be used only for educational purpose.

Results

The results of research revealed that the educational management of TADIKA three southern

border provinces consist of state and problem, and expectation of stakeholder in five areas: curricula, personnel, budget, general administration, and community participation as follows:

1. Curricula

1)The Curricula used in TADIKA varied and did not adhere to the same standard. There were many curricula developed by many organizations, to illustrate, basic principles of Islam (Fard 'in) Curriculum B.E. 2548/AH 1426, Department of Local Administration, Office of Private Education, TADIKA club and Islamic Studies in Malaysia.

2) The basic principles of Islam (Fard 'in) Curriculum B.E. 2548/AH 1426 currently employed by TADIKA was not appropriate for the local context, as the curriculum was not developed by local people and was considered so difficult that teachers did not fully understand the curricula; hence, they failed to implement the curriculum effectively.

3) In the basic principles of Islam (Fard 'in) Curriculum B.E. 2548/AH 1426, the identities of TADIKA were still preserved with focus on Malay language, Arabic language and basic comprehension of the Holy Qur'an. Correspondingly, the learners were expected to perform religious activities and hold fast the profession of faith in daily life.

4) In most TADIKA, there was a lack of up-to-date teaching materials such as computers and the internet. Textbooks and materials in TADIKA varied and were not appropriate for the learner's ability. The teachers were not able to deliver difficult content effectively. There were insufficient textbooks and materials to meet the needs of teachers and learners.

5) Teachers lacked pedagogy techniques as most of them were volunteers, who had no teaching qualifications. Thus, they were not able to deliver the curriculum effectively.

6) Islamic National Educational Test (INET) was not in line with the curricula, as many of TADIKA did not follow the basic principles of Islam (Fard 'in) Curriculum B.E. 2548/AH 1426. Most of them focused rather on teaching in an integrated manner, resulting in learners failing in the INET. The assessment lacked clarity and standards. Thus, the examination results could not be used in applying for higher education, for example, for the Islamic private school. Each school required applicants to take an entrance examination.

Expectations and needs involving curriculum included (1) Islamic curriculum that supports Islamic value, ethic, knowledge, and understanding about the basic principles of Islam (Fard 'in) Curriculum according to the original Islamic identities (2) Islamic Curriculum in line with Islamic principles and needs of the locals and have TADIKA act for three border provinces to standardize all TADIKA (3) Promote the understanding about Islamic Studies and curriculum among those involved and (4) Provide sufficient teaching materials and textbooks to meet the needs of the learners and teachers. Textbooks and materials should suit the learners and adhere to the same standard in all TADIKA.

2. Personnel

1) The teachers were inexperienced in terms of curricula, lesson plans, didactic techniques, production and use of teaching materials as well as technology. Well aware of their own insufficiency,

they were not confident of teaching and wanted more training.

2) Most of the teachers had disposition of teaching profession with pure intention to educate children about Koran knowledge. However, they found that other teachers who did their jobs out of the need for money were undedicated and were not a good model according to the Islamic morals.

3) Some teachers did not hold teaching qualifications according to Regulation of Ministry of Education on the Mosque-based Islamic Educational Centers (TADIKA) in Pattani, Yala, and Narathiwat B.E. 2548. The student-teacher ratio was not appropriate. Due to teacher shortage, TADIKA were forced to hire guest teachers, making it difficult to control the quality. Learners and teachers had weaker relationships. Learners lack motivation to go to TADIKA.

4) There were needs for administrators to improve the leadership and vision. They also were not well-equipped with administration skills for budget, personnel and academic competency as well as curricula. Teacher recruitment criteria were unclear.

Expectations and needs involving personnel (1) Teachers should be trained to have sufficient skills to deliver curricula of TADIKA more effectively. Malay should be used as class language for effective and clear communication (2) There should be improvement for administration on both academic and administration skills to achieve effective management and development of TADIKA.

3. Budget

Inadequate financial support from the public sector made it difficult to manage budget in TADIKA such as for teacher pay, lunch, building management etc. and ineffective budget management

for operations. There were misunderstandings about management cost in TADIKA. Due to inadequate systematic financial plan and budget audit, the budget allocation failed to meet the needs of the local.

Expectations and needs involving budget: The public sector should allocate adequate financial support to TADIKA such as for teacher pay, lunch, and building operation. The operation cost should also be supported appropriately. It should be made possible for the Sub district Administration Organization or other public agencies to give financial support to TADIKA without violating the Regulation of Ministry of Internal Affairs on financial statement declaration, reimbursement, asset allocation, maintenance management of local administration organization (3th edition, B.E.2558.)

4. General administrations

1) Permanent structure, including buildings, classrooms, teaching equipment, facilities, and learning materials, did not correlate with student and class number. There was still a lack of desks, blackboards and textbooks as well as other facilities such as restrooms, library, infirmary, teacher's office and sport field. Due to this lack, the atmosphere in TADIKA was not attractive for learners.

2) The ratio of the students and teachers per classroom was not appropriate, as the number of TADIKA students was increasing, not correlating with the teacher number. With too many students, it was hard to arrange a supportive learning atmosphere. TADIKA had to ask the Islamic private schools to support student teachers, who were also students with Saanavee level, to teach at TADIKA.

3) Administrators did not develop a follow-up system or assessment for teachers such as observation, follow-up, and teacher support. There was no complete or up-to-date student database in TADIKA that could be of use. With low teacher pay, teachers found it hard to make ends meet, even though some held higher religious degree. Being not civil servants, teachers had no security, appropriate welfares: social welfare, tuition fees for children, medical to name a few. Some missed the class so often to take extra jobs. Others left for more secure jobs. Sometimes there was unclear understanding between government officers and teachers. All of these resulted in teacher shortage, and there were no clear regulations on dresses for teachers and students. Punishment was not implemented as stated in the regulation.

Expectations and needs involving General Administration: (1) The public sector should allocate an adequate budget for teacher pay according to number of students, provide appropriate welfare to attract teachers to stay. If the teachers had to take more jobs to feed the family, they would not devote to teaching as they were expected. (2) There should be clear and appropriate rules and punishment in TADIKA as in the past. (3) The public sector should provide adequate building, classrooms, teaching equipment, teaching materials and facilities to create an attractive and supportive atmosphere for students in TADIKA (4) An administration organization for TADIKA under direct supervision of Ministry of Education should be set up to facilitate the personnel management in TADIKA. (5) In case the administrator is inept at administration, an assistant who has academic and administration skills should be appointed to support or replace the administrator.

5. Community members' participation

1) Almost all parents participated by sending their children to TADIKA but some parents did not take part with any activities of TADIKA.

2) Budget management by some community leaders such as Subdistrict Administrative Organization (SAO), subdistrict headman and village headmen failed to meet the needs of the local. Leaders did not participate in finding financial support to TADIKA. A TADIKA group participated by arranging activities based on local needs and provided the financial support for the activities. Some Subdistrict Administrative Organization supported and provided budgets to develop the structure and purchase teaching materials.

3) Community members participated in educational management to improve student's potential and mobilize human and other resources to support the learning management. They also took part in setting goals, policies and directions of the local TADIKA. Parents and community participated in circulating news involving students and TADIKA activities.

4) Government agencies allocated budget to develop buildings and to improve teaching. Still, the support was considered inadequate and not inclusive. Government agencies, TADIKA club and the Subdistrict Administrative Organization did not collaborate among one another and with the local. They did not understand the local context, resulting in conflicts in some areas.

Expectations and needs involving Community participation: (1) parents should help to provide financial support or other resources for educational management. They should participate in more activities of TADIKA. There should also be more communication between

parents and TADIKA. (2) Community leaders should participate in educational management of TADIKA based on the needs of the local (3) Partnership network of the public sector, private sector, local administration organizations, TADIKA administrators, TADIKA club and alumni network. These stakeholders should create understanding and cooperate in developing TADIKA. (4) Every ministry involved should support TADIKA in line with local needs. Ministries should develop understandable and uncomplicated regulations and understand the local context more deeply.

Discussion

The TADIKA research revealed that TADIKA *curricula* were preserved to sustain the original TADIKA identity. This fact was in line with the research by Narongraksakhet, Lunguteh and Saad (2012) it was found that the Curriculum of TADIKAs for preserving their traditional aimed to educate people to be moral, knowledge and understanding about basic principles of Islam (Fard 'in). It was an education for practicing ibadah and having strong faith in their daily lives. With their variation and lack of standardization, the current TADIKA *curricula* did not meet the local demands. This finding was consistent with the research by Alamad (2012), which suggested that the curriculum be developed to suit the local context and ages of learner. TADIKA should employ only one curriculum for unity. Without understanding the curriculum, teachers were not able to deliver the curriculum effectively. There were inadequate up-to-date materials. A wide variety of textbooks made the teaching lack unity, not suiting learner's ability and inadequate to meet the demands of learners and teachers. Teachers were inexperienced

in effective didactic techniques. INET did not correspond with the current Islamic curricula implemented in three southern border provinces. Due to lack of clarity and standardization, students were not able to use the test result to apply for the Islamic private schools. This finding was consistent with the research by Niyomdecha (2008) which revealed that the structures, contents, and learning method did not meet the criteria, as the personnel still had inadequate understanding about the curricula. The research by Alamad (2012) also found that the assessment and evaluation should be in line with the contents, objectives and activities in the curricula. Chaivijarn (2010) found in her research as well, that the religious curricula in all involved institutions should be integrated to reduce overlap and uncooperativeness.

Regarding personnel, teachers still needed more knowledge to cover all areas in TADIKA curricula. Kueachart (2006) also had the same result in his research that teachers had inadequate Islamic compulsory basic knowledge. There were too many contents to cover. The teachers were not able to deliver practice-based education. They were inexperienced in arranging learning activities and adopting new technology. There was a need for administrators to improve their leadership, vision and academic and administration skills as well as to devise a clear teacher recruitment procedure. The research by Jehmama (2012) suggested four aspects to develop leadership of Imams; responsibility, vision, participatory administration, and monitoring, while proposing five areas to develop the role of Imams; academic work, personnel, community

participation, learning activities, and lastly administration and finance.

In terms of budget, it was found that TADIKA were allocated inadequate budget from the public sector. There were difficulties in budget management of TADIKA, as a systematic plan or audit system was not in place. Budget allocation failed to meet the local needs. Niyomdecha (2008) found that TADIKA were insufficient in all areas including budget, documents, equipment, materials, learning sources, classrooms, and activity space.

In terms of general administration, the research found that most TADIKA did not have adequate permanent infrastructure, facilities, and teaching materials. The teacher-student classroom ratio was inappropriate. Administrators did not develop any systems to follow up or assess teacher's performance. Information technology was not up-to-date or complete enough for any use. Gabae and et.al. (2004) had the same finding and pointed out that the main reason of the problems in TADIKA lays in unreadiness in many areas; infrastructure, unclear administration system, and teachers. Teacher shortage was also a problem. Teachers were not well-trained in didactic techniques and understanding about the curricula. According to Wisalaporn (2007), as the public sector, communities and private schools in the area had no mutual understanding, promotion and supports were not based on trust.

When it came to community participation, some parents were not cooperative in activities of TADIKA. Budget allocation by some community leaders was not based on the actual needs of community. Leaders were not active in fund raising and had inadequate understanding about the local

context. Gabae and et.al. (2004) also found additionally that relationship between parents and TADIKA was not strong. To improve TADIKA, it is required to join hands and involve all stakeholders. According to the research by Niyomdech (2008), the curricula management was below standard due to low participation of parents and stakeholders.

Recommendations

Recommendations for applications:

The curriculum in TADIKA in three southern border provinces should respond to the needs of the local and focus on the participation of partners in every sector to achieve a systematic and sustainable

development of TADIKA in three southern border provinces.

Recommendations for the further research : The findings regarding state and needs of stakeholders should be analyzed to find appropriate educational strategies and model for TADIKA that genuinely meet the local needs.

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