

## MULTI-TRACK DIPLOMACY BY IBRAHIMY UNIVERSITY STUDENTS IN INTRODUCING THE ISLAMIC BOARDING SCHOOL-BASED EDUCATION SYSTEM IN NARATHIWAT PROVINCE, THAILAND

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**Abstrak:** Penelitian ini mengkaji multi-track diplomacy yang dilakukan oleh mahasantri Universitas Ibrahimy dalam memperkenalkan sistem pendidikan berbasis pesantren di sekolah-sekolah Islam Provinsi Narathiwat, Thailand. Kehadiran mahasantri menjadi sarana strategis untuk mengenalkan model pendidikan pesantren yang mengintegrasikan kurikulum agama dan umum serta mengedepankan sistem berasrama, nilai kemandirian, kebersamaan, dan pembinaan spiritualitas. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data berupa wawancara mendalam dan dokumentasi, serta dianalisis melalui triangulasi sumber. Hasil penelitian menunjukkan bahwa mahasantri merepresentasikan praktik multi-track diplomacy pada Track ke-5 (pendidikan, pelatihan, dan penelitian) melalui program Praktik Pengalaman Lapangan (PPL) Internasional. Mereka berkontribusi sebagai aktor non-negara yang memperkuat relasi lintas budaya dan mendorong transformasi sistem pendidikan di sekolah mitra. Hal ini tercermin dari pembangunan fasilitas asrama di Amaniah School sebagai langkah awal penerapan sistem pendidikan pesantren.

**Kata Kunci:** Mahasantri, Pendidikan, Pesantren, Multitrack Diplomacy, Thailand

**Abstract:** This study examines the multi-track diplomacy carried out by students of Ibrahimy University in introducing the Islamic boarding school (*pesantren*)-based education system in Islamic schools in Narathiwat Province, Thailand. The presence of these students has become a strategic means of introducing the Islamic boarding school education model, which integrates religious and general curricula and emphasizes a boarding school system, values of independence, togetherness, and spiritual guidance. This study uses a descriptive qualitative approach with data collection techniques in the form of in-depth interviews and documentation, and is analyzed through source triangulation. The results show that the students represent the practice of multi-track diplomacy in Track 5 (education, training, and research) through the International Field Experience Program (PPL). They contribute as non-state actors who strengthen cross-cultural relations and

encourage the transformation of the education system in partner schools. This is reflected in the construction of boarding facilities at Amaniah School as the first step in implementing the Islamic boarding school education system.

**Keywords:** Students, Education, Islamic Boarding School, *Multitrack Diplomacy*, Thailand

## INTRODUCTION

Islamic boarding schools (*pesantren*) are the oldest Islamic educational institutions in Indonesia and have made a significant contribution to shaping the character, morality, and spirituality of Muslim generations. Throughout their history, Islamic boarding schools have not only served as centers of religious learning, but also as agents of social change that have helped to foster a cultured, nationalistic society that is resilient in the face of global challenges.<sup>1</sup> With the passage of time and the influence of globalization, Islamic boarding schools have undergone a transformation from a traditional system to a model that is more open and adaptive to the dynamics of modern education. This is marked by the beginning of cross-border cooperation, which positions Islamic boarding schools as potential actors in educational diplomacy and global community development.<sup>2</sup>

One concrete example of the international role of Islamic boarding schools can be seen in the initiative of the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School in Situbondo, East Java, through its educational unit, Ibrahimy University. This university not only develops Islamic education at the national level, but also establishes cross-border cooperation, including with educational institutions in Narathiwat Province, Southern Thailand. Through its International Field Experience Program (PPL), Ibrahimy University sends its students to Islamic schools in Southern Thailand, such as Amaniah School and Al-Rahman Wittaya School, to introduce the unique Indonesian Islamic boarding school

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<sup>1</sup> Shapiah Shapiah, "Transformasi Pesantren Di Indonesia: Peran Dalam Pendidikan Islam, Nasionalisme, Dan Perubahan Sosial," *Jurnal Pendidikan Dan Kewirausahaan* 12, no. 3 (2024), <https://doi.org/10.47668/pkwu.v12i3.1509>.

<sup>2</sup> Ronald Lukens-Bull, "Pesantren, Madrasa, and the Future of Islamic Education in Indonesia," *Kawalu: Journal of Local Culture* 6, no. 1 (2019), <https://doi.org/10.32678/kwl.v1i1>.

education system. This program is a form of implementation of the cooperation agreement between Ibrahimy University and the Office of The Private Education Commission (OPEC) Narathiwat, as part of the Thai Ministry of Education.<sup>3</sup>

Southern Thailand, which consists of the provinces of Narathiwat, Pattani, and Yala, is a region with a Muslim majority, in contrast to the Buddhist majority in the rest of Thailand. According to World Population Review, around 82% of the population of Southern Thailand is Muslim.<sup>4</sup> The reality of education in this region is still dominated by Thailand's secular national education system. Islamic schools in this region, despite having a religious curriculum, still adhere to Thailand's national education standards, which are oriented towards general education, with limited integration of religious education as a whole.<sup>5</sup>

The presence of Ibrahimy University students in Narathiwat Province through the International PPL program is a strategic entry point for introducing the Islamic boarding school education model that integrates formal and *diniyah* (religious) education, as implemented at the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School. Students at the Islamic boarding school not only study general subjects like in formal schools, but also receive reinforcement of Islamic knowledge through the study of classical Islamic texts, character education, and intensive spiritual guidance. Additionally, the boarding school system is a distinctive feature of Islamic boarding school that fosters discipline, independence, and close social interaction among students.<sup>6</sup>

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<sup>3</sup> Universitas Ibrahimy, "Pemerintah Kerajaan Thailand, Sambut Peserta KKN dan PPL Universitas Ibrahimy," Oktober 2023, <https://ibrahimy.ac.id/index.php/2023/07/06/pemerintah-kerajaan-thailand-sambut-peserta-kkn-dan-ppl-universitas-ibrahimy/>.

<sup>4</sup> Royal Thai Embassy, Riyadh, "Muslim in Thailand," สถานเอกอัครราชทูต ณ กรุงริยาด, September 17, 2022, <https://riyadh.thaiembassy.org/th/page/29025-muslim-in-thailand-2?menu=5d80b46615e39c0a50006465>.

<sup>5</sup> Nahrim Ajmain, "Kebijakan Pendidikan Islam Thailand Selatan," *Kaisa: Jurnal Pendidikan Dan Pembelajaran* 2, no. 1 (June 30, 2022): 10–24, <https://doi.org/10.56633/kaisa.v2i1.348>.

<sup>6</sup> Iipi Zukdi et al., "The Role of Islamic Boarding Schools in Building the Character of the Nation," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (February 25, 2022), <https://doi.org/10.30868/ei.v11i01.2913>.

This Islamic boarding school education model offers a comprehensive and relevant alternative to Islamic education, especially for the Muslim community in Southern Thailand, which still faces limitations in religious education. Before this collaboration, most Islamic schools in Narathiwat implemented a daily learning system without boarding facilities. However, after the implementation of the International PPL program, local communities began to show interest in adopting the boarding school system, which is considered capable of shaping more disciplined and religious individuals.<sup>7</sup>

From an international relations perspective, the activities of Ibrahimy University students in Narathiwat Province, Thailand, can be seen as a form of non-state actor involvement in international relations. Ibrahimy University, which is under the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School Foundation, is a non-state educational institution that actively engages in international cooperation by sending students to schools in Narathiwat Province. Meanwhile, their partner, OPEC Narathiwat, is part of the Thai government as a state actor. This relationship shows that interactions between countries are not only carried out by states through formal channels, but also involve non-state actors who have the capacity to establish international relations through religious and educational approaches. Therefore, students as part of Islamic boarding school institutions not only play a role as learners, but also as actors in diplomacy.

A number of previous studies have highlighted the role of Islamic boarding schools as non-state actors in international educational diplomacy. One such study is Amalia's 2019 research entitled "The Role of the Modern Islamic Boarding School Gontor as an Instrument of Multitrack Educational Diplomacy in International Cooperation." This study examines how the Modern Islamic Boarding School Darussalam Gontor (PMDG) conducts educational diplomacy through international cooperation, particularly using a multitrack diplomacy approach in the fifth track, namely the involvement of educational actors. The results of the study show

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<sup>7</sup> Dr. Minhaji, M.Pd, Interview to the Vice Rector I Ibrahimy University, November 26, 2024.

that PMDG has succeeded in improving the quality of education for its students while expanding its international cooperation network.<sup>8</sup>

Another relevant study is Sari's 2023 thesis entitled "Educational Cooperation between Al-Ittifaqiah Islamic Boarding School and Al-Azhar University through the Al-Azhar Excellent Scholarship Program." This study describes how the educational cooperation between Al-Ittifaqiah Islamic Boarding School and Al-Azhar University opens up opportunities for students to access higher education abroad and strengthens the boarding school's institutional network. Using the theory of international cooperation, Sari discusses the planning process, implementation, objectives, principles of cooperation, as well as obstacles and solutions, including government involvement.<sup>9</sup>

From these two studies, it appears that research on Islamic boarding school education diplomacy has thus far focused more on the role of Islamic boarding school institutions in international cooperation. Meanwhile, the role of students, as non-state actors directly involved in the implementation of cross-border cooperation programs, has not received adequate attention in academic literature. This study aims to fill this gap by focusing on Ibrahimy University students as diplomatic actors who play a role in introducing the Islamic boarding school education system to Islamic schools in Narathiwat Province, Southern Thailand.

The diplomacy carried out by Ibrahimy University students is representative of diplomacy carried out by non-state actors. As diplomacy practices have developed in the contemporary era, the involvement of non-state actors has given rise to the concept of multi-track diplomacy. This concept emphasizes the distribution of diplomatic actors, both state and non-state. Track 1 consists of governments or state actors, while tracks 2-9 consist of non-state actors, including professionals, businesses, private

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<sup>8</sup> Novi Amalia, "Peran Pondok Pesantren Modern Gontor Sebagai Instrumen Multitrack Diplomacy Pendidikan Dalam Kerjasama Internasional," *Nation State: Journal of International Studies* 2, no. 2 (2019): 151–60, <https://doi.org/10.24076/NSJIS.2019v2i2.163>.

<sup>9</sup> Shapiah Shapiah, "Transformasi Pesantren Di Indonesia: Peran Dalam Pendidikan Islam, Nasionalisme, Dan Perubahan Sosial," *Jurnal Pendidikan Dan Kewirausahaan* 12, no. 3 (December 10, 2024): 1001–10, <https://doi.org/10.47668/pkwu.v12i3.1509>.

citizens, research and education, activism, religion, funding, and media. In relation to the context of this study, based on what has been done by Ibrahimy University students in introducing the Islamic boarding school education system in Islamic schools in Narathiwat Province, Southern Thailand, this study will attempt to answer the question: “How does the multi-track diplomacy carried out by Ibrahimy University students in introducing the Islamic boarding school-based education system in Islamic schools in Narathiwat Province, Thailand?” Thus, the purpose of this study is to describe the multi-track diplomacy of Ibrahimy University students in introducing the Islamic boarding school education system as an integrated Islamic education model in the region.

## **METHOD**

This study uses a descriptive qualitative approach to describe in depth the multi-track diplomacy carried out by Ibrahimy University students in introducing the Islamic boarding school-based education system in Narathiwat Province, Thailand. A qualitative approach was chosen because it is able to explore in depth the meanings, values, and subjective experiences of the students in carrying out this diplomacy. The level of analysis in this study is at the individual group level, namely the group of students participating in the International PPL in Narathiwat Province. Meanwhile, the unit of analysis focuses on the activities carried out by students as the main actors in introducing the Islamic boarding school education system in partner schools in Narathiwat.

Data collection was conducted through in-depth interviews with several key informants, namely international PPL participants, community service program managers, Islamic boarding school supervisors, and representatives of Thai partner institutions (OPEC Narathiwat). In addition to primary data from interviews, secondary data was also collected from official sources such as Ibrahimy University's social media, the official websites of both institutions, and related news from national media. Data analysis was conducted qualitatively by examining the relationships and patterns that emerged from various data sources to answer the research focus. Data validity was ensured through triangulation techniques, which tested the accuracy of information by comparing data from various different

sources, resulting in a more comprehensive and credible understanding of the transnationalization process of the Islamic boarding school education system in Narathiwat Province.

## CONCEPTUAL FRAMEWORK

### *Multitrack Diplomacy – Track 5*

Multitrack Diplomacy is a concept developed by Louise Diamond and John McDonald to explain that relations between countries are not only conducted through official government diplomacy (Track 1), but also through eight other channels involving non-state actors. This approach emphasizes the importance of the contribution of actors at various social levels in building sustainable international cooperation through social, cultural, and intellectual interactions. Diamond and McDonald identified nine channels of diplomacy, namely: (1) government, (2) non-government/professional, (3) business, (4) private citizen, (5) research, training, and education, (6) activism, (7) religion, (8) funding, and (9) communication and media.<sup>10</sup>

To understand the involvement of Ibrahimy University students in introducing the Islamic boarding school-based education system in Narathiwat Province, one of the most relevant tracks in the context of this study is Track 5 Diplomacy, namely research, training, and education, which places research and educational institutions as key actors in non-state diplomacy. This track is divided into two groups: think tanks that focus on policy research and global strategic issues, and educational institutions that carry out formal education, training, and academic exchange programs. This track contributes to strengthening community capacity through the dissemination of knowledge, the formation of norms, and the improvement of cross-cultural understanding between countries.<sup>11</sup>

In this study, Ibrahimy University students are included in the category of educational institutions in Track 5, which conducts informal diplomacy

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<sup>10</sup> Louise Diamond and John W. McDonald, *Multi-Track Diplomacy: A System Approach to Peace*, 3. ed, Kumarian Press Books for a World That Works (West Hartford, Conn: Kumarian Press, 1996).

<sup>11</sup> Louise Diamond and John W. McDonald, *Ibid.*

through the International PPL program in Narathiwat Province, Thailand. They introduce the Islamic boarding school education system and Indonesian Islamic values to local Muslim communities. This diplomacy affirms the contribution of educational institutions in establishing cross-border relations through non-formal channels oriented towards values, culture, and education.

## RESULTS AND DISCUSSION

### **The Islamic Boarding School Education System at Universitas Ibrahimy**

Ibrahimy University (UNIB) is a university under the auspices of the Salafiyah Syafi'iyah Islamic Boarding School in Sukorejo, Situbondo, East Java. It was founded on March 14, 1968. The university has seven faculties with 27 undergraduate and diploma programs, as well as two postgraduate programs. As part of the Islamic boarding school, Ibrahimy University integrates Islamic values into its educational system and carries the vision of becoming a leading Islamic university in producing a generation of Muslims who are *khaira ummah ala ahlussunnah wal jamaah*. The university's mission includes developing transparent and accountable higher education, shaping the character of students to be religious and professional, and encouraging scientific thinking, social awareness, and global insight based on Islamic values and Indonesian culture.<sup>12</sup>

The academic activities at Ibrahimy University comply with the Islamic boarding school model. For example, classes at the university begin after madrasah activities in the morning are finished, which is around 10:00 a.m. Students are also required to participate in religious training, such as mastering classical Islamic texts and reading the Qur'an, which are part of the graduation requirements. Ibrahimy University also promotes internationalization through student exchanges, Community Service Programs (KKN), and Field Experience Programs (PPL) at the local, national, and international levels. Students are also actively involved in national competitions and have achieved various accomplishments,

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<sup>12</sup> Universitas Ibrahimy Situbondo, "Sejarah Singkat," Accessed on 13 December 2024, <https://pps-ibrahimy.ac.id/index.php?pilih=hal&id=1>.

particularly in the fields of Islam and Arabic language. With an educational model that combines formal systems and Islamic values, Ibrahimy University represents a modern, adaptive, and contributory Islamic boarding school on both the national and international stages.

### **The Islamic Boarding School Education System in Narathiwat Province**

The education system in Thailand consists of three levels: *Pra Thom* (equivalent to elementary school), *Mattayom* (equivalent to junior high school and high school, combined into six grade levels), and University (higher education). Narathiwat Province is one of the predominantly Muslim areas in Southern Thailand, but its education system shows some fundamental differences compared to Islamic boarding schools in Indonesia. Islamic boarding schools in Narathiwat are generally divided into two categories, namely general Islamic boarding schools and special Islamic boarding schools. Special Islamic boarding schools are more like madrasahs, which focus on religious subjects such as fiqh, tarikh, tafsir, and hadith. Meanwhile, general Islamic boarding schools prioritize the teaching of the Qur'an, but do not yet touch on the study of classical texts as is common in Indonesian Islamic boarding schools.<sup>13</sup>

One striking difference is the method of learning the scriptures. In Indonesia, classical scriptures are written in Arabic script without harakat, while in Narathiwat many scriptures have been translated into Malay using the *Pegon* script. This shows that mastery of the original classical Islamic texts is still limited. In terms of the residential system, students in Narathiwat do not live in dormitories, but come every morning and return home in the afternoon, similar to public schools. This differs from the boarding school system implemented in Indonesian Islamic boarding schools, where students live together in dormitories and receive intensive character building. This condition shows that the Islamic education system in Narathiwat still prioritizes religious education in the form of general lessons (non-separate) and has not adopted a boarding school system and

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<sup>13</sup> Maulana Muhammad Muhyi Ghabriel Haikal, Interview to the Participant of International PPL in Narathiwat Province, Thailand, November 24, 2024.

separation between general and *diniyah* curricula as in Indonesian Islamic boarding schools.<sup>14</sup>

### **Collaboration between Ibrahimi University and OPEC Thailand**

The collaboration between Ibrahimi University Situbondo and the Office of the Private Education Commission (OPEC) Narathiwat, Thailand, is the main foundation for the implementation of the International Field Experience Program (PPL). This collaboration is motivated by the need to strengthen Islamic education in Narathiwat Province, where the majority of the population is Muslim, but which still faces challenges in providing trained religious educators and a structured Islamic education system. OPEC Narathiwat, as an institution under the Thai Ministry of Education, has a mandate to foster private schools, including Islamic educational institutions scattered across southern border provinces such as Narathiwat.<sup>15</sup>

In an effort to strengthen Islamic educational institutions in the region, OPEC views Ibrahimi University as a strategic partner due to its background as part of the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School, which is known for its strong, structured boarding school education tradition rooted in traditional Islamic values. For Ibrahimi University, this collaboration is a concrete manifestation of the implementation of the *Tri Dharma Perguruan Tinggi* (Three Pillars of Higher Education), especially in the aspects of community service and education-based da'wah. Through this collaboration, the university not only expands the reach of Islamic boarding school da'wah to the international level, but also opens up opportunities for students to carry out cross-border service within an academic and spiritual framework. Furthermore, this collaboration is in line with the vision of campus internationalization, where active involvement in

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<sup>14</sup> Maulana Muhammad Muhyi Ghabriel Haikal. *Ibid.*

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สำนักงานคณะกรรมการส่งเสริมการศึกษาเอกชน, “สำนักงานคณะกรรมการส่งเสริมการศึกษาเอกชน | สช.” สำนักงานคณะกรรมการส่งเสริมการศึกษาเอกชน, Accessed on 13 December 2024, <https://opec.go.th>.

global education networks is one of the institutional development strategies.<sup>16</sup>

The signing of the Memorandum of Understanding (MoU) between Ibrahimy University and OPEC took place on February 20, 2023, with a scope of cooperation covering seven areas, namely:

1. Curriculum development,
2. Joint research,
3. Community outreach programs,
4. Faculty exchange,
5. Scientific publications,
6. Academic exchange, and
7. Institutional strengthening through seminars and training.<sup>17</sup>

Of the seven areas covered, one of the most concrete forms of implementation of this cooperation is in the field of community outreach programs, with the dispatch of students to carry out international PPL at two educational institutions:

1. Al-Rahman Wittaya School: a *Pra Thom* level school that has a madrasah focusing on Al-Qur'an learning, similar to TPQ in Indonesia.
2. Amaniah School: a *Mattayom* level school that provides integrated general and religious education, without separating the time or curriculum between the two.<sup>18</sup>

These schools had previously experienced stagnation in institutional management and Islamic curriculum, so the presence of students from Indonesia is expected to revive the Islamic boarding school-based Islamic education system, including strengthening the character and spirituality of students.

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<sup>16</sup> Ach. Fadlail, M.H., Interview to the Rector of Ibrahimy University, September 3, 2024.

<sup>17</sup> "Memorandum of Understanding Beetwen Universitas Ibrahimy Indonesia and Office of The Privote Education Narathiwat Province Thailand," February 20, 2024.

<sup>18</sup> Universitas Ibrahimy, *Op. Cit.*

### **Track 5 Diplomacy by the Students of Ibrahimy University in Narathiwat Province**

The International PPL Program was conducted over a three-month period, from July 1 to October 1, 2023. The three students who were selected as delegates from the Faculty of *Tarbiyah*, namely Maulana Muhammad Muhyi Ghabriel Haikal, Subhan Basori, and M. Alfian Syarifuddin, have carried out community service activities in Narathiwat Province with the main mission of teaching Islamic subjects while introducing the Islamic boarding school-based education system. The three were selected through a process that considered their competence in reading the Qur'an, their understanding of classical Islamic texts, and their communication skills in Arabic and English.<sup>19</sup>

The activity began with an introductory session on Islamic boarding school culture, delivered in a narrative and communicative manner. The students shared their experiences of life, from living independently to the values of togetherness that are internalized in their daily lives. These explanations provided an overview of life in a Islamic boarding school as an educational system that shapes the character and spirituality of individuals, as well as a means of strengthening social solidarity among students.<sup>20</sup>

Furthermore, the students also presented the structure of the Islamic boarding school education curriculum, which includes the integration of religious and general knowledge. Explanations of institutions such as *Qiraatuna* (strengthening of Al-Qur'an recitation) and *Amtsilatuna* (deepening of classical Islamic texts) demonstrate the flexibility of the Islamic boarding school system in responding to developments of the times. This knowledge also builds students' understanding of an adaptive, character-oriented model of Islamic education based on culture.<sup>21</sup>

In the context of learning, the students teach subjects such as History, Fiqh, Hadith, Tafsir, and Faraid. They also guide students in the practice of

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<sup>19</sup> Ach. Fadlail, M.H., Interview to the Rector of Ibrahimy University, September 3, 2024.

<sup>20</sup> Maulana Muhammad Muhyi Ghabriel Haikal, Interview to the Participant of International PPL in Narathiwat Province, Thailand, November 24, 2024.

<sup>21</sup> M. Alfian Syarifuddin, Interview to the Participant of International PPL in Narathiwat Province, Thailand, September 25, 2024.

daily religious activities, such as zikr, daily prayers, the procedures for wudhu, and purification according to Islamic teachings. The material is delivered using an applied and dialogical approach, which not only transfers knowledge but also builds interpersonal relationships between teachers and students. This approach reflects the main characteristics of Track 5 Diplomacy.

Not limited to teaching and learning activities, the students also contributed to strengthening the school's infrastructure. At Amaniah School, they identified the lack of a Student Health Unit (UKS) facility. Out of concern for the importance of basic health services in the educational environment, they proposed renovating one of the empty rooms to be used as a UKS room. After obtaining permission from the school, the students carried out the renovation process independently and provided basic equipment such as first aid kits and basic medicines. This initiative strengthens the grassroots diplomacy dimension in Track 5 Diplomacy, as it demonstrates a tangible form of social concern rooted in humanitarian values and moral responsibility.

In addition, Ibrahimy University students are also active in carrying out community-based religious activities outside of formal school settings. They hold classes on reading the Qur'an for children in their neighbourhoods, especially in local mosques. This activity aims to improve the religious understanding of the younger generation in reading the Qur'an correctly and with proper recitation. The presence of students as informal educators in the spiritual spaces of the community strengthens their position as agents of spreading moderate Islamic values that are full of love, tolerance, and care.

In practice, the students not only act as teachers, but also as representatives of the culture and values of Islam in the archipelago. This role is in line with the concept of Track 5 Diplomacy, which is a form of diplomacy carried out by non-state actors, including individuals from among students and educators, through a personal and community-based approach. In this context, students become international liaisons through educational practices, social interactions, and the inclusive dissemination of Islamic values. The activities carried out by students from Ibrahimy University in the International Field Experience Program (PPL) represent

concrete efforts by Islamic educational institutions to establish intercultural communication at the global level.

One of the main activities in diplomacy carried out by the students is introducing the Islamic boarding school education system in Indonesia to students at Al-Rahman Wittaya School and Amaniah School. The Islamic boarding school system, which is synonymous with boarding school-based education and the reinforcement of religious values, is introduced through interactive and contextual learning processes. The positive response from the students can be seen from their increased enthusiasm for this type of education, which then encouraged Amaniah School to begin constructing boarding facilities to accommodate the students' interest in participating in the Islamic boarding school education model.

### **Results of Track 5 Diplomacy by the Students of Ibrahimy University in Narathiwat Thailand**

The implementation of the International PPL Program by students of Ibrahimy University has had a significant impact in introducing and strengthening the Islamic boarding school-based education system in Narathiwat Province, Thailand. Through a series of learning activities, the students successfully broadened the horizons of students at Amaniah School and Al-Rahman Wittaya School regarding the characteristics of Islamic boarding school education, particularly the educational model that combines religious and national curricula, as well as simple and independent boarding school life. This introduction sparked the students' interest in pursuing an education similar to that of students in Indonesia.

The tangible impact of the success of the students in promoting the Islamic boarding school education system can be seen in Amaniah School's decision to build dormitory facilities for its students. This shows a transformation in the school's educational orientation, which previously only adopted the public school system, to one that is closer to the concept of an active Islamic boarding school, as implemented in Indonesia. The presence of this dormitory is not only to accommodate students, but also as a symbol of the adoption of the values of independence, togetherness, and simplicity that characterize Islamic boarding school life.

In addition to the physical aspect of dormitory construction, this program also has an impact on strengthening religious values in the school environment and the surrounding community. Students are becoming accustomed to practices typical of Islamic boarding schools, such as communal prayer, praying before studying, and performing ablutions in accordance with Islamic law. The implementation of these practices demonstrates how the International PPL program supports the internalization of Islamic boarding school values in students' daily lives.

These results reflect the success of the students as actors in Track 5 Diplomacy, where students are able to serve as bridges in introducing Indonesian culture and education systems to educational communities abroad. This also strengthens the image of Islamic boarding school education as an inclusive and adaptive system that can be applied in multicultural contexts such as in Narathiwat Province, Southern Thailand.

## CONCLUSION

Based on the results of the research conducted, it can be concluded that the multi-track diplomacy carried out by Ibrahimy University students in introducing the Islamic boarding school (*pesantren*)-based education system in Narathiwat Province, Thailand, was realized through various strategic activities that not only focused on teaching Islamic sciences, but also on the transfer of values, culture, and the Indonesian Islamic boarding school education system, which integrates general and religious curricula and emphasizes boarding school life, independence, togetherness, and spiritual guidance. This diplomacy encourages the transformation of the educational orientation in Islamic schools in Narathiwat Province, as reflected in the initiative to build dormitory facilities at Amaniah School as a first step in adopting the Islamic boarding school education system. Based the concept of Track 5 in Multitrack Diplomacy, students act as non-state actors in the fields of education, training, and research that prioritize empathy-based communication, strengthening intercultural relations, and making real contributions to building cross-border educational cooperation networks.

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