

Pattani Malay's culture and Its relationship to Education in South Thailand

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ABSTRACT

The education system also aims to awaken a person in various areas of life as well as intellectual, psychological, and social thinking, values, and behavior that focuses on the learning process through the good and perfect. This study aims to determine the culture of the Malay people of Pattani and the relationship with Education in southern Thailand. The research method used in this research is library research. The focal point of his research is to discover the various hypotheses, laws, recommendations, standards, or thoughts used to dissect and answer the described exam questions. The results of this study are the southern regions (provinces) of Thailand, including Yala, Pattani, and Narathiwat, where most of the population is displaced from Muslims. Muslims in this region prefer to send their children to study in religious schools. People's religious schools are institutions that serve the needs of the community in this region in maintaining local culture and customs as well as Islamic cultural customs.

ABSTRAK

Sistem pendidikan juga bertujuan untuk membangunkan berbagai bidang dalam kehidupan serta pemikiran intelektual, psikologi dan sosial, nilai dan perilaku yang berfokus pada proses pembelajaran melalui yang baik dan sempurna. Penelitian ini bertujuan untuk mengetahui kebudayaan umat melayu pattani dan hubungan dengan pendidikan di selatan Thailand. Metode penelitian yang digunakan dalam penelitian ini adalah penelitian kepustakaan. Titik fokus penelitiannya untuk menemukan berbagai hipotesis, hukum, rekomendasi, standar, atau pemikiran yang digunakan untuk membedah dan menjawab pertanyaan ujian yang digambarkan. Hasil penelitian ini adalah Wilayah-wilayah (provinsi) selatan Thailand termasuk Yala, Pattani dan Narathiwat adalah wilayah sebahagian besar penduduk tergulung dari orang-orang Islam. Orang-orang Islam di kawasan ini lebih memilih untuk menghantar anak-anak mereka untuk belajar di sekolah-sekolah Agama. Sekolah-sekolah agama rakyat adalah institusi yang melayani keperluan masyarakat di kawasan ini dalam mempertahankan budaya dan adat istiadat tempatan dan juga adat budaya keislaman.

1. INTRODUCTION

Education corresponds with a culture. From one perspective, a culture can be created and preserved through Education. Meanwhile, the education advancement can be seen from the culture's

existence as a root and supports sustainable learning. Because instruction is a culture, Education is a way to enhance the skills and information as well as tools to improve students' capacity and behavior (Roqib, 2016). There is nevertheless a proportional relationship or dependence between Education and culture. The creation and culture portray the school characteristic, and vice versa (Rosyadai, 2004).

According to the explanation, Muhammad Fathurrohman said that is teaching capacity to grow the ability and character and civilization of respectable society in guiding the life of the country, to cultivate students' ability to consistently become self-confident and God-fearing individuals have a worthy personality and become a popularity-based resident (Fathuarrohman, 2015). Islamic Education implies a broad interaction in fostering human character, including science, the other world, passion, and the physical. For example, in traditional Islamic Education, Islamic boarding school's framework has served as the foundation of Islamic personality (Abdullah, 1988).

Especially in Pattani (South Thailand), Islamic Education has developed as the pride of Moeslim' Malay by Islamic standard and their longing to understand a belief. Ulama, who delivers instruction and training in Islamic boarding schools, also becomes an example of Islam's relatively many virtues as a moral experience for students and individuals outside Islamic boarding schools. According to this explanation, the scientist is interested in elaborating Pattani's lifestyle and its relationship toward Education in South Thailand (Raharjo, 1988).

2. METHOD

The research method used in this study was library research. A study development identified a strategy of library information collection or examination of the object exploration through the various library data (book, papers, magazines, and reports) (Sukmadinata, 2009).

A library research or literature review is research that fundamentally audits the information, ideas, or findings included in scholastic writing and form commitment, and hypothesis, and methodology for certain themes (Cooper dan Taylor in Mohammad Imam Farisi, 2012).

The research focused on finding various hypotheses, laws, recommendations, standards, or ideas to dissect and answer the depicted exam questions. This exploratory idea is a self-examination, specifically a normal regression of the information that has been obtained. Further is given by the agreement and clarification so that it tends to be correctly perceived by the reader.

RESEARCH RESULT AND DISCUSSION

The Definition of Culture and Civilization

The word culture in Indonesia Dictionary is characterized as consideration, reason, or custom. In linguistics, the term of culture is a culture that generally alludes to human mentality. A

culture is identified to human's thought and soul elaborating with mentality, behavior, and a real work of a group of individuals (Suharso & Retnoningsih, 2005).

Culture is characterized as a lifestyle that is an important part of an individual's life or social construction. Culture is derived from "*Buddhayah*" under the plural form "*Buddhi*," which means soul or mind. Selo Soemarjan and Soelaiman Soemardi described culture as life, existence, soul, and human being. The culture's capacity to manage how to act and carry on with life in a public area.

Culture is a human creation. Culture is seen from the perspective of the refined people, known as a human instinct. A culture is a view and soul articulating thought in the fundamental elements of human existence that develop the social organization in reality. Additionally, culture encompasses all aspects of life (vast) and contains presence from birth to death.

Civilization is a cultural ally. In every association, family, and local school, there are recognized views and actions expected by every community individual. Also, a behavior that is generally found in the sort of society is called a culture. The culture combines all the information, belief, ability, expression, ethics, laws, and human tendency as a citizen. The culture encompassing a consideration, mentality, values, and human tendency is studied due to its life in the groups of society.

From the full definition of the culture, there are significant similarities that are; *first*, culture is only owned by human culture; *the second*, a culture claimed by the community goes down through the learning cycle of everyone in people's lives; and the third, culture is the affirmation of sentiment and human contemplation. The explanation that should be put forward about Islam today is the relationship between culture and religion. In a religion like Islam, all parts of human existence are always associated with religion. Islam, a faith that is a perfect accommodation to God, is human life standard and belief.

Islam contains two views encompassing a view of the religion and a view of the culture. According to these views, Islam is divided into two structures; Islam itself and Islamic culture. Both forms are mixed, so it is difficult to put a case into place; the example is Islamic Education. According to the social perspective, Islam includes social problems. At the same time, however, the setting in teaching an Islamic lesson comes from God. In addition, various Muslim s' lifestyle brings the effects of a diverse society.

Demography of Pattani Malay's Society

Thailand is a part of the Southeast Asia continent. Topographically, Topographically, Southeast Asia is a region between mainland Australia and China, mainland India to the sea of China. Furthermore, Thailand is vastly easy for travelers to reach, either seeking a job or spreading a specific

belief in the region. Most Thailand's societies are Buddha, and the minorities are Muslim and Konghucu (Nugroho & Chen, 2019). Somehow Islam in Thailand is the second-largest minority after Konhucu. Likewise to other minorities, the southern part of Thailand is the Malay-Muslim group's premise and space for religious struggle and regional debate with a long spiritual foundation. When Malay was rejected in 1902, the Pattani Malays are in very desperate. Under the reign of Pibul Songgram (1939-1944), Malays had succumbed to social absorption. Even today, Thailand's local Muslim minority of Pattani faces complex segregation and widespread fear. So that social life and political issues are very limited (Nuereng, 2017).

Since the beginning, Pattani itself is a tertiary located in south Thailand under Muslim authority and named Sulaiman, with most of the societies were Malays. At that time, Siam always attempted to control Pattani by sending troops regularly but always failed. Under Sultan Muzhaffar, Pattani was back to culminate, this issue appealed to Siam to take control of Pattani, and after the log war, eventually, Siam took over the mainland.

This era was the beginning of the Pattani Muslim resistance to secede from the Thai authority. Under Siam's sovereignty, Muslim Pattani was suffocated due to an authoritarian government. Because of that matters, Muslim Pattani changed the country to be Thailand and took over their tradition. Like showed by A.Teeuw dan Wyatt, without Siam authority and Thailand, Pattani stood alone. This stage started around the fourteenth century where Where was the Patani Malays' mainland was framed. A. Teeuw dan Wyatt said that Patani was founded around the center of the fourteenth and fifteenth centuries. Their perspective depended on Tomies Pires' composition and Laksamana Cheng Ho's visit to this area in 1404-1433 TM (Mahmood, 2000). After Pattani's saga, the Royal of Pattani Malay originated from the Malays centered in Mahligai City, managed by Phya Tu Kerab Mahayana. Islam entered the Malay-Pattani realm around the thirteenth century. Nik Anuar Nik Mahmud added that Islam entered the Patani region in the thirteenth century and came earlier than Malacca; Islam came earlier and stayed longer in Pattani than Malaka. However, Teeuw dan Wyatt believed that Islam was found in Kuala Berang, Terengganu. In this situation, Pattani Malays set up the Muslim and non-Muslim traders association in the western and spread Islamic teaching around the thirteenth century.

Muslim s in Thailand has a horrific and convoluted background. They started from the thirteenth century, where Islam set foot in the Pattani region and then developed into a large part in that district. Today's Thai Muslim community has been an important part of the Thai government and local areas for centuries before. Socially and financially, the local regions of Muslim minorities in southern Thailand have experienced critical improvement over the long term. They are trying to be an important part of the area they reach. This case makes Pattani Muslim s withdraws themselves from groups of Muslim's community, especially the Pattani Malay community who were initially

preserved and then restrained by the Siam or Thailand government. When innovation advances to all the countries, Thailand's authority became more popular, and Muslims in Thailand have seen emphatically differently with other parties. Because of that, it leads to the government providing broader space for Muslims in Thailand, especially to investigate legislative and economic issues. It can be seen from the advanced development of mosque existence in Thailand encompassing Bangkok mosque 159, Krabi mosque 144, Narathiwat mosque 447, Pattani mosque 544, Yala mosque 308, Songkhla mosque 204, Satun mosque 147, and other mosques in the urban area in Thailand. Still and all, with the advancement of Islam in Thailand, Thailand's Muslim communities are still the minority and far from daily openness nevertheless, and still under pressure and constantly separated as well.

A culture of Pattani Malays

Groups of Malays in south Thailand (known as Pattani Malays) are a minority in Thailand and part of the large community in three districts in south Thailand. They are known as Malays under culture, customs, and appearance. According to Paitoon, about 75% in the three districts of south Thailand are Muslims, speaking Pattani Malays, and stick to the Malay *resam* tradition, while about 25%, the rest, are not Malays. The southern part of Thailand used to be where the Malays lived under the victory of the Thai empire. It causes Malays where they used to live occupied Thai mainland and became the residents of Thailand (Chai Ruangsilapa 1974 in New Worawit 2001:121). They saw themselves as Thai and Thai descent because they are of Malay descent and ethnic Malay.

Pattani Malays used to speak the Pattani Malay language as an everyday language of communication in their daily life. In general, Pattani Malay is used to their day-to-day relationship and has custom and strict functions. According to Ismail Saleh, the Pattani Malay language had existed and developed for thousands of years, precisely before the Pattani Malay region was placed under sponsorship, which turned out to be important for elements of the Mueng Thai. As a result, the language of Pattani Malay has been embedded into Malays and reflected in Malay's personalities. Consequently, Thai residents who have lived in northern Thailand have transferred into three districts in south Thailand (Fathi, 2001). Hence, the power of Thai residents and culture embedded into Islam-Malay is involved in the elements of Thailand culture.

Pattani Malays was a middle ground language among Malay groups in the three southern regions of Thailand. During the existence of Pattani Islam-Malay, the Pattani Malay language was the most used language in the surrounding society and traders that spread Islam in that century. Mohd. Zamberi (1994: 243) said that Pattani Malay was the language of information and had succeeded in placing Pattani as the focal point of human progress of Islamic Malay's art by creating rigorous books worked by researchers. The use of the books as a reference has been known vastly and famously known to the Middle East and North Africa countries.

However, all of the qualities of the Malay language gradually began to fade when the Patani Malay region was made the substance of Mueng Thai. Since that time, the essentials of Malay started to be ignored by Thailand. The experts have handled several plans and attempt to dispose of Malay culture and language. The steps taken were by inhibiting the teaching of Malay, particularly in the reputable schools, and not implementing Malay into the real matters in the law institution. This activity implicitly established colonial relations with the Malay language situation in the three southern regions of Thailand.

At this time, countless Malays in the three districts of southeast Thailand increasingly do not use the origin of their language. Although their grandparents used to speak Malay, currently educated and high-ranking people are more open to using Thai in their daily interactions. The younger age also likes to use the Thai language, and it has been caused by a learning system that has more focused on the Thai language. This situation depicted the victory of the Royal Thai under the aim of public coordination among Malay communities. However, these efforts did not positively impact the status of Patani Malays in Thailand in general and in the three southern districts of Thailand in particular.

The strong influence of Thai on Patani Malay, stakeholders and the governments are going to withdraw, which it becomes one of the fundamental factors that caused Pattani Malays have become increasingly vulnerable and has turned into litigation. Ahmad Fathi, who studies the decay of the Patani Malay language, revealed that the fields that Patani Malay can dominate today are only in day-to-day collaboration, conveying messages, and conducting Islamic rituals in mosques or madrasa (Islamic schools). He added that Malay is currently not using in public matters, like public authority, broader communication, on the signboard, and not operating in a general area (Fathi, 2001).

The origin of Pattani culture against the *Syarak*

Pattani was under the Royal of Langkasuka (at that time under Empayar Srivijaya). Like the people in the other Malay family, before the arrival of Islam, Pattani strongly practiced customs, cultures, and traditions based on the Hindu-Buddhist religion. This culture was the pillar of the Malay identity that founded the Royal of Langkasuka (further Empayar Chermin), rich in culture and customs, almost like the Javanese tribe from the Majapahit Empire. These contradictory cultures and traditions against *Syarak* gradually disappeared or changed under King Bharubhasa of the Langkasuka Empire, centered in Pattani and embracing Islam around 1335-1345. King Bharubhasa changed his name to Sultan Mahmud Jiddah Riayath Sa'adat us-Salam after getting rid of King Bersiong (Maha Prita Daria) from Kedah Zamin Duran (Kedah Tua). The following are examples of Patani pre-Islamic culture and customs, most of which have disappeared or have been adapted to the current situation so as not to conflict with the Islamic faith:

The first is the main princess called *pacara main puteri* chaired by catcher/shaman/a bomoh used to be a man to treat the disease. *Second*, Mak Yong is a traditional performance usually accompanied by female dancers who often flex their fingers. Like theater performances, Mak Yong is often motivated by the mythical storyline of the Pattani people. *The third*, the Menora dance drama, rooted in elements of Khmer-Buddhist culture, features female dancers with long false nails. Menora's dance is now almost extinct because of its aspects against the *Sarak*.

Fourth, a shadow Puppets show has also undergone many changes in terms of the storyline, according to *Sarak*, and contains some advice related to various current issues. Tok Dalang, in the pre-Islamic Patani era, used to use the Hindu epic Ramayana-Mahabharata as story material in a shadow Puppets show. The fifth, *Dikir Barat*, has become part of the national-traditional Malay show. This event is believed to be able to strengthen the brotherhood. *Tukang karut Dikir Barat* Pattani pre-Islamic era, used to freely sing accompanied with lyrics suitable only for adults, unlike today. *Sixth*, *Muay Thai* is a traditional martial art popular in the peninsula's north, including the Patani Malays. The battles in the past usually ended in death. *Muay Thai* has been prohibited before cause death but allow to show again in accordance with the manual actions of the nation to avoid death. *The seventh*, self-defense art, known as *silat*, Malay tribe. *Silat*, as a hereditary art of combat, is also popular in Kelantan Malaysia and Patani. *Silat* was originally included mystical and shirked elements, which were called the science of mysticism. Every movement in *silat* is a "weapon" that is not only meant for self-defense.

Pattani Muslims' culture and Islamic values are rooted in *Sarak* values and slowly disappeared from Pattani Malay from 1980 until today. That is disappeared are Bubur Asyura, cadaver management, Tarawih prayer in Ramadhan, Eid al-Fitr and Eid al-Adha prayers, Iftar, opening the mouth of a newborn child, circumcision, marriage ceremony, and a culture of using hijab.

Social Evolution Theory and the Implication of Education

Society begins like a seed in a very long time. In the end, all things can be measured, and it is acceptable to mean that the development of society does not only encourage multiplication and unification. On the other sides, population density is vastly increasing, and community integration is getting closer. This hypothesis highlighted the demand and ignored struggles and changes in the public eye. The main ideas encompass working, being inactive, showing the capacity, and balancing. At the same time, every design in a social framework must be utilitarian like any other. Hence, the construction is disappearing without others while it is unbeneficial for others. The followers of this hypothesis were Robert K. Merton and Talcott Parson.

The followers of this hypothesis, in general, would see the commitment in a chain of the phenomenon of other frameworks, and throughout this line would ignore a phenomenon or framework worked against the different capacities within the social framework. At its limit, this hypothesis accepts that all opportunities and all constructs are useful to society.

Muslims in Pattani and Their Relationship to Education

Thailand is a part of ASEAN located in southeast Asia. Thailand contains 77 regions and is populated about 63 million people under the sponsorship of government regulation that freely provides the opportunities for its society to embrace the specific religion they believed in, recorded in Thailand institution in 2550 BC, chapter 30. A person has the ideal right to embrace any religion or belief. He also has the privilege to regulate his love without compromising state rules or abusing other rights.

Most of the Thailand community embraced Buddha, while others believed in Islam, Christian, Hindu, and Konghucu, by which they are the minority in Thailand (Rahmah & Purnama, 2018). Thailand contains several groups of minorities: minority group descended from the hill people who were not religious in the north; minority groups of Vietnamese and Cambodian ethnicity are Buddhist in the northeast; a minority group of Muslim Malay descent in Southern Thailand (Pattani); and Chinese Buddhist minorities scattered throughout Mueng Thai. The Chinese minorities can be included in the majorities after the Chinese in Thailand are included in “assimilation” and “unification.” Then, the main and largest minorities are Malay descents in southern Thailand. These communities are the minority of ethnic religion contained unique identity.

Stakeholders and governments had seriously embraced Malay Muslims since 1932, especially under P. Pibulsongkram in 1938. The assimilation and integration authority was enforced by force. Under the government of the state development, the Royal prioritized the Siamese descents who were the largest communities as the head of the state by implementing the “Thai Nationalism” (Thai Rak Niyum), for example, the deed regarding the determination of the country name, the name of the population and nationality. The communities were obligated to obey the rules without exception, including Malay Muslims, which caused the change of Pattani Malays in several aspects. For instance, the changes of the people’s names into Thai’s names.

In 1947, the ministry of the Islamic Religion of Pattani attempted to defend the Pattani Malays’ identity by publicly opposing Thai Nationalism stakeholders. The ministry of Islamic Religion of Pattani made a seven-case request to the Royal of Thamrong Nava Sawadi on April 3, 1947. The proposal is mostly in the educational aspects encompassing that the Royal must consider Malay as an official language with the same status as Thai. The Royal school must consider the school teaching with Malay.

Thus, the government had answered the education statement. The government under the empire showed the truth of school teaching under Malay. The lesson on Malay in the school runs five times a week. The teachers were chosen from the experts of Malay (Worawit, 1990). Relating to the ministry of Education in the border region of Thailand, the government was conducting a major curriculum project to teach Malay and Islamic religion in the primary schools on July 12, 1948. The teaching of Islamic faith and Malay has been warmly welcomed by the Malay Muslim community in Southern Thailand.

Islam is the second-largest religion after Buddha. Muslims are the minority in Thailand, which amounts are only 14% of the whole people in Thailand, which contains 8,239,190 people. Thai has considered an official Thailand language. It has also been considered by society to be useful for them. Somehow, Malay also participated in the four south religions: Pattani, Narathiwat, Yala, and Satun. Because, in the fact that, most of the population in this area is Malay and Muslims. They used to speak Malay and Thai in a public space, especially somebody with authority. Most of Thailand Muslims occupied the border of south Thailand, encompassing Pattani, Yala, Narathiwat, Setun, and most of the Songkhla region. They were a Malay that occupied the position and foundation in terms of history, religion, state, and unique culture related to residents in the various areas.

Through the democratic system of Thailand, the Muslim s has been allowed to appreciate the teachings of the religion through educational institutions. Especially that concerns the design of religious studies, which was closely related to the curriculum of Islamic Education. The Thai cultural, religious education strategy project (Phen Patna Kan Suksa Silpa Leh Watnatam Hengcat) has noted that the administration in the field of Education was open freely to the people at all levels, with no exception of religion and race intended to address the advancement of the teaching according to their respective areas, especially according to local administrative districts (*Phen Patna Kan Suksa Silpa Leh Watnatam Hengchat*, 2002-2016).

For the areas where most of the population was Muslim, the Thai government built stiff schools responsible for teaching. For this reason, the Islamic investigative institution was brought to unique Southern Thailand in conjunction with other Islamic investigative organizations in the country. The organization that discovered this were community shacks and stiff schools.

In southeast Thailand, Islamic boarding school was built in a very long time ago. This educational organization worked in southeast Thailand from the past to the current time. For this situation, Pattani Pattani became the most timely and established center of the Islamic schools in the southern districts of Thailand to the Malay Peninsula. An Islamic boarding school was brought into the world without precedent for the mid-nineteenth century. Pattani was mainstream area where the center of school as Islamic life experience, like Kedah, Kelantan and Terengganu di Semenanjung Malaya. This country was found close to Pattani, which corresponded and affected one another. An

Islamic boarding school was also a persuasive and trusted educational organization for Muslim communities in Southern Thailand, which was seen as a fort to follow the culture. An Islamic boarding school was the instrument that coordinated Muslim communities in Southern Thailand. In 1929, the administration of Islamic teaching focused on reading began as a framework for a rigorous individual education system. The framework of Islamic Education was changed totally by the public authority into an individual's stiff school in 1971.

An Islamic test in the Folk educational institution followed the development of sociology that adopted scientific guidance as the educational system developed by the empire aimed to build a stiff school system. Consistently, the Royal provided financial assistance to rigorous schools that followed the terms and guidelines that have been set. Royal aid was given according to the number of students that were focused on the academic field. For example, at the end of the 1970s, most students were concentrated in schools where two periods of teaching applied (Islamic research and sociological considerations). It considered suitable educators and became the experts of their fields, depending on the school that provided two training periods.

Small bungalows and schools were not very nice, so most were thriving. In the mid-1980s, public interest was centered around a very large stiff school with two orders and adequate offices. Most school personnel transferred from abroad. The rigid system schools with more than 1.000 students were located in the three districts: Pattani, Yala, and Narathiwat. This field depended on two fundamental objectives: specifically developing the teaching framework of an Islamic boarding school and taking advantage of a framework that allows it to be important for learning. Both were expected to introduce Islamic boarding schools to the public society of Thailand by taking advantage of public awareness. The consequence of the changes from training into the newest system was indirectly caused the Islamic school to follow the customs of an Islamic boarding school. However, most of them would implement the conventional instructional framework that has been used to this current time.

Thailand's institutions have obligated the society to study in primary school for about six years. Furthermore, the Royal allowed the Islamic educational system to start implementing in the school, considering the people from Southern Thailand that included Muslim-Malay as majorities. The education system in the national school in southern Thailand has been divided into three levels of study into ten years: four years for Ibtidaiyah or primary school, three years for Mutawassitah or junior high school, three years for Thanawiah or senior high school.

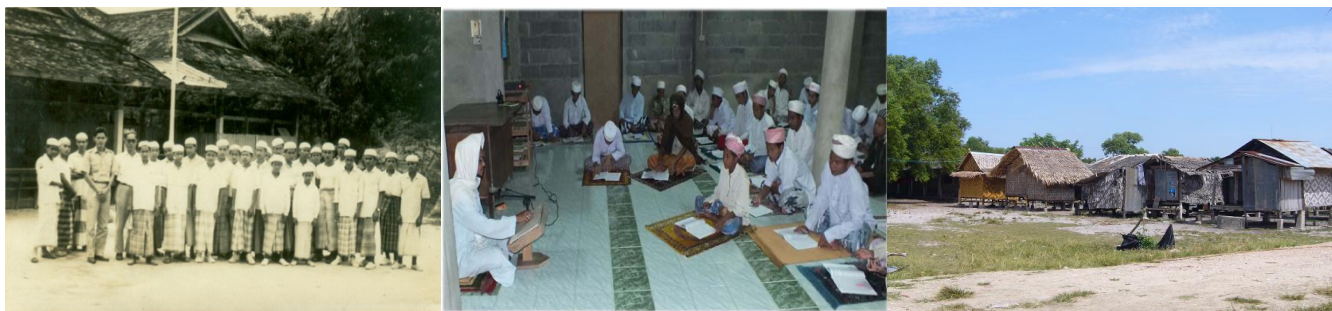
Islamic Education Curriculum in the National School

The Ministry of Education has embedded the Islamic education curriculum in the national school (especially for primary school) since 2518 M or 1985 by developing an Islamic education

curriculum based on the regulation of the Ministry of Education that used in primary school and junior high school, including more than 50% Muslims' students and implementing curriculum as life experience and skills in the primary school, and as social science and the knowledge of the society for high school (Zetha et al., 2018).

In 2544 BC (2001), the Ministry of Education had issued a basic education curriculum 2544 BC. (2001) determined the lessons and learning materials in the first group, namely religion and culture and the morality in the social sciences and cultural arts. This curriculum focused on the quality of students concerning knowledge and practical experience, the principles of faith, and morals according to the Islamic teachings. It aimed to provide knowledge, form the concepts and principles of behavior of Islamic teachings, to bear the people who were fearing God and living side by side with the society. This course was opened for students to study Islam, but it still has not met the local community's needs. The matters were caused by parents' perspective that viewed Islamic lessons in school as insufficient because the lessons were only taught two hours per week. Therefore, it affected the continuity of Islamic behavior in work and the next study level.

Learning system in the Islamic boarding school and Folk religion school in Pattani of south Thailand



Learning system in Pattani's Islamic boarding school



3. KESIMPULAN

The education system is a basic element to help a human develop a good quality of life in personal, family, and community. The education system also aims to create a person in various areas of life and intellectual, psychological, social thinking, values, and behaviors that focus on a well and perfect learning process.

The regions in south Thailand, including Yala, Pattani, and Narathiwat, are where Muslims largely populate. Muslims in the area prefer to send their children to study in Religious schools. Folk religion schools are institutions that serve the community's needs in this area in maintaining local culture and customs and Islamic cultural traditions. Because the Folk Religion school can determine two aspects, namely the religious aspect and the cultural aspect, with the existence of Islam and the existence of Islamic culture, the Islamic education system can develop certain patterns of behavior in accordance with what is expected by society, which is applied through based on Islamic teachings to students.

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