

Students of the Arabic Language Program and Its Scientific Impact at Attarkiah Islamic School in Narathiwat: A Descriptive Field Study Using the Subject of Interpretation as a Model

طلاب برنامج اللغة العربية وأثره العلمي في مدرسة الترقية الإسلامية في ناراثيوات: دراسة ميدانية وصفية في مادة التفسير أمودجا

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Abstract

Standard Arabic is a Semitic language. The spoken Arabic and written are different. Muslim people in the Southern provinces of Thailand are familiar with classical Arabic. Classical Arabic is essentially the form of the language in the Qur'an. Muslims believe that Allah revealed the Qur'an of the prophet Muhamed. For Muslims not only the sense but also every word of the sacred text is inspiring, and that is why in the Islamic world; the Qur'an is recited in original Arabic. Therefore, the interpretation subject in the Arabic language is very important to know the Qur'an. Attarkiah Islamic School one of the Islamic schools in southern Thailand established an Arabic program aimed at producing knowledgeable and virtuous Muslims who could practice their faith correctly and seek to balance the integration of Islamic values with mainstream education. A descriptive approach was conducted within the historical context of the Arabic program. It focused on students in the third year of secondary school, specifically in the Qur'an interpretation subject, during the academic year 1445AH-2566B. The research came with the main result that students in Arabic programs are weak in the Arabic language and difficult to study the interpretation subject without translating texts into Thai or Malay. The school administration must develop the system of teaching by using a modern method of education in the 21st century.

Keywords: An exegetical, Attarkiah school, Arabic program, Modern method education, The scientific impact.

1. Introduction

Praise be to Allah, praise that matches His blessings and rewards His increase, and prayers and peace be upon the Messenger of Allah, the guided mercy, prayers, and peace that are constant and continuous until the Day of Judgment. And after that, Islam is concerned with learning and

teaching, as the first thing that was revealed in the Holy Quran was: {Read in the name of your Lord who created} [Al-Alaq: 1], and the best sciences are those related to studying the Book of Allah Almighty, as the Arabic language is the language of the Holy Quran, and interpretation is its first material, as there is a strong relationship between the Arabic language and interpretation, as interpretation cannot be understood without understanding the Arabic language, so Muslims who are not Arabs tried to learn the Arabic language in order to understand the Book of Allah Almighty, so Islamic schools in the southern states of Thailand came to promote a program for learning interpretation in the Arabic language, and among those schools is Attarkiah Islamic School in Narathiwat State, so the research attempts to reveal the reality of the Arabic language program in that school and its scientific impact, especially in the subject of interpretation, and what are the challenges it faces and what are the solutions to overcome those challenges.

2. Research questions:

1. Where is Attarkiah Islamic School located, and when was it established?
2. What is the definition of the Arabic Language Program at Attarkiah Islamic School, and what are its objectives and scientific impact?
3. What are the challenges facing the Arabic Language Program at Attarkiah Islamic School in teaching interpretation? What are the solutions to overcome these challenges?

3. The importance of the research:

The importance of the research lies in the Arabic language and the study of the Holy Quran, which are the front line of defense in the face of every distortion, suppression of every innovation, and refutation of every suspicion. This research will also benefit teachers in the Arabic program at the Attarkiah School in particular and educational institutions in general.

4. Research objectives:

1. Introducing Attarkiah Islamic School and its Arabic program.
2. Explaining the method of studying the Arabic program students at Attarkiah Islamic School for the subject of interpretation (secondary level) and its scientific impact.
3. Highlight the challenges facing the Arabic program students at Attarkiah Islamic School (secondary stage) in studying interpretation and build a proposed vision for improvement and development.

5. Research Methodology:

The research adopts the descriptive analytical field method to understand the role of the Arabic program at Attarkiah Islamic School. This program, which teaches the subject of interpretation at the secondary stage, has a profound scientific impact. The study aims to highlight the program's challenges and propose a vision for its improvement and development, emphasizing its academic value.

The research's data was taken by interviews with teachers and an overview of students' case who attend the Arabic program and their outcomes of the pre-test and the post-test .

6. Research Limits:

The research is limited to students of the Arabic program at Attarkiah School in Narathiwat State (third secondary grade/semester 2), and the results of the study in the interpretation subject in the second semester of the academic year 1445 AH/2566 B.

7. Review of the Literature:

History of Islamic privet schools in South of Thailand:

Islam was shown in the south of Thailand, especially in three provinces; Yala, Pattani, and Narathiwat in the tenth century of the Islam calendar (Samoh, 1432 AH, p. 40), (Zidan, 2019). Muslim society in south Thailand studied the essentials of Islam concepts and laws in traditional ways; In the Mosques, or the Sultan house. Then after Imam or a scholar or they call (Babo) started to build accommodations near his house for students who came from a far village and facilitated their study. This building was known (Pondok) which historically played a significant role in Southeast Asia's Islamic education system (Porath, 2014) (Onaka, 2019) (Yong, 2012). Pondok operated independently, focusing on providing religious education aimed at producing knowledgeable and virtuous Muslims who could practice their faith correctly (Assalihee, 2024). The Thai government has decided to transform education from the traditional institute (Pondok) to modern schools. So the Muslim community started to transform their education from traditional institutes (Pondok) to private Islamic schools seeking to balance the integration of Islamic values with mainstream education like other Muslim communities like the United States, Australia, Europe, and others (Assalihee, 2024) (Liow, 2009) (Assalihee M. , 2020). The Private Schools Act of 1983 further formalized their status, offering financial support to institutions that provided both general and Islamic religious education. This dual curriculum approach made these schools highly attractive to Muslim parents who sought a comprehensive education for their children, blending secular and religious studies. Today, there are 218 private Islamic schools in Thailand's five southern provinces, serving 176,421 students (Commission, 2023). These schools offer a dual curriculum that includes subjects such as Quran, Hadith, Al-Aqeedah (Principles of Faith), Al-Fiqh (Religious Law), Attarik (Religious History), Al-Akhlaq (Ethics), Arabic, and Malay/Additional Arabic (Education, 2003). alongside general education subjects including mathematics, science, Thai Language, Social Studies, English Language, Physical Education, and Arts. These subjects are designed to ensure that students meet the national educational standards and are adequately prepared for higher education and professional careers (Assalihee M. , 2024).

8. Theoretical Framework:

8.1 Previous studies

According to the research, through asking the official in charge of scientific affairs - the Department of Islamic Studies, no one has ever conducted a study on the Arabic program in teaching the subject of interpretation at Attarkiah Islamic School. However, there is research that is important and related to the research topic. Among these researches are:

1. Master's thesis entitled: ((The Role of Islamic Education in Understanding the Islamic Call: A Study of the Status of Religious Schools in Jala State)) by the researcher Irfan Haj Lafieh, and the research came up with results related to the research topic, which are as follows:

- a. Religious schools and institutes at various levels play a pivotal role in shaping students' religious consciousness. They are not just centers of education, but also crucial for upbringing and reform.
- b. The educational structure of schools is significantly influenced by the curricula and their educational plans. These Curricula play a vital role in shaping students' cultural development, highlighting the need for a well-designed and comprehensive curriculum.
- c. The adoption of an optimal approach in the curriculum is crucial. Failure to do so can lead to students' inadequate understanding of sciences and their applications.
- d. Successful education involves a series of steps, with the reform of curricula as crucial. This step, if not the most fundamental, is paramount for the success of the educational process and its advancement in the region, underlining the urgency of proposed improvements.

The researcher will add the modern method of teaching interpretation to students of the Arabic program at the Islamic Promotion School (secondary stage) as a proposed image for improvement.

2. Dr. Ali Samoh's thesis on Islamic schools in southern Thailand and their role in calling to Allah was submitted as a doctorate thesis at the Islamic University in Medina in 1433 AH. The thesis came in an introductory chapter, three chapters, and a conclusion. In the introductory chapter, he reviewed the general characteristics of the conditions of the Kingdom of Thailand in general and southern Thailand in particular. The first chapter was about Islamic schools in southern Thailand and their preaching activities. The second chapter was a selection of models of Islamic schools in southern Thailand and their preaching role. The third chapter was about the preaching role of graduates of Islamic universities in southern Thailand. The fourth chapter was about a field study on the conditions and reality of Islamic schools and their role in preaching. The thesis came with a conclusion in which he concluded about the reality of Islamic schools and their preaching role in southern Thailand, followed by proposals that contribute to developing the aspect of preaching in Islamic schools in southern Thailand. The researcher benefited from this thesis regarding the reality of education in Islamic schools, particularly in southern Thailand. This new research reveals the reality of the Arabic program at the Islamic Promotion School in Narathiwat State, particularly in teaching interpretation at the secondary level. It is highly relevant to the academic community, Islamic educators, researchers, and policymakers interested in Islamic education and preaching in southern Thailand, keeping them connected and involved.
3. The research on the method of the interpreter Muhammad Saeed bin Omar in interpreting the verses of rulings in his interpretation "Nur Al-Ihsan", submitted by Rabia bint Abdul Rahman, holds significant importance in the field of Quran and Sunnah Studies at the Islamic Sciences University of Malaysia 2021. The researcher divided her thesis to obtain a master's degree into an introduction, three chapters, and a conclusion as follows:
 - Chapter One: Introduction
 - Chapter Two: The Science of Interpretation in Malaysia
 - Chapter Three: The Life of Muhammad Saeed and His Works

- Chapter Four: The Method of the Interpreter Muhammad Saeed bin Omar in Interpreting the Verses of Rulings in His Interpretation "Nur Al-Ihsan"

Conclusion of the Research: The research results shed light on the method of the interpreter Muhammad Saeed in interpreting the verses of rulings. He is a Shafi'i in doctrine and not a fanatic. He deals with interpreting the Quran with the transmitted, that is, the Quran with the Quran and the Quran with the Sunnah, and he follows the sayings of the jurists. These findings significantly contribute to our understanding of Quranic interpretation. Personally, I gained valuable insights about the science of interpretation and its origin in the Malay Archipelago, which includes the regions of the three states in southern Thailand. This served as an enlightening introduction to my research.

4. Interpretation in the Malay Archipelago: Its Origins, Characteristics and Most Important Figures, Rana Ahmed Zidane, Journal of Islamic Studies, Issue 10, Number 2, July-December 2019. The researcher began her article as follows:
 - First: Introduction to the Malay Archipelago and the Entry of Islam into it
 - Second: The Origin of the Science of Interpretation in the Malay Archipelago
 - Third: Characteristics of the Malay School of Interpretation
 - Fourth: The Most Important Malay Interpretations

Conclusion of the Research: The researcher reviewed the oldest interpretation in the Malay language, which is the interpretation of Sheikh Abdul Raouf Al-Fansuri. The researcher believes that the lack of interpretations in the Malay language is because the scientific language used among the people of the Malay Archipelago is Arabic and that most Malay scholars have tended to write books in the Malay language on jurisprudence and its principles and on behavioral science and ethics. The article has benefited the researcher regarding the history of the emergence of the science of interpretation in Malaya, which historically includes the three southern states of the Kingdom of Thailand, as most of its inhabitants are of Malay ethnicity. This research was the most prominent previous study that may be related to the researcher's topic.

8.2 Defining research terms:

8.2.1 Interpretation

Interpretation in Arabic root: Clarification, which means explanation (Manzur, 2009, p. 11/180). Technically: "It is the science upon which the understanding of the Book of God Almighty, revealed to His Prophet Muhammad, may God bless him and grant him peace, depends, according to human ability." (Salamah, 2002, p. 2/6) This connection between interpretation and the Book of God Almighty invokes a sense of reverence and respect among scholars (Salamah, 2002, p. 2/6).

8.2.2 Attarkiah Islamic School:

8.2.2.1 The establishment of Attarkiah Islamic School

Attarkiah Islamic School, a unique private Islamic institution, was established in 1961. It stands out for its dual focus on Islamic sciences and academic sciences. The school was founded by Sheikh Haji Daud, Chairman of the Islamic Council of Narathiwat State. After his passing, his

son-in-law, Dato Omar Taib, assumed leadership. Today, the school is under the guidance of his son, Dr. Faisal Taib.

8.2.2.2 Location of Attarkiah Islamic School

Attarkiah Islamic School is located in Narathiwat State, Muang Narathiwat District, Trirat Bang Nak Road. The school contains eleven classroom buildings, a library, and a mosque. The number of its students exceeds three thousand students, and the number of teachers exceeds three hundred academic and Islamic teachers (school, 2024).

8.2.2.3 Curriculum

The curriculum at Attarkiah Islamic School is distributed according to the educational stages as follows:

The stages of education in the religious section are divided into three stages, which are as follows:

- The primary stage, which lasts six years.
- The lower secondary stage, which lasts three years.
- Upper secondary stage: Its duration is three years.

As for the educational stages of the academic class, there are also three stages, as follows:

- The primary stage, which lasts for six years.
- Lower secondary stage: Its duration is three years.
- Upper secondary stage: Its duration is three years.

The number of study hours and prescribed Islamic subjects are as follows:

1. Primary stage: 360 study hours per year, and the curriculum is as follows:

First: There are religious subjects, such as "The Holy Quran and Tajweed, Hadith, Jurisprudence, Aqidah".

Second: Social sciences, which are: "History, Ethics".

Third: Languages, which are: "Arabic and Malay"

2. Lower secondary stage (intermediate stage): 500 study hours per year, and the curriculum is as follows:

First: Religious subjects, which are: "The Holy Quran and Tajweed, Hadith, Jurisprudence, Aqidah."

Second: Social sciences, which are: "History, Ethics."

Third: Languages, which are: "Arabic and Malay."

3. Upper secondary stage: 650 study hours and above, and the curriculum is as follows:

First: Religious subjects, which are: "The Holy Quran and Tajweed, Hadith, Jurisprudence, Aqidah."

Second: Social Sciences, which are: "History, Ethics."

Third: Languages, which are: "Arabic and Malay" (Education O. o., 2546)

8.3 Arabic Language Program (AP) (Interview with Teacher Naeem Haji Ahmad; Head of the Arabic Program Department, 03/28/2567 at 11:30 AM).

8.3.1 Introduction to the Arabic Language Program:

It is a program in which students study all the courses of Islamic subjects in Arabic language.

8.3.2 The Establishment of the Arabic Language Program:

The Arabic Language Program was established at Attarkiah Islamic School in 2005 AD, founded by Dato' Omar Taib.

8.3.3 Objectives of the Arabic Language Program:

The Arabic Language Program aims to achieve the following results:

1. Graduating students who are proficient in the Arabic language, both in understanding and speaking.
2. Students of the Arabic Program can enroll in universities in Arab countries.
3. Graduating academic cadres who speak Arabic.

8.3.4 The method of teaching in the Arabic Program at Attarkiah Islamic School:

The teacher searches for information in Arabic that matches the books prescribed in Islamic subjects in Malay.

8.3.5 The Scientific Impact of the Arabic Language Program:

As related to an interview with Teacher Naeem the head of the Arabic program many reasons affect students' level and make students are not qualification enough;

8.3.5.1 Arabic program subjects and curriculum:

Standard Arabis is a Semitic language. the spoken Arabic and written are different. Muslim people in the Southern provinces of Thailand are familiar with classical Arabic.

Classical Arabic is essentially the form of the language in the Qur'an. Muslims believe that Allah revealed the Qur'an of the prophet Muhamed. For Muslims not only the sense but also every word of the sacred text is inspiring, and that is why in the Islamic world; the Qur'an is recited in original Arabic (Nookua, 2011)

Education in Islamic private schools especially in South Thailand aims to foster students' understanding of Islamic principles, guiding them to live righteous lives. The Islamic Studies curriculum in Thailand's private schools adheres to the Basic Education Core Curriculum B.E. 2551 principles and incorporates additional guidelines to enhance religious education

(Assalihee M. , 2024) (Commission O. o., 2010). At Attarkiah Islamic School; subjects and Curriculum in Arabic program use the same subjects and curriculum that are used in other Islamic private schools with a new additional that teachers transform information from Malay to Arabic or they replace it with Arabic books such as books published in Al-Azhar, Egypt or in Saudi Arabia.

Generations of Arabic Language Program students have graduated and were able to enroll in universities in Arab countries; such as the Islamic University in Medina, the University in Kuwait, and Al-Azhar University in Egypt. After graduating, they returned to work as teachers at Attarkiah Islamic School and other Islamic private schools.

8.3.5.2 The Qualification of Teachers:

There is a gap between pedagogical skills and subject knowledge, such as Islamic Studies in private schools in Thailand. A significant number of Islamic Studies teachers possess deep religious expertise but may not have access to modern pedagogical techniques, which can limit classroom effectiveness in certain cases (Kuakul & Wae-useng, 2017, pp. 12, 123-133) (Bakoh & Assalihee, 2020, pp. 11, 14-35) .

8.3.6 Proposed solutions to improve the Arabic language program:

To fill these gaps, we need to improve the qualification of teachers by attending courses that focus on improving teaching through innovative approaches such as participatory action research (PAR) empowering teachers to become active researchers in their practice, enhancing their understanding of classroom dynamics and student needs (Assalihee M. , 2024) (Glanz) .

Lesson Study (LS), which promotes collaboration among teachers who jointly plan, observe, and analyze lessons, leads to refined teaching strategies and fosters a culture of shared learning. Professional learning communities (PLCs), which foster collaboration and reflective practice among teachers, help them address challenges related to integrating religious content with contemporary educational methods. These approaches have been shown to enhance teacher competencies by fostering collaboration, reflection, and continuous improvement. These models focus on collaboration, technology integration, and reflective teaching practices, empowering teachers to improve instruction and content delivery (Assalihee M. , 2024) (Inprasitha, 2022, pp. 11, 1-15).

9. Field Study

9.1 Participant:

With a deep commitment to understanding the challenges and opportunities in the Arabic program at Attarkiah Islamic School, the researcher chose to study the third secondary grade/3, consisting of 48 male and female students. The subject of the study was the interpretation subject, specifically the story of the owners of the two gardens mentioned in Surat Al-Kahf, verses (32-43) according to the curriculum issued in the curricula of education in private schools in the three southern states of Thailand (Education M. o., 2003). The study was conducted in the second period of the academic year 1445 AH/2566 B.

9.2 Study tools:

The tools used in this study included the prescribed curriculum, Surat Al-Kahf, a pen, a whiteboard, and various assessment methods, such as pre-tests and post-tests. Preparing a lesson plan and using technology integration such as Canva slides follow these steps after the pre-test:

9.2.1 shows on the screen the vocabulary inked with images and a Thai translation.

9.2.2 An exercise to remember the meaning of vocabulary.

9.2.3 Show the text of an interpretation for each verse with a Thai translation.

9.2.4 Variety exercises for enhancing students' comprehension of interpretive text in Arabic.

- Ex no 1. choose the correct answer .
- Ex no 2. Put true (T) in front of the correct sentence, and false (F) in front of the false sentences .
- Ex no 3. Match the verses and the interpretation.
- Ex no 4. Match the cause and the effect .
- Ex no 5. Fill the gaps with correct vocabularies.
- Ex no 6. Arrange the sentences to get a summary of the story of the owner's two gardens .

9.2.5 Post-test to evaluate students' level and compare the result with pre-test's result.

S. N	Student name	Pre-test	Full points (20)	Post-test	Full points (20)	Note
1	M. S.	3	20	18	20	
2	M. W.	8	20	0	20	Didn't attend the exam
3	An. N	0	20	0	20	Didn't attend the exam
4	H. T.	1	20	18	20	
5	Am. B.	6	20	6	20	
6	M. J.	5	20	14	20	
7	Ab. L.	5	20	18	20	
8	M. D.	6	20	14	20	
9	M. W.	1	20	14	20	
10	Ik. Y.	1	20	18	20	
11	Fr. P.	2	20	2	20	
12	Hk. Y.	1	20	16	20	
13	R. A.	1	20	4	20	
14	Nb. W.	3	20	14	20	
15	Bd. O.	2	20	18	20	
16	W. H.	1	20	14	20	
17	M. S.	10	20	20	20	
18	H. D.	9	20	20	20	
19	M. D	6	20	12	20	

20	U. B.	5	20	20	20	
21	H. L.	5	20	16	20	
22	F. W.	4	20	16	20	
23	As. K.	10	20	12	20	
24	N. T.	10	20	20	20	
25	H. J.	1	20	20	20	
26	Ib. M.	8	20	16	20	
27	Dh. P.	8	20	20	20	
28	N. S.	4	20	14	20	
29	Kh. D.	8	20	20	20	
30	Ae. S.	7	20	18	20	
31	H. S.	7	20	18	20	
32	Sh. M.	6	20	20	20	
33	H. S.	11	20	20	20	
34	N. W.	5	20	16	20	
35	By. J.	9	20	12	20	
36	H. A.	8	20	8	20	
37	N. S.	8	20	20	20	
38	N. W.	3	20	18	20	
39	An. B.	8	20	16	20	
40	N. K.	7	20	16	20	
41	H. N.	6	20	20	20	
42	N. N.	6	20	20	20	
43	Af. S.	6	20	0	20	Didn't attend the exam
44	N. H.	3	20	16	20	
45	S. O.	5	20	16	20	
46	S. J.	4	20	20	20	
47	Ar. H.	1	20	20	20	
48	U. M.	1	20	20	20	

10. Study results:

After practicing with students to understand the interpretation of the text in Arabic through preparing a lesson plan and using technology integration; they are improving for students' level if we compare the pre-test and post-test results. Students who got (0) points in the post-test because they didn't attend the post-test .

There are still gaps in the Arabic program. Most students do not have the basics of the Arabic language. In addition, if we look at the ability to understand the interpretive texts in the Arabic language it is difficult to dispense with translating the lessons into Thai or Malay while teaching students the interpretation subject.

The frequent absence of some students, as the absence is a result of the work and projects assigned to them by the teachers of academic subjects, here the academic aspect dominates the Islamic aspect, as well as students going to take exams to join universities and personal

interviews, all of which affect the students' attendance and their inability to learn the prescribed material.

As for the improvement and solutions:

Teachers need to preparing lessons using modern methods and presenting them on a projector or screen if available; Among these modern methods:

The teacher links the vocabulary to the images and translates it into one of the two languages, Thai or Malay, and it is preferable to be in Thai. Then, exercises are done to review and memorize the vocabulary related to the lesson.

The teacher divides the lesson texts into sections, each section is translated into Thai. After presenting the last section, evaluate students using different questions in Arabic to measure students' comprehension (Assalihee M. , 2020) (Assalihee M. , 2024).

The teacher uses modern learning activities such as mind maps and brainstorming to encourage students to participate and think, even if they are in Thai. Then, the teacher asks the students to translate the ideas derived into Arabic. Finally, the teacher corrects the mistakes (Assalihee M., 2020) (Assalihee M. , 2024).

These steps, while being quick solutions, hold the potential to significantly improve students' ability to memorize lessons in Arabic and reduce their reliance on Thai translation, offering a hopeful outlook for the future of the Arabic program.

As for the radical solution to the problem of students' weak ability in the basics of the Arabic language, either they set a standard for accepting students into the Arabic program so that the student possesses the basics of the Arabic language, and there is monitoring by the supervisors and officials in the scientific committee, especially the supervisors of the Arabic program, of the students' level during their progression through the educational stages. It is unreasonable for a student to come in the third year of secondary school and not know the answer to the following questions:

- What is your name?
- How old are you?
- Where do you live? And where do you study?

The committee must urgently convene a meeting to discuss this crucial matter, underlining the significance of addressing the challenges in the Arabic program.

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