

**EVALUATING THE ALIGNMENT OF THAILAND'S EARLY
CHILDHOOD EDUCATION POLICIES WITH TADIKA
INSTITUTIONAL POLICIES AND THEIR
IMPLEMENTATION PRACTICES**

A Thesis

Submitted to the Master's Study Program of Education at the Faculty of Education in

Partial Fulfillment of the Requirements for the Degree of

Master of Arts (M.A.)



By:

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UNIVERSITAS ISLAM INTERNASIONAL INDONESIA

DEPOK

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ABSTRACT

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This study aims to evaluate the extent of alignment between the national early childhood education (ECE) policies of Thailand and the TADIKA policies and how these policies are implemented into the local context in the southern region of Thailand. TADIKA (*Taman Didikan Kanak-kanak*) is an early childhood education institution based on Islamic teachings and operates in mosque areas or Muslim communities in the southern regions of Thailand. This study is rooted in the need to understand the relationship between the direction of the national policy and the reality of implementing TADIKA policy in institutions with unique religious and community characteristics. Emphasis is placed on the key dimensions in the 3A2S theoretical framework; Accessibility, Accountability, Affordability, Social Justice, and Sustainability which form the basis for analyzing national policy, TADIKA institutions, and its policy implemented as practices in the field. Furthermore, Institutional Theory is utilized to highlight the dynamics and factors of practice in TADIKA institutions.

A qualitative approach utilizing three processes is used in this study. First, separate structured interviews with: six TADIKA principals, the TADIKA association director, and the NGO director. Second, we also conducted direct observation of the program implementation in one TADIKA from each region. And finally, this study analyzed policy documents from the national ECE of Thailand and government documents concerning TADIKA. Triangulation methods are used to ensure data consistency and to strengthen the credibility of the findings. Data analyses uses a thematic approach based on the 3A2S framework, with the help of coding from DNA (Discourse Network Analyzer) and visualization from Vis-one tool.

Findings report the accountability and sustainability dimensions are dominant across all data collection methods. At the same time, the dimensions of affordability, accessibility, and social justice are seen to receive less attention in policy implementation, in terms of planning at the institutional level. In addition, there are good practices occurring at the TADIKA institutional level that offer local community resilience which is appropriate to the needs of their communities. Furthermore, in terms of alignment, there is a mismatch between the content of the national policy and its implementation at the institutional level, despite efforts from the central government to provide a comprehensive ECE policy. In particular, the value of accessibility and social justice is often limited due to weaknesses in terms of capacity and support for non-contextual policies. In addition, the results of the study show that these dimensions are still receiving less attention, which could be improved by strengthening the dimension of sustainability through long-term planning and comprehensive policies. This study also recommends that national early childhood education policies be formulated with a more flexible approach and sensitivity to local cultural contexts, to have mutual understanding and cooperation between the government and local communities.

Keywords: *3A2S Framework, Discourse Network Analysis, ECE, Educational Policy, TADIKA, Thailand Education*

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ABBREVIATION DIRECTORY

ECE	: Early Childhood Education
TADIKA	: <i>Taman Didikan Kanak-kanak</i> (Type of Kindergarten)
NGO	: Non-profit Government Organization
MoU	: Memorandum of Understanding
PERKASA	: <i>Yayasan Pusat Penyelarasan TADIKA Selatan Thailand</i> (TADIKA Association)
EFA	: Education for All
3A2S	: Accessibility, Affordability, Accountability, Social Justice, Sustainability
OPEC	: Office of Private Education Commission
DNA	: Discourse Network Analysis

CHAPTER I

INTRODUCTION

One of the important expressions contained in the Education Act 1999 of Thailand is “Unity in policy and diversity in implementation” a principle that emphasizes the unification of policies at the national level, but allows for implementation that is diverse and contextual according to local needs. This expression is not just a slogan, but is the basis for understanding how an education policy tries to balance between national uniformity and local uniqueness. Thus, the question emerges, to what extent is this principle truly translated into the implementation of the non-formal early childhood education policy, especially in the context of religious ECE? Is this form of 'diversity in implementation' truly supported and facilitated by the policy, or does it only exist spontaneously as a result of grassroots community? And whether the Thai national ECE policies and TADIKA Institutional policies are in line with the global ECE framework? Through this research, the author attempts to explore and analyze whether the spirit contained in the phrase is truly reflected in practice, or merely remains an ideal recorded in policy documents. This research aims to open up space for a deeper understanding of how this unified policy is translated by various actors in the field with all its dynamics, challenges, and flexibility.

Furthermore, this introduction section will present four main elements as the basis for this study. First, the background of this study provides an overview of the context of early childhood education and the role of TADIKA institutions in the southern region of Thailand. Second, the research questions formulated to identify the main issues related to the implementation of education policies in the context of non-formal institutions and serve as a reference for obtaining related answers. Third, the study objectives outlined to achieve the goals of this research are systematically aligned with the research questions. Fourth, the significance of the study explains the contribution of the study from the perspective of theory and practice in the field of early childhood education, especially in the context of Muslim minority communities.

1.1. Research Background

Early childhood education (ECE) serves as a foundational component in an individual's educational journey (Combes, 1998) and serves as a critical indicator of future outcomes (Härkönen, 2002). As highlighted by UNICEF (2023), ECE was originally established as a key

aspect of early childhood development, focusing on promoting the physical, cognitive, motor, language, social, and emotional growth of children during their early years. This includes structural teaching and learning for children from birth until the age of four or five. This early childhood education is usually referred to as a place of learning for children. This is a metaphor for growth, and describes an ideal place, where children are described as pure, cheerful, and playful (Adriany, 2024).

In recent years, globally, ECE has become a worldwide priority, emphasizing its role in fostering the engagement of children with disadvantages and dealing with societal, economic, and social inequalities (Cohen & Waite-Stupiansky, 2017). Several studies consistently reveal that the children's development is influenced by encounters from birth until before primary school, with this evidence emphasizing the importance of implementing ECE programs (see Anderson et al., 2003; Ansari et al., 2019; Hanover Research, 2022; Schoch et al., 2023). Furthermore, this period offers significant cross-generational benefits, recognizing the foundation for quality and improving the prospect for further generations. It denotes a vital investment with lifelong returns for human development (Khanal et al., 2017).

Educational International declared in the 1998 resolution of EI World Congress in Washington D.C., its commitment to promote and advocate to ensure that every child has access to quality and free ECE, and to enhance the professional education of early childhood education systems (Education International, 2010). This global commitment not only highlights the significance of ECE for individual development but also efforts to align with broader global goals. The Sustainable Development Goals (SDGs) 2030 extend the emphasis of early childhood education by expressing specific commitments in Goal 4, which focuses to certify access to quality education and inclusivity comprehensively (UNESCO, 2024).

In alignment of ECE goals globally, Thailand has established in National Education Act B.E. 2542 (1999) that places holistic education as a key term in Thailand's education national agenda. This act defined education as a "lifelong" learning process for individuals and community, including education, practice, training, culture, academic innovation, and an educational environment that supports continuous learning. In line with this commitment to improve the education quality and achieve the educational goals, Thailand's education system transitioned through significant reforms in 2001 and 2008, developing from a subject-focused curriculum to a modern, standards-based approach that outlines what students should know and achieve in each subject. This new curriculum aims to encourage more learner-centered teaching methods rather than focusing solely on rote memorization (OECD & United Nations Educational, 2016).

During a significant transition period, the Ministry of Education Thailand (2007) has declared the National Report which establishes inclusive education including institutions such as early childhood development centers, schools, learning centers, colleges, universities, institutions, and government or private institutions tasked with providing education. Then, a report by the Ministry of Education Thailand (2018, 2022) remains uphold the existing system. It has been generated to provide various categories and methods of education that are equivalent to children from different social, economic, and cultural backgrounds. The education system is categorized into two major levels of education: Pre-school, elementary school, secondary high school and higher education which are under different stakeholders. Each type performs distinct purposes and possesses unique characteristics, promoting lifelong learning and a comprehensive and inclusive approach to national education policy (National Education Act B.E. 2542, 1999; OECD & United Nations Educational, 2016; Ministry of Education Thailand, 2007, 2018).

Furthermore, early childhood education in Thailand performs as formal education included in 15-year-free education policy (Vandeweyer et al., 2021). With a well-managed system, early childhood education program that operate under government auspices can be effectively regulated. Additionally, Thai formal ECE is typically integrated with formal elementary schools, where administrative responsibilities are directly handled by the schools under the local government authorities and supervision (Narot, 2019).

However, alongside the formal free education, early childhood education extends beyond, as there are also several other sectors contributing to ECE in the formation of non-formal and informal types of education (Ministry of Education, 2013). This broad support framework is specifically significant in conveying the reality that not all individuals thrive within the formal education system. For those unable to follow the formal pathway, non-formal education offers a viable alternative. Recognized as a significant component of Thailand's education landscape, non-formal education provides inclusive learning opportunities through flexible and customized approaches, catering to the need of particular groups. The ratification of educational act guarantees impartial access to non-formal education, addressing educational imbalance and promoting lifelong learning (Sungsree, 2009).

In this context, one of the most popular non-formal Islamic educational institutions discussed over the world, such in African continent (Ministry of Education of Kenya National Commission for UNESCO, 2012), Europe countries (Berglund, 2015; Alrasheedi & Almutawa, 2019), Southeast Asian countries (Ainnin, 2024; Salaeh, 2023; Khusnaini, 2022; Kong, 2022; Rahman et al., 2020; Leengaedayee & Riyadi, 2024).

This development reflects the fact that non-formal Islamic education plays a significant role in supporting early childhood learning outside the mainstream school system, especially in societies that emphasize the continuity of cultural and religious values. In many cases, these institutions not only fulfill basic early education needs, but also serve as a means of preserving community identity. Therefore, examining local contexts in more depth is important to understand how global education policies are translated into different societal realities.

One important example from the Southeast Asian context is the non-formal Islamic education system in Thailand known as KUMPAS (*Kursus Musim Panas*: Summer Courses) and TADIKA (*Taman Didikan Kanak-kanak*) (Leengaedayee & Riyadi, 2024). These two types of education play a key role in providing early education based on Islamic values to the Muslim community, especially in the southern region of Thailand, which is predominantly Malay Muslim. Unlike the formal education system run by the central government and centered on the national curriculum, KUMPAS and TADIKA are run at the grassroots level by local communities with an emphasis on cultural heritage, language, and religious traditions.

While global goals highlight universal access to quality ECE, it is fascinating to explore and analyze how such policies manifest at national and local level particularly in the context of unique and minority communities such as Southern Thailand. Understand that early childhood education that integrates with culture and religion becomes the foundation in shaping children's identities in the future, especially for minorities (Pamuji et al., 2024). What are the key elements in balancing national education and the traditions of the Malay Muslim community? And what is the reality of its implementation in a very unique community context in terms of cultural, social, and religious dimensions?

In understanding the implementation of early childhood education (ECE) policies in minority regions such as Southern Thailand, it is essential to explore the socio-political and historical context of the relationship between the Thai state and the Malay Muslim community. The southern region, which includes Patani, Yala, and Narathiwat, is not just a geographical entity, yet a historical area inhabited by the Malay Muslim community with a distinct cultural, linguistic, and religious heritage, rooted in the Patani Malay Sultanate (Nilsen, 2012).

Studies by Liow (2009), Arismunandar et al. (2019), and Aini (2024) show that the Malay Muslim community in this region has long maintained its identity through religious practices and cross-border social networks with Malaysia, despite often facing assimilation pressure from the central state. This situation makes them not only a religious minority, but also an ethnic and linguistic minority that is often marginalized in the process of forming the Thai nation-state. Joll

(2012) in his ethnographic study in Southern Thailand emphasizes that the Malay Muslim community has developed its own strategies to maintain its culture and beliefs, including through informal educational institutions such as *Pondok*, *Madrasah*, and TADIKA. Islamic education in this form not only functions as a tool for religious learning, but also as a medium for the transmission of ethnic identity and community values.

Furthermore, Liow (2009) explores how Thai government education policies have attempted to reform the Islamic education system in the region, yet have often faced challenges of mistrust, political tension, and cultural divides. Burke et al. (2013) also emphasize that government efforts to introduce new administrative and educational approaches have often failed to achieve full effectiveness due to insensitivity to the historical and cultural background of the local community. Therefore, understanding the ethnographic and historical dynamics of this relationship is important to analyze how national ECE policies are translated in the context of the Malay Muslim community in Southern Thailand. This approach based on understanding identity and cultural sensitivity is also key in assessing the effectiveness and coherence between national policies and implementation at the grassroots level.

In the southernmost provinces of Thailand (Patani, Yala, Narathiwat), the Malay Muslim community has long counted on TADIKA (*Taman Didikan Kanak-kanak*) institutions as essential non-formal Islamic institutions for early childhood education. In this study, the term Malay Muslims is used to refer to the Muslim community in Southern Thailand who have an ethnolinguistic and cultural identity rooted in the heritage of the Patani Malay Sultanate. They speak the Patani dialect of Malay as their mother tongue, practice Malay culture, and adhere to Islamic teachings. Although they are Thai citizens by nationality, most members of this community are more comfortable being known as Malay Muslims than Thai Muslims, as the latter term is often considered to obscure their ethnic identity (Yusuf, 2010; Liow, 2011; Marddent, 2019).

Furthermore, TADIKA institutions are also called as mosques or „*Surau*“ that play a crucial role not only in strengthening Islamic foundations in the ECE pathway but also in facilitating the knowledge of particular communities (Salaeh, 2023). These institutions, including those adopting the non-formal Islamic early childhood education system in the Southern Thailand region, aim to ensure that Muslim minority children in Southern Thailand receive integrated Islamic teachings and an extensive connection to their cultural heritage.

Whereas, Islamic educational schools are served as the classical institution which deliver only Islamic knowledge to the community, however practically, besides providing the powerful educational institution for the Malay Muslims, history conveyed that Islamic institutions emphasize

other significant aspect, role, and function in maintaining and preserving identity and ethnicity (Haji-Awang, 2016). These community-driven schools provide as significant centers for facilitating Islamic teachings and encouraging a sense of cultural identity (UNICEF, 2014). Their establishment considers a local community and grass root effort to serve education that aligns with the religious and cultural needs of the community (Salaeh, 2023).

According to Ministry of Education Thailand (2022), there are 2,138 TADIKA schools in southernmost Thailand, classified as non-formal early childhood and primary education. These schools operate under the authority of the Office of the Private Education Commission (OPEC) as outlined in Sections 5 and 12 of the Ministry of Education Administration Act B.E. 2546 (2003). Additionally, based on the Cabinet resolution dated October 25, 2005, the Ministry of Education formalized regulations for these institutions in 2008 (Ministry of Education, 2008). TADIKA schools in essence operate on the weekends (Saturday and Sunday), located beside mosque and implement integrated education combining Islamic and Malay language (*Jawi* and *Rumi* scripts) with some resources from the state and/or private charities or foundation (Pherali, 2023). These schools are essential for serving Islamic, language, and cultural education to Malay Muslim children who continue to face notable administrative, structural, and policy-related challenges (Waeuseng & Vanitsupavong, 2011).

It emerges that national authority has newly proposed to integrate the education curricula. Since education as dynamic instruments in developing individuals, communities, and society (Aree & Rahman, 2016). After the establishment of the Compulsory Education Act in the 1920s, the Thai government's initiative Islamic education in the southernmost regions has been adapted by efforts to integrate national educational policy. Initially, all Islamic education institutions including TADIKA were viewed as challenging due to concern about their lack of capability in Thai history and language and other integrated subjects. Therefore, by the 1960s, the Thai government implemented and distributed financial and infrastructural support, alongside, recognized TADIKA as under private commission of Ministry of education (Pherali, 2023).

One critical issue is the deficiency of integration of TADIKA schools regarding Thailand's broader national education framework currently, resulting in limited recognition for teacher qualifications, uncertain funding, and minimal supervision from the Ministry of Education (Waeuseng & Vanitsupavong, 2011; Salaeh, 2023). Moreover, their integration remains a pressing issue, raising questions about the quality and implementation of this institution as a supplement education institution. The presence of TADIKA schools in Southern Thailand has triggered widespread in online discourse among the local community. Recently, a viral online post asked,

“Why do some parents choose not to send their children to TADIKA schools?” This question has exploded in various responses across social media platforms. Some comments reflect intense debates, while others provide light-hearted critiques (see in Motive, 2024).

The debate pinned the shared history and collective experience of the local community regarding the education facilitated by these institutions. For many individuals, TADIKA serve as crucial spaces for learning Islamic principles, cultures and languages, as a foundational knowledge needed in community. However, challenges persist, especially regarding the curriculum and governance of TADIKA schools (Ade, 2017). A 2015 survey by the Southern Border Province TADIKA Coordination Foundation (PERKASA) revealed the existence of 2,373 TADIKA schools in the region, accommodating around 250,000 Muslim students. Despite the increase of student enrollment, critiques remain among communities of an unusual diversity in these institutions. This issue rises critical questions related to qualification and standardization (Motive, 2024).

There is a significant gap in research investigating the policy implementation particularly in regards to early childhood education (ECE) in non-formal settings. Several studies have utilized across various countries (see example, Khanal et al., 2017; Leung, 2018; Boyd & Phuong, 2020; Yoke-yeen et al., 2021; Fang et al., 2022), which highlight on evaluating and reviewing national formal early childhood education policy broadly. However, in the context of Thailand, studies specifically reveal the ECE policies are relatively limited (see example, Chujan & Kilenthong, 2019; Tangwarasittichai et al., 2021; Leekitchwatana & Pimdee, 2021). These previous studies primarily highlight on curriculum and quality assurance within ECE. Moreover, the study specifically discussed policy implementation in non-formal schools such as TADIKA and its alignment to national ECE policy, almost nonexistent.

The researcher seeks to explore the policy implementation of TADIKA schools and alignment of Thailand’s early childhood education policies with TADIKA institutional policies. By analyzing its policy, the comprehensive framework as 3A2S addressing the issue. Moreover, as the primary purpose of TADIKA is to fulfill the needs of the local community in constructing religious and cultural preservation, the transition of various stakeholders may impact the institutional purpose. This research also reveals the challenges in implementing policy to understand the realm of TADIKA institutions situations.

1.2. Research Questions

1. How are TADIKA institutional policies implemented in practice?
2. How do TADIKA institutions align with Thailand's national ECE policies?
3. What challenges exist in aligning and implementing TADIKA institutional policies with Thailand's national early childhood education policies?

1.3. Research Objectives

1. To investigate the TADIKA institutional policies implemented in practice
2. To analyze the alignment of TADIKA institutions policies and national ECE policies
3. To reveal the challenges exist in aligning and implementing TADIKA institutional policies with national early childhood education policies

1.4. Research Significances

1.4.1. Theoretically

This research has the potential to make a notable contribution to the development of theoretical frameworks in early childhood education. By evaluating the alignment of national ECE policies and TADIKA institutional policies based on the ECE framework can provide comprehensively the existence of TADIKA policies alignment. And it also serves to enrich understanding of how education can be adapted to meet the specific needs of a particular community. In this context, TADIKA not only functions as a place for ECE, but also as a space where cultural and religious values are taught and practiced. This reflects a holistic approach to education, where children's cognitive, social, and emotional aspects are considered in balance. This research can help formulate new theories of inclusive and effective education, which emphasize the crucial aspect of social and cultural context in the learning process.

In addition, by investigating the challenges faced by TADIKA, this research can provide insight into how factors such as educational policies, community support, and resources affect the effectiveness of early childhood education. This will enrich the ECE literature with a new perspective that emphasizes the importance of context-based education, as well as provide guidance for the development of more relevant and applicable educational theories.

1.4.3. Practically

For policymakers and educators, this study uncovered the effectiveness of policy implementation within ECE systems. By focusing on TADIKA institutions, which play a significant role in addressing gaps in formal education, this study will suggest practical recommendations for policy improvements. It will help policymakers understand the specific needs of Islamic-based non-formal ECE and propose tailored policies that foster better coordination, resource allocation, and capacity-building efforts. Moreover, the study's results could impact future educational reforms, driving for a more inclusive approach that shelters diverse educational contexts, including religion and cultural forms of education.

Globally, this research can expand a case study that demonstrates how non-formal Islamic early childhood education can contribute to universal access to quality education, especially in contexts with significant cultural and religious diversity. The study's application of non-formal settings may inspire other regions with similar educational challenges to explore this model. The insights from this research can help shape international discussions around the recognition of non-formal ECE institutions, particularly those that serve marginalized or minority groups, such as Muslim children in Thailand's southern border provinces.

CHAPTER II

THEORETICAL FOUNDATION

2.1. Literature Review

2.1.1. Concept and Role of Non-formal Early Childhood Education

This study is no longer a novel endeavor, specifically when considering the concept of non-formal education, which has been well-established since the 1970s, as reviewed by Coombs and Ahmed (1975). However, it is important to highlight that non-formal Early Childhood Education (ECE) remains underutilized particularly in terms of study that critically analyze its systems using a policy framework toward improving the standard of system.

The single “ECE” term has been widely debated in various studies as it contributes as a fundamental basis for indicating children's development. However, further on this discussion, children’s development at this age does not solely rely on government-expedited and formal schools. Supplemental schools have accumulated attention in the discourse on child development. Moreover, it fulfills and encourages societal needs. Several studies employed the „non-formal preschool“ term in discussing this discourse (Arora et al. , 2006; Jairam & Chopra, 2020; Murungi et al., 2021). These study defined non-formal ECE as non-formal preschool, recognizing it as a significant element in promoting children’s holistic development, particularly within community-based.

It highlights that non-formal preschools not only supplement children for formal education but also balance the lack of encouragement in underprivileged areas of environments. This emphasizes the key importance of early educational interventions in addressing developmental inequalities and promoting learning opportunities (Jairam & Chopra, 2020). Moreover, research shows that non-formal preschools are attached to formal schools in which it does not meet the requirement for formal certification as public or government institutions (Murungi et al., 2021). It is a captivating area of study, particularly due to persisting debates related to its concepts and characteristics. Despite its expanding relevance, the distinctions between non-formal and formal ECE models remain a discourse of disciplinary discussion (Febriani et al., 2018).

As mentioned above, the term „non-formal ECE“ cannot be solely described by a solid and specific definition, as the concept of non-formal education itself is highly dependent. Education systems in different countries and societies operate variously in many approaches, and awareness of these differences has an impact on the interpretation of the indicators (Smith, 1996). However, the

purpose of non-formal ECE remains positively aligned towards promoting the children's development and fostering lifelong learning. As highlighted in UNICEF (2024), it is essential to acknowledge that a diversified system of early childhood education can develop equity and children participation, particularly among marginalized groups. By providing multiple preschool models that accommodate the distinct needs of different communities, governments can promote stronger inclusion and raise enrolment rates. Additionally, embracing adjustable and cost-effective models, such as community-based or short-day preschools, empower for a more sustainable and effective utilization of resources, verifying long-term development and resilience in ECE (UNICEF, 2024).

Non-formal ECE also plays a significant role in enhancing specific domains for children, such as language and emotional development. These aspects are particularly essential for young children as they form the basis for effective communication and emotional growth in later stages of life (Anuradha, 2002). Despite of encouragement for individual growth, non-formal ECE also promote the community development by enhancing quality of education and economic betterment. As a main element of community developmental dynamics, early childhood education strengthens human resources and promotes sustainability (Sudarsana, 2016; Fakhruddin & Shofwan, 2019).

To conclude, the discussion related to non-formal ECE underlines its pivotal potential in fostering children's growth, community involvement, and societal development. While the approach signifies varied and context-related, its ability to fill the gaps in formal schools, foster parental involvement and promote sustainable development is relevant and explicitly achieved. As non-formal ECE continue to develop, further research and policy development are crucial to build up its integration and certify its alignment with both societal needs and global goals.

2.1.2. Formal ECE in Thailand

In Thailand, formal early childhood education (ECE) is an important component of the national education system. Based on National Education Act B.E. 2542 (1999), ECE covers three years of preschool education (kindergarten) and is provided through all three forms of education: formal, non-formal, and informal. Although the act stipulates that the government must provide at least 12 years of free quality basic education, the government's policy has now been expanded to provide 15 years of free education, including preschool education (Ministry of Education, 2013).

The majority of formal ECE provision in Thailand is through government primary schools under the supervision of the Ministry of Education. However, the ministry has encouraged more active participation from private schools and local authorities in the provision of ECE. As a result, there has been a significant increase in private sector participation in the provision of formal ECE,

in line with the policy of decentralization and expanding access to quality education (Ministry of Education Thailand, 2008).

In terms of child development, around 93% of Thai children aged 3 to 4 years are at an appropriate developmental level according to the Early Childhood Development Index (ECDI) assessment. This data shows that girls and those living in urban areas show higher rates of development than others. Overall, around 86% of children aged 3 to 4 years attend ECE programs, with attendance rates increasing with age: 79% for 3-year-olds and 95% for 4-year-olds. More importantly, the percentage of children who attend ECE and show good development is three percentage points higher than those who do not attend the program (UNICEF, 2019).

However, in terms of early childhood education curriculum and philosophy, the Thai Ministry of Education has formulated and revised the Early Childhood Education Curriculum to be in line with social changes and current needs. The curriculum is designed to support child development from birth to six years, based on a holistic approach that emphasizes a balance between care, learning, and the child's socio-cultural context. This approach calls for educators and caregivers to use love, care, and understanding in shaping the foundation of a quality life for individuals, families, communities, societies, and nations (The Ministry of Education of Thailand, 2017a).

2.1.3. Non-formal ECE in Thailand

Non-formal education in Thailand plays an important role in expanding educational opportunities for children and groups who do not have the opportunity to directly participate in the formal education system. Although not exclusively focused on early childhood education, the approach to non-formal education (NFE) has been designed to be inclusive to include students of various ages, including preschool children, especially in remote and minority communities.

Based on the country profile report by Siltragoon (2007), the non-formal education system in Thailand is managed by the Office of the Non-Formal Education Commission (ONFEC) under the Ministry of Education of Thailand. Non-formal education is defined as flexible in terms of goals, implementation methods, learning duration, and assessment forms. Its content is designed to suit the needs of different target groups of students, including children in minority communities such as Muslims in Southern Thailand. Among the forms of early education support carried out informally is through Community Learning Centres (CLCs) which function to provide learning spaces for children and adolescents in rural and remote areas. In these areas, early education is

sometimes delivered through basic literacy classes and life skills development programs that are conducted flexibly, usually after parents' work hours, or on weekends.

In addition, a functional literacy curriculum has been developed specifically for specific ethnic groups including the Muslim community of Southern Thailand, minorities in mountainous areas, and children with special needs. This curriculum is designed to be equivalent to formal primary education, and integrates basic knowledge such as health, environment, citizenship, and life skills (Siltragool, 2007). Institutionally, ONFEC is supported by a diverse network of non-formal education centers at the provincial, district, and community levels. The involvement of third parties such as religious organizations, the military, local and international NGOs (such as UNESCO and UNICEF) also helps in expanding the reach of non-formal education, including to undocumented children, migrant workers, and refugees (The Ministry of Education of Thailand, 2017b).

Thus, non-formal early childhood education in Thailand stands out as a complementary approach to the formal system, by providing flexibility for communities to tailor early learning programs based on their socio-cultural context. This is particularly relevant in minority communities that may face challenges in accessing the formal system, such as in conflict areas or rural areas.

2.1.4. Religious Early Childhood Education

The formation of religious and moral values at an early childhood is a process of psychological change that stimulates them in recognizing between good behavior and bad behavior (Azizah et al., 2024). As noted by Hurlock (1980), in the early age, children has increased their curiosity about religious matters, they enjoy asking questions, and have willingness in joining the religious agendas. This is reasonable because from an early age, children have observed and learned things outside themselves (Bartkowski et al., 2008). They see and emulate what adults and their parents do in relation to religious practices and benefits. Therefore, adherence to religious teachings becomes a habit that is formed as a result of education from parents and teachers (Sari et al., 2023).

On the other hand, Holder (2010 as cited in Boyatzis, 2018) present a different view, stating that formal involvement in religion is not necessarily the main factor in shaping children's happiness. Instead, personal and relational spiritual experiences, including positive relationships with self and others, are found to be more significant in influencing their emotional well-being. This understanding provides an impression that spiritual cultivation which includes moral values, teachings on living together, and building bonds is a major factor in developing the cognitive, affective, and psychomotor aspects of children. This align with Bartkowski's et al. (2008)

explanation, the philosophical basis of religious existence is to guide humans towards true happiness. All religious teachings related to the prenatal and early childhood phases should be understood within this framework that adherence to such teachings encourages the development of natural instincts in a positive way, which in essence reflects sincere and pure love.

Several studies (Bronfenbrenner & Ceci, 1994; Wachs, 1999; Rutter, 2002; Houmark et al., 2020) have shown that children's development is shaped by two main elements; nature and nurture. Nature refers to the natural characteristics that have existed in children since birth, while nurture includes external factors such as the environment, family, upbringing, and the stimulation that children receive in their growing process. Hence, in educating children, the role of parents is indeed important, however children's development especially in the religious aspect is also influenced by various other factors, such as environment. According to Bronfenbrenner's Ecological Theory, children's development is not only influenced by the immediate family (microsystem), but also by interactions with the broader environment such as religious schools, neighborhood culture, and societal expectations (macrosystem), all of which can reinforce or shape children's religious understanding and practices (Bronfenbrenner & Ceci, 1994).

Moreover, in the 19th century, the establishment of early childhood school was influenced by economic and social changes, especially to meet the needs of working parents. This early education system began to be centrally coordinated, especially in socialist countries. Many parents believe that children's participation in early childhood school can help them prepare for school further, in addition to honing their ability to interact and socialize, which is important for the formation of a balanced personality (Aboud & Alali, 2023).

As through the Dakar Declaration of 2000 within the framework of Education for All (EFA), early childhood education has been elevated implicitly as a key priority program such as non-formal education and social solidarity (Wahyuni & Rudiyanto, 2021). In the national context, Thai also provides support in some of its regulations. As noted in national curriculum,

*“Developing Social Skills that enhance the child’s relationship with a parent, caregiver, and other close persons include having a conversation or playing with the child such as playing “peek-a-boo” “pat-a-cake”, or taking the child for a walk outside, meeting other children or adults under close supervision such as visiting relatives, participating in **religious activities**.”* (The Ministry of Education of Thailand, 2017a)

Government support for religiously-based early childhood education can be seen through various policies, programs and institutional arrangements that emphasize spiritual development from an early age. In most countries, especially those with a majority religious population, religious education is not only considered complementary, but also a core element in shaping a child's

personality. While, in Thailand, early childhood education has received increasing attention through various policies and program implementation authorized by the Ministry of Education. In the context of the Muslim minority community in the southern region of Thailand, the government has made room for the implementation of early childhood education curricula that are consistent with local religious values and beliefs. This can be seen through the existence of institutions such as TADIKA, which combines elements of national preschool education with the basic teachings of Islam.

2.1.5. TADIKA Institutions

In Thailand context, non-formal ECE is distinguished by various features appropriate design to regional and community needs. One prominent non-formal ECE, well-known in southernmost region of Thailand is TADIKA (*Taman Dididikan Kanak-kanak*). These institutions serve unique non-formal education (Assalihee, 2023) that provide Islamic and Malay-language instruction in learning process (Jehwae & Manyunu, 2019; Taye & Kasdi, 2022). As such, TADIKA recognized as a significant case study in understanding the context of education dynamics within this Muslim minority community (Salaeh, 2023).

TADIKA are originally recognized as mosque-based educational initiatives, deeply rooted in the Muslim community's cultural and religious traditions (Ridwan, 2014; UNICEF, 2014; Salaeh, 2023). These institutions serve as more than educational institutions, they are bases and centers for transmitting religious values and promoting cultural identity. Within these systems, Muslim children are taught essential Islamic knowledge, including Qur'an studies, memorization of texts like the *Barzanji* (devotional recitation for the Prophet's birthday), *Fiqh* (Islamic legal thought), *Tauhid* (Islam Theology) teachings (Salaeh, 2023).

In contemporary border southern Thailand region, TADIKA continues to uphold its role as a guardian of both Islamic education and Malay cultural preservation. Mosque-affiliated institutions also serve as places for community-oriented agendas, such as religious commemorations, social programs (e.g., mass or assembly circumcision events), and cultural initiatives that bring together people nearby in that community (Salaeh, 2023). Importantly, TADIKA not only strengthens Islamic foundations but also actively preserves cultural traditions amid the pressures of political and social challenges in Thailand (Haji-Awang, 2016). By integrating mosque-based education with the Malay school system, TADIKA bring up a sense of cultural pride and uniqueness among Muslim minority children.

Furthermore, these institutions operate every Saturday and Sunday, starting at the early morning until evening which from 08.00 to 16.00 pm. It serves as alternative decision for parent to send their children into TADIKa, as formal early childhood education is available during weekdays (Monday to Friday). This dual focus on Islamic insights and cultural heritage emphasize that young learners receive with both spiritual and a deep appreciation for their ancestral traditions, despite ongoing governmental policies that have historically restricted religious and cultural practices in the region (UNICEF, 2014)

The characteristics of non-formal ECE globally, including its ability to adapt with local issues, promote community engagement, and improve children's development, are demonstrated by these institutions. However, TADIKa also unfold the broader challenges faced by non-formal education globally, such as accomplishing policy alignment and certifying the standardization. Therefore, the Ministry of Education has considered to revise and reconstruct the educational policy for TADIKa (Haji-Awang, 2016).

2.1.6. Policy Framework in Early Childhood Education

Policy implementation in early childhood education (ECE) is essential for assuring the quality and accessibility, particularly for children in marginalized communities. While ECE is recognized as a crucial component of the global education system, challenges in adjusting, adapting, and executing effective policies remain significant. On the other hand, well-structured policies demonstrate extensive opportunities to strengthen inclusivity, sustainability, and equitable access to the early childhood education system.

Globally, organizations like UNESCO (2024) and UNICEF (2024) highlight the significant role of well-indicated policies in achieving Sustainable Development Goal 4.2, which aims for worldwide access to quality early childhood development and education by 2030. However in implementing such policies, it often faced challenges, particularly in low and middle income countries.

2.1.6.1 Challenges in ECE Policy Implementation

In many contexts, governmental responsibilities for ECE are allocated across national and subnational/local agencies. This governance system aims to ensure that resources, services, and facilities meet minimum standards. However, the complications of these systems are resulted in irregular implementation and inefficiencies in resource distribution (Bertram & Pascal, 2016). Furthermore, monitoring and evaluating regulatory completion is constantly challenge, given the augmented tasks of various bodies responsible with health, safety, and protection failure.

For instances, in many countries, ECE policies focus on formal education settings, infrequently pay attention to the needs of complementary institutions and non-formal education (Arora et al., 2006; Jairam & Chopra, 2020). In other contexts, where the supplement ECE education serve as foundation in promoting children development, their functional quality consistently remain below both national and international minimal standards (Hakim, 2016). Despite of this challenge, addressing these gaps requires the integration of socially responsive policy indicators that not only define minimum standard but also ensure the contextualization to meet diverse needs.

Well-formulated policies have the potential to improve inclusivity, sustainability, and equal opportunities in ECE systems (Vindigni & Sooden-allendorf, 2024). By fostering coordination between administrative levels and encouraging contextual framework, governments could decrease inequalities and provide a more well-developed foundation for lifelong learning, particularly for disadvantages and underprivileged communities (UNESCO, 2021). This underlines the essential of aligning policy frameworks with educational standards.

2.1.6.2. ECE Policy Evaluation

Monitoring the education system serves as a foundation in ensuring the quality of education, particularly in early childhood education (Besrat et al., 2024). According to Yoke-yeon et al. (2021), a practical evaluation system not only relies on educational outcomes monitor but also examines the structural and management that contribute the learning process, such as teacher qualifications and trainings, curriculum management, and structure. In this context, evaluation frameworks often incorporate aspects encompasses access, quality, and equity. This also aims to review the readiness of ECE programs to meet standards.

William (2013) has introduced the policy evaluation frameworks with four main areas; policy formulation, policy implementation, policy performance, and policy circumstances. This framework serves as the principle for reviewing a public policy system nationally. However, this current study focuses on policy implementation dimension, illustrating how policies are developed and articulated. Moreover, this also captures how stakeholders or institutions translate these policies into concrete actions within non-formal early childhood education system.

Nevertheless, in analyzing an early childhood education system policies, specific standards and frameworks are utilized to guide the evaluation process (Srivastava, 2020). These frameworks are formulated and designed to ensure that ECE policies align with global goals, assessed components, and quality standards. This customized to address the needs of children and community needs (UNICEF, 2020).

Several relevant studies have strived to examine ECE policy evaluation using various frameworks. As exemplified by Leung (2018), research on Taiwan's ECE policies employed the „3A2S“ framework in evaluating ECE system, focusing on accessibility, accountability, affordability, sustainability, and social justice to assess the effectiveness of the country's "free education" initiative. This study analyzes recent national and educational statistics to evaluate how well Taiwan's policies align with the framework. Vietnam's early childhood care and education (ECCE) policies have also been analyzed through the 3A2S framework. Vietnam has a long-established commitment to ECCE. Over the past decades, this country has attained a significant turning point, particularly in expanding access and affordability. The review highlights the need for sustained investment and resource distribution to ensure equitable improvements, indicating the continued relevance of the 3A2S standard in assessing ECCE systems (Boyd & Phuong, 2020).

The same „3A2S“ framework has been utilized by Khanal et al. (2017) to analyze Nepal's Early Childhood Development (ECD) policy, offering insights into the country's development and challenges. Nepal has significantly increased its investment in ECD to enhance accessibility and support the holistic development of young children since the 1990s. However, the analysis reveals mixed results. While ECE guidelines and institutional structures are well-defined within policy, challenges persist in achieving universal access. The children from rural areas and disadvantaged socioeconomic backgrounds encounter challenges in accessing quality ECE, which highlight the social justice barriers. In contrast, some studies employ a simplified "3A" framework, as observed in research related to Mainland China, which focuses on „3A“ (Accessibility, Accountability, and Affordability). Policies introduced in 2010 to confront these challenges, such as the establishment of Puhui kindergartens, substantially increased enrollment rates but clearer definitions and stronger evaluation mechanisms and tools are required (Qian et al., 2022).

From the various studies employed worldwide that utilize the „3A2S“ framework to analyze and evaluate national ECE standards, most focus on formal education settings and national ECE broadly. However, there is a significant gap in applying this framework to evaluate or analyze non-formal ECE settings in the form of community education, particularly in religious institutions. Given the growing demand for inclusive practices to ECE, it is important to broaden assessment to diverse types of education. This ensures that every ECE system, whether formal or non-formal, meets established standards and criteria, addressing the holistic needs of young learners.

Additionally, another limitation in the evaluation of ECE systems in Thailand is the gap of focused research on Islamic ECE, particularly in southernmost provinces with significant Muslim populations. While general ECE policies and frameworks address national educational standards,

they often overlook the specific cultural, religious, and linguistic needs of these communities. This gap results in limited insights into how Islamic preschools integrate local values with national curriculum standards or meet the developmental and educational needs of their students. Furthermore, the absence of customized evaluation mechanisms to assess the quality and effectiveness of these institutions highlight the need for more inclusive studies that consider diverse educational contexts within the Thailand region.

2.2. Theoretical Framework

2.2.1. '3A2S' Policy Framework

The „3A2S“ policy frameworks, has been utilized to evaluate early childhood education policies that consist of accessibility, affordability, accountability, social justice, and sustainability. This framework has been initially recognized by W. Li and Fong (2010) to establish first framework namely „3A“ which evaluates three main dimensions, accessibility, affordability, and accountability.

Later, they introduced new the „3A1S“ framework to analyze free early childhood education policies in Mainland China which include „3A1S“ (accessibility, affordability, accountability, and sustainability). They assume that a development long-term sustainability and quality „free ECE“ policy must be in a „sustainable“ way. This dimension is critical since utilizing the 3-year free ECE in China needs huge financial support, which should be effectively managed and sustainability.

Otherwise, the budgetary portion will affect the sustainable of policy. As in western China, since 2010, the number of regions has established a 3-year free early childhood education policy. Li has employed four regions which resulted: (1) „Free“ education are neither „all kids free to receive education“ nor „all fees are free“, hence, it should be confronted by the affordability dimension; (2) the policy could not resolve the issue related to school location, which means exacerbate to the issue of accessibility and disparity; (3) no evaluating and monitoring regarding to quality assurance mechanism to enhance the accountability; and (4) the policies are seemingly unsustainable as the ECE budget completely depends on the fiscal at the national level.

In regard, considering that a progress sustainability and quality free ECE policy could also support the social justice, Li continue developed into the „3A2S“ framework with attached the „social justice“ dimension to make sure all of children, without any discrimination counter their gender, race, religion, age, belief, disability, social class and economic, and geographical location (H. Li & Chen, 2016).

The 3A2S framework was chosen in this study because it provides a multidimensional structure for evaluating early childhood education (ECE) policy and implementation (Hsu, 2022). Although the framework was originally developed in the context of ECE systems in China and Taiwan, its components are flexible and can be adapted to evaluate educational provision in different contexts. In the context of Southern Thailand, where non-formal Islamic educational institutions such as TADIKA operate within a strong ethno-religious identity framework, the framework is enriched by the addition of the dimension of cultural and religious resonance. This adaptation recognizes that education in minority communities is not simply a policy issue, but is embedded in cultural, linguistic, and religious experiences that deeply influence policy implementation.

2.2.1.1. Accessibility

The Early Childhood Education (ECE) framework established by W. Li and Fong, (2010) in developing key areas, „free education“ and „inclusivity“. These values significantly foster the increasing of children’s enrollment rates and encourage access to quality education. By that, they defined this framework as a scale to provide opportunities for every child to easily access in early childhood education institutions located as nearby their homes.

2.2.1.2. Affordability

This affordability in this framework refers to the financial accessibility of ECE, ensuring that all children and family, particularly those from underprivileged or low and middle income background groups, can involve without facing economic challenges. It also need for educational policies and programs to be articulated in such approach that the costs associated with accessing through tuition fees, transportation, or other related expenses are related to the financial affordance of all children’s families. This dimension not only fosters a free-cost education but also considers indirect facilities such as times and resources required from families.

2.2.1.3. Accountability

Accountability refers to the government as national responsibility, education institutions as a place that provides facilities for education, policy makers, and stakeholders to ensure that education systems run quality outcomes in line with standard. It encompasses all parties accountable for their roles in contributing accessible, holistic, inclusive, and effective education. This ensures that resources are employed efficiently and policies are implemented effectively. By consistently monitor and evaluation, this element fosters transparency among stakeholders such as parents, communities, and government that can follow the progressions of education system.

2.2.1.4. Sustainability

This dimension plays a significant role in organizing the overall education systems. Sustainability refers to the long-term resilience of education mechanism and policies, ensuring the consistency and stability of education dynamics. It emphasizes the need of financial stability, societal involvement, and institutional commitment to continue develops education overtime.

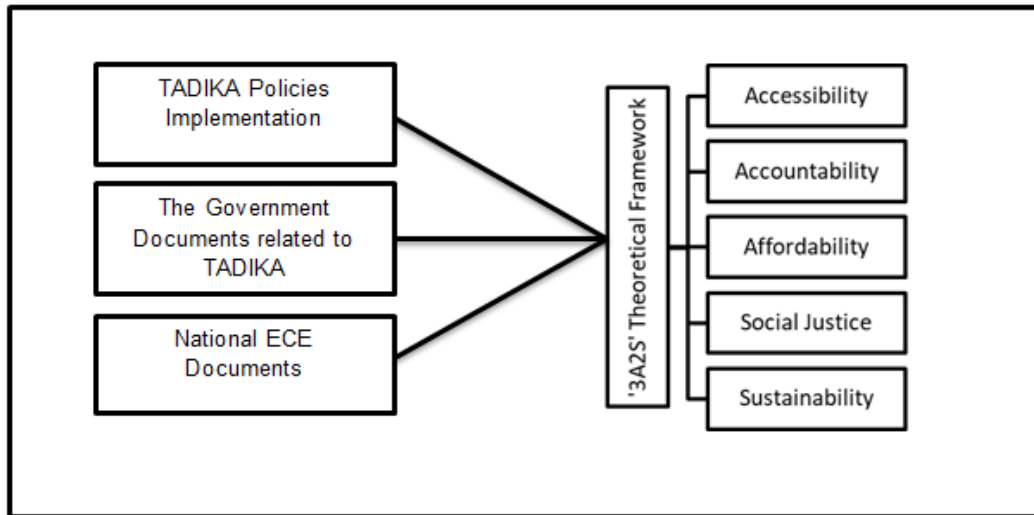
This dimension refers to the necessity to build an education system that is able to adapt to changes in social, economic, cultural and environmental aspects. In the context of early childhood education, sustainability is not only about ensuring the continuity of learning programs, but also ensuring equitable educational opportunities for all groups regardless of background. This approach emphasizes effective resource management and ensuring that the benefits of education can be enjoyed by future generations. Therefore, this principle is very important in formulating education policies that not only meet current needs, but also form the basis for continuous and comprehensive long-term development.

2.2.1.5. Social Justice

Social justice dimension refers to the initiative and well-oriented in distributing educational opportunities and resources. This ensures that all children, regardless of their background, receive equal access to quality education. It highlights the significance of addressing the issue of inequalities related to the socio-economic status, ethnicity, gender, and other factors that may not counted. Social justice in this field calls for policymakers and education practitioners to promote inclusivity, diversity, and the recognition of each children right that meet their needs. It fosters for the elimination of barriers to education, such as discrimination, and ensures that all children, particularly those from disadvantaged communities are supported and included. By prioritizing this component, the framework seeks to formulate more equal and inclusive society where education systems contribute to the empowerment of all individuals.

Figure 2.1

The Model in Analyzing Policies Using '3A2S' Framework

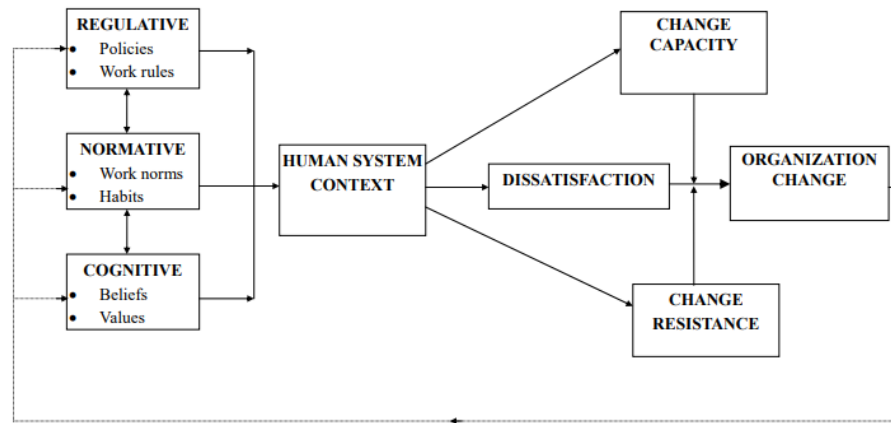


2.2.2. The Institutional Theory

“Institutional theory is not a homogenous domain but characterized by a wide plurality of approaches that provides a range of potential analytical perspectives and definitions of institutions” (Woodhouse & Johnston, 2023, p. 663, cited in Woodhouse, 2024). In this context, institutions refer not only to formal organizations but also to the values, beliefs and practices that society accepts and that influence policy implementation. This theory emphasizes that the survival and adaptation of institutions are strongly influenced by the need for legitimacy, that is, social acceptance and conformity to the expectations of stakeholders.

Figure 2.2

Conceptual Model of Institutional System



Source: The model adopted from Palthe (2014), Regulatory, normative, and cognitive elements of organizations: Implications for managing change

Institutional theory is now an influential approach and is often used in explaining various organizational phenomena in today's society (Cai & Mehari, 2015). Its perspectives focus on the hierarchy of moral integrity, approach of human relationships, and rules that are enforced in a society. This concept that explains the existence of institutions is supported by three pillars: regulatory, normative, and cultural-knowledge pillar as followed:

2.2.2.1. Regulatory System

Currently, various methods have been applied to describe the concept of regulation. In the context of education, the regulatory system is seen as unique in terms of formation and function. Institutions that regulate the field of education play a key role in ensuring that the public interest is protected through the implementation of appropriate policies and regulations. This is because these institutions have specific expertise in the field of education, monitor the development of the system as a whole, and are able to make accurate and rapid decisions. Usually, the institutional structure in the education system is designed to achieve economic and social policy objectives efficiently and effectively, especially through coordination between market needs and community needs (Cetin, 2011).

The term 'regulatory' in the education system can be interpreted as several forms of applications constructed and planned by the government, bodies under the government and educational institutions, even on a small scale such as regulations given by teachers to students in class (Höstfält & Johansson, 2023). In addition to the regulatory terms that are used formally, policy, law, circular (Trinova et al., 2021), act, royal gazette, and curriculum (Cao et al., 2022; Sangwanglao, 2024) have been wide used in various context of regulatory functions (de Freitas & da Silveira, 2021). In addition, Höstfält and Johansson (2023) highlighted the significant contribution of regulatory can be relied on the effectiveness in interpreting and translating by practitioner into the real field.

2.2.2.2. Normative System

It is a general statement that education is a human endeavor that is consciously planned, value-based, and aimed at achieving certain teleological goals, to lead to one or more clear final goals (Avram & Budui, 2013). Mitchell (1995) has noted the most significant contribution of institutional theory is its ability to explain how environmental forces, particularly normative orientation, shape organizational behavior. For decades, it has been recognized that organizations respond to their environments not only in technical terms, but also based on the pressures the organization norms (Tavanti, 2023).

This approach emphasizes the role of social responsibility and tends to pay attention to informal structures and habits in the process of organizational change (de Freitas & da Silveira, 2021). In addition, the focus is more on the immediate environment of the organization than on the general cultural norms of society as a whole in driving the change (Palthe, 2014). De Freitas and da Silveira (2021) argued that this system has play a crucial role as empower to push forward organizations in orienting more responsible to behavior. In this context, the institutional discourse become strongly relevant to understanding the sustainable of social rules that contributes to societal norms and organization orientation.

2.2.2.3. Cultural Cognitive System

Scholars who focus on the cognitive aspects of organizations (such as Walter & Paul, 1991) tend to examine changes in ideational beliefs, thought models, and shared understanding of meaning when an organization undergoes significant transformation. This approach also emphasizes the importance of achieving change that is truly embraced by the organization's people and supported by the organization's culture itself (Palthe, 2014).

In this regard, the concept of institutions from a cognitive-cultural perspective emphasizes the central role of the formation of a shared framework of meaning that is formed through social interaction. This shared meaning is not formed individually, yet is socially mediated; through experience, communication, and shared understanding among organizational members, which in turn forms the basis of collective understanding and action within an institution. Furthermore, this concept can be influenced by cultural understanding from external organizations, the surrounding society, and the culture of a particular community (Tjilen et al., 2021).

Subsequently, Institutional Theory provides a comprehensive and relevant analytical framework in understanding how educational institutions exist, operate and change in line with the pressures of social structures, national policies and community culture. Through its three main elements; the regulatory system, the normative system and the cognitive-cultural system, it explains that the existence and survival of an institution does not solely depend on the effectiveness of its operations or rely on one element alone, but also on the level of social legitimacy obtained through compliance with laws, social norms, and shared values and meanings accepted by society.

In the context of educational policy, this theory can be used to analyze the extent to which government policies are truly translated and internalized in the practices of local educational institutions. For instance, for institutions such as TADIKA in southern Thailand which is the focus of this study, analysis based on Institutional Theory suggests to assess whether the implementation of early childhood education policies is in line with the requirements and structures outlined by the central government.

Through the regulatory lens, it can analyze how TADIKA complies with or deviates from formal standards such as the national curriculum, circulars and education acts. Meanwhile, the normative system helps explain how local religious, social, and cultural values held by the local community exert pressure or influence on the change and management of this institution. Finally, the cognitive-cultural system suggests how the meanings, shared understandings, and ways of thinking of TADIKA teachers and managers are shaped through their social interactions within the community which may be quite different from the perspectives of policymakers at the national level.

Therefore, Institutional Theory not only provides a strong conceptual framework for understanding the gap between policy and implementation, but also provides insight into why and how an institution such as TADIKA may or may not be aligned with the government setting. In an increasingly complex and multicultural world of education, this theory plays a significant role in unraveling the relationship between policy, social structure, and institutional action on the ground.

CHAPTER III

RESEARCH METHODOLOGY

This research methodology utilized in this current study is assisted by the Constructivist Paradigm and adopts a qualitative design. It aligns with the study's aims of analyzing the non-formal ECE in form of TADIKA integrates with ECE policy framework. This approach is particularly applicable to evaluate the policy implementation in early childhood education through in-depth analysis of TADIKA's roles and practices and the alignment between national ECE policies and TADIKA institutional policies.

In term of data collection process, the study conducts a multi-method design, including semi-structured interview, observation, and document analysis. Semi-structured interview will be held with six TADIKA principals located in different regions of southern Thailand, the director of TADIKA association, and the director of NGO (Non-profit Government Organization that running several curriculum development programs. It serves as comparative perspectives across varied contexts. Direct observation will conducted as the secondary data collection method, participating three TADIKA from different regions (Yala, Patani, and Narathiwat).

Furthermore, to triangulate and validate the data, document analysis is considered to provide supplementary information. By focusing on key policy documents such as the Ministry of Education Regulation (B.E. 2548) and (B.E. 2550) related to TADIKA institutions, the Guide for Managing Graduation Evidence and Designing TADIKA Certificates (B.E. 2559), and broader ECE policies in Thailand, may contribute in evaluating the regulatory framework and its implementation into TADIKA's operation.

This comprehensive methodological outline ensures a robust and nuanced understanding of the research, considering to the depth and validity of the results. Furthermore, ethical consideration, including informed consent, confidentiality, and pseudonym will be thoroughly adhered to protect participants' rights and privacy. Additionally, observation forms, interview questions, and documentation templates are given in the appendices further to ensure the transparency and replicable.

3.1. Research Paradigm and Design

A research paradigm, as explained by Guba and Lincoln (1994), provides a foundational framework to understand the main object of research. As Creswell and Creswell (2018) also defined

the research paradigm as a fundamental pattern of beliefs, assumptions, or world views about the realism which will guide the research process. It includes philosophical underpinnings related to „ontology“ (the nature of reality), „epistemology“ (the nature of knowledge), and „methodology“ (the process of inquiry). For this study, the constructivist paradigm was adopted, as it aligns with the aim of understanding the subjective experiences and interpretations of participants and circumstances involved in TADIKA institutions.

This paradigm assumes that understanding or knowledge is collaborative built through interplays between the researcher, participants, and the dynamics of situation (Mogashoa, 2014). It is particularly suitable for investigating the lived-experiences of participants, social, culture, educational dynamics relating to this research. Additionally, as Guba and Lincoln (1994) suggested, paradigm and analyses are human construction that rely not on undeniable evidence but on the influence and power of their position during the research process. In this context, the constructivist paradigm serves as a useful landscape for understanding the complex interplay between policy, institutional practices, and actor perspectives, particularly in relation to non-formal Islamic education.

Within this paradigm, a qualitative study conducted to investigate the meanings that individuals, groups, or societies consider to social or human issue. This research process is characterized by unfolding questions and process, with the data collected by participants“ natural environments (J. W. Creswell & Creswell, 2017). Given the focus on investigating the complex phenomenon within real-life contexts, a case study method was conducted. As Creswell and Creswell (2018) defined a design as a structure that directs all dimensions of the research process, including data collection, analysis, and interpretation. Yin (2012) explained that a case study as a comprehensive design in understanding the phenomenon deeply. This case study design is particularly appropriate for this research, allowing for a detailed examination of the study. This study utilizes a case study to capture the diversity of experiences and practices across different TADIKA schools in southern Thailand.

3.2. Research Subjects

3.2.1. Research Participants

The participants in this study refer to all entities to the research objectives, including school systems, principals, and stakeholders associated with TADIKA. As argued by Gomm (2008), participant consists of all individuals, organizations, or phenomena that meet specific criteria of

study. In this research the participant focuses on individuals and groups engaged in shaping, managing, and implementing policies and practices within TADIKA institutions.

In this study, „purposive sampling“ was used because the targeted participants, TADIKA principals are a specific group with knowledge and experience relevant to the study objectives. This method is considered efficient and cost-effective because it allows the researcher to directly access individuals who are easily accessible and willing to cooperate. This saves on travel costs, participant search time, and avoids collecting data from irrelevant respondents (Golzar & Noor, 2022). However, one of the weaknesses of this method is the potential for bias, as the sample may not be representative of the entire population (Etikan, 2016). To minimize bias, this study involved participants from different TADIKA institutions across several regions to obtain a diversity of contexts. In addition, the participant selection criteria were clearly set, and data were collected through various methods such as interviews, observations, and document analysis as a form of triangulation to ensure the reliability and validity of the study findings. The participants include:

1. School Principals: Six school principals, each from a different TADIKA institutions located in distinct regions (Patani, Yala, Narathiwat) of Southern Thailand, will be included in the research. These individuals are key stakeholders in the education policy implementation at the institutional level.

Table 3.1
The Participant Lists in Semi-Structured Interview Session

Participant Names (Pseudonym)	Gender	Region
Adam	Male	Yala
Laila	Female	Yala
Zulkarnai	Male	Patani
Hisyam	Male	Patani
Idris	Male	Narathiwat
Manal	Female	Narathiwat

2. Association of TADIKA in southern Thailand director: One representative from this association is included to provide additional information about the issuing of materials and teacher training. Moreover, the insights related to stakeholders“ roles in managing TADIKA, will be gained through interview session.

3. Non-profit Organization Director: One representative from the organization that actively involved in the policy management and curriculum development is selected to provide insight into the organization's role and influence on the broader educational system of TADIKA.

This type of sampling method allows researcher to enrich the data collection, detailed data participants with specialized insights or significant roles in the context of TADIKA. By incorporating diverse perspectives from policy documentation, participants involved and observation, this study ensures a comprehensive understanding related to the TADIKA institution dynamic.

3.2.2. Place of Research

The study place is located in the Deep Southern region of Thailand, which includes three main provinces; Yala, Patani, and Narathiwat. These three regions are Muslim-majority areas and the center of development of Islamic early childhood education institutions known as TADIKA. This area was chosen because it is the „place of origin“ and the main context that is closely related to the study objective.

The history of the establishment of TADIKA in this region dates back to local community initiatives several decades ago, long before formal recognition by the government. Therefore, this region plays an important role as the place of origin for Islamic early childhood education in Thailand. In addition, this region also reflects the main context in terms of the implementation of early childhood education policies in a unique social, political, cultural and religious environment compared to other regions in the country. Hence, this study involved six TADIKAs that were purposively selected from the three regions, representing six TADIKA principals who were the main respondents in the in-depth interviews. This selection aimed to obtain a diverse picture related to the policy implementation strategies at the institutional level, based on their respective backgrounds, capacities, and leadership approaches.

In addition, this study also conducted direct observation focused on three TADIKAs representing each province: one TADIKA from Yala, one from Patani, and one from Narathiwat. The selection of these three TADIKAs was purposefully made based on several key considerations. First, all three are located in three different provinces in Southern Thailand, each with its own unique history, social structure, and cultural influences. Second, each kindergarten is under the supervision of its respective regional OPEC, which has the potential to bring about non-uniform approaches to administration and policy oversight. Third, the institutional backgrounds are also diverse, some are community-based, some are managed by local Islamic foundations, and some receive more direct support from local government agencies.

This observation was carried out to take a closer look at the daily implementation of education policies in the classroom and institutional environment, as well as the interactions between educators, students, and the community. The selection of this study location and institution allows researchers to obtain in-depth empirical data, as well as contextually understand how the country's early education policy is interpreted and adapted by local institutions that have unique cultural, religious and historical backgrounds.

3.2.3. Time of Research

The time of research, in total took approximately seven months, started from the writing of the research proposal in November 2024, which counted as the primary basis for designing this study. After the proposal presentation session was completed in January 2025, the field data collection process was carried out between March and May 2025 in the Southern region of Thailand. After the data collection process was completed, the researchers began analyzing and writing the findings from the data that had been collected.

3.3. Data Collection Methods

To gather the data, several data collection techniques are utilized, including semi-structured interview, direct observation, and document analysis. However, interview session serves as primary data source, while observation and document analysis will be supplement to robust and validate the findings. Such methods are widely used in qualitative case study design for their specific context (John W. Creswell, 2012).

3.3.1. Semi-Structured Interviews

Semi-structured interviews serve as the primary data collection approach in this study. This approach allows participants such as school principals and curriculum developers. It emphasizes that this format encourages openness, enabling the exploration of participants' unique worldviews. The interviews are recorded and transcribed for detailed analysis. The participant selections utilize purposive sampling to ensure diverse viewpoints.

The interview protocol was developed based on the study objectives and research questions with reference to qualitative interview guides such as Creswell (2007). These guides were used to ensure that the questions were structured in an open-ended manner to encourage participants to share their experiences, policy interpretations, and challenges at their respective institutions. The draft interview questions were pilot tested with a non-respondent to ensure appropriate language,

comprehension, and flow of questions. Feedback from this pilot session was used to improve the structure of the questions and strengthen content validity.

The interview questions are tailored to the study's focus areas:

1. Principals: Understanding institutional strategies, challenges, and adherence to TADIKA's educational objectives. Furthermore, insight related to stakeholders will be provided as practitioner perspective.
2. TADIKA Association Representatives: This association serves as the authority responsible for issuing materials, conducting meetings, and providing teacher training. However, the major information that will be received is more related to the authority and stakeholders' roles.
3. Non-profit Organization Director: This participant will provide perspectives on how TADIKA aligns with broader educational policies and the curriculum development.

3.3.2. Observation

Observations are employed to directly examine the operational dynamics of TADIKA institutions, focusing on management practices, classroom interactions, and the integration of Islamic and cultural educational elements. Structured observations are utilized, emphasizing factors such as curriculum implementation, teaching approaches, resource and infrastructure, and adherence to TADIKA's core values, aligning with the ECE standard. Detailed field notes and, when feasible, audio or video recordings are made to document these observations.

A passive observation approach is adopted, ensuring the researcher does not intervene in the environment. For example, during a learning session at TADIKA, the researcher simply sat in the corner of the classroom to observe the interaction between teachers and students, the layout of the learning space, and the implementation of activities related to educational policies without providing any instructions or opinions. While outside the classroom, the researcher also observed the institutional environment, such as the methods of communication between administrators, teachers, parents, and the community, without disrupting their daily routines.

Field notes were carefully made to objectively document the actual situation. The researcher also made sure not to get involved in conversations or teaching activities unless requested by the school, to maintain the neutral nature of this observation. This strategy, supported by Merriam and Tisdell (2016), ensures that the behavior and unique dynamics of the TADIKA setting remain

unaffected by the researcher’s presence. Observations are conducted across multiple TADIKA institutions over a two-month period, focusing on everyday activities and interactions.

In addition, this observation process is guided by several indicators and rubrics that are developed as benchmark tools based on specific criteria related to the study objectives. In practice, the researcher uses this rubric as a checklist to ensure that every relevant aspect is systematically observed and recorded. For example, for the indicator “Location is nearby their home and reachable by students and families”, this observed how students get to school: walking, cycling, being dropped off by family, riding a motorbike. If many students come on foot or by bike, this is a sign that the location is easily accessible. The observation indicators are identified as follow:

Table 3.2
Direct Observation Rubrics

A. National ECE Policy Integration in TADIKA Daily Practice	
Indicators	Dimensions
1. National ECE policies are visible in daily routines	Accountability/Sustainability
2. Teaching methods used are student-centered	Accessibility/Social justice
3. Teachers balance Islamic values with national ECE standards and requirements	Accountability/Social Justice
4. Islamic values are prioritized in moral development activities	Social Justice/Sustainability
5. ECE academic and curriculum (such as literacy, numeracy, creativity) are implemented alongside religious values	Accountability and Sustainability
B. Implementation of TADIKA Institutional Policies (including the factors influence implementation)	
1. Classrooms, infrastructures, and all facilities are physically accessible to all students	Accessibility/Accountability/Sustainability
2. Location is nearby their home and reachable by students and families	Accessibility/Social Justice
3. Use of local language for instruction and administration (Linguistic Accessibility)	Accessibility/Social Justice

4. Fees and additional costs are feasible for families	Accessibility/Affordability/Social Justice
5. Government support is evident (materials, meals, scholarship)	Accountability/Sustainability
6. Teacher salary and incentives are completely fulfill to improve quality of teaching	Accountability/Sustainability
7. Teachers and staff are aware of regulations and policy guidelines	Accountability
8. Ongoing monitoring is exercised	Accountability
9. Engagement between school and local community/parents	Accountability/Sustainability
10. Respect for children’s local identity (e.g., language, culture, dress) is perceived	Social Justice
11. Long-term Planning	Sustainability

3.3.3. Document Analysis

Document analysis complements the secondary data collection methods, providing additional evidence on institutional practices and alignment with policy frameworks. This method involves analyzing curriculum guides, policy documents, and relevant institutional reports. The focus is on identifying how TADIKA schools implement their educational objectives within the framework of international standards for non-formal education. Specific attention is given to analyzing how local cultural and religious contexts shape the curriculum and teaching methods.

In determining the documents, the researcher searched on an official website from Office of the Private Education Commission (OPEC) as official government body in controlling TADIKA which is www.opec.go.th. There are several documents, both actors from OPEC and from the Ministry of Education in the form of regulation and policy. The documents that will be analyzed in depth represent the spectrum of policy instruments and regulations that shape the TADIKA education ecosystem. This data collection is received from government documents related to TADIKA. From the database, there are five documents, starting from academic year of 2005 which became the main royal gazette related to TADIKA. Thereafter, it was replaced by act 2007 which changed several components. In addition, there are documents that are specifically published related to certain matters, for example related to subsidies for teacher incentives and free lunch.

The Private Education Development Plan 2023-2027 formulated by OPEC serves as a strategic blueprint, outlining the goals, objectives, and key initiatives to advance the private education sector over a five years period. On the other hands, the Ministry of Education Regulations on TADIKA published in the Royal Gazette in 2005 and 2007, provide a legislative framework that regulates the operation and standards of kindergarten schools, supporting compliance with guidelines set by the Ministry of Education. Furthermore, the Guidelines for the Allocation of Funds for Teacher Compensation (Subsidies Allocation to the TADIKA School for Teacher Compensation 2012) and the Guidelines for the Allocation of Funds for Student Lunch Expenses 2023 detail the mechanisms and criteria for allocating public funds to support TADIKA schools, particularly in providing teacher compensation and student lunch expenses.

Table 3.3
Government Documents Related to TADIKA

Documents	Actors	Type of Documents
1. Private Education Development Plan 2023-2027	OPEC	Policy
2. Ministry of Education Regulations on TADIKA 2005	Ministry of Education	Royal Gazette
3. Ministry of Education Regulations on TADIKA 2007	Ministry of Education	Royal Gazette
4. Subsidies Allocation to the TADIKA School for Teacher Compensation 2012	Ministry of Education	Royal Gazette
5. Subsidies Allocation for Student Lunch Expenses 2023	OPEC	Policy

In addition, the second step of document analysis was utilized the government documents related to early childhood education. This analysis was conducted based on several documents obtained from websites that publish national ECE-related documents. However, the official website of the Thai Ministry of Education is currently under maintenance and temporarily inaccessible. Several documents were explored using keywords such as „National Thai ECE“, „Thai ECE Documents“, „Thai ECE Policy“, „Thai ECE Regulation“, and „Thai ECE Act“. In addition, an

important document was also referenced, namely the National Education Act 1999 and its 2002 amendments. Although this act is not specific to ECE, it is a highly influential education law and has brought about comprehensive changes to the education system in Thailand, including early childhood education which is also mentioned in the act.

In an effort to explore the policy and implementation of early childhood in Thailand, six key documents were identified through online searches based on relevant keywords. These documents are published by various government institutions directly related to the education sector, particularly under the supervision of the Thai Ministry of Education. In general, these documents can be categorized into three main types, namely acts, policies, and reports, each of which plays an important role in shaping the direction and implementation of ECE at the national level.

Table 3.4

Thailand National ECE Documents

Documents	Actors	Type of Document
1. “National Education Act (1999) and Amendment (2002)”	Office of the National Education Commission	Act
2. “Law No.136. Early Childhood Development Act B.E. 2562 (2019)”	Office of the National Education Commission	Act
3. “National ECE Curriculum Act (B.E. 2560). (2017)”	Office of the Basic Education Commission	Policy
4. “National Standard for Early Childhood Care, Development, and Education. (2019)”	Office of the Secretary of the Education Council. & Early Childhood Developmental Center	Policy
5. “Early Childhood Education Standards for Internal Quality Assurance”	Office of the Basic Education Commission	Policy
6. “Early Childhood Care and Education in Thailand (Global Monitoring Report: Goal 1)”	Office of Education Council	Report

3.4. Research Instruments

The research instruments are outlined by several subjects such as research aims, questions, population, and practical considerations. In this study, three instruments sample are used to investigate this study: semi-structured interview, observation, and document analysis. For instance, in exploring TADIKA institutions as a non-formal ECE, interviews, school observations, and document analysis offer a triangulation perspective. Tables of instruments, as discussed by Cloutier and Ravasi (2021), utilized in this study to efficiently organize and manage for data collection methods. Furthermore, the instruments will be attached in appendix.

3.5. Data Analysis

This study utilizes the thematic analysis to systematically organize and order complex data sets. It focuses on justifying themes that can effectively represent the narratives present in the data (Dawadi, 2020). Furthermore, in analyzing the data effectively, this study will employ the thematic analysis to categorize and transcribe the findings (Braun & Clarke, 2006). It allows researcher to identify patterns in analyze the data and discussion effectively (Maguire & Delahunt, 2017).

3.5.1. Coding Process

This study uses a qualitative content analysis approach guided by the 3A2S (Accessibility, Accountability, Affordability, Social Justice, Sustainability) framework. To analyze the relevant documents and interviews, Discourse Network Analyzer (DNA) 3.0.11.5 Version software was used to structure and visualize the discourse data into systematically identifiable narrative networks.

To ensure consistency, coding was conducted based on a codebook that had been set in the tool which included definitions, rules, and code examples for each variable. This codebook served as the primary reference to maintain the accuracy and transparency of the coding process, while facilitating audit trails and future replication of the analysis.

Table 3.5
Codebook in Coding Process

Variable	Definition	Value/Scale	Example
1. Actor	Individuals/organizations that make statements	Real name	Principle (name)
2. Actor Type	Actor type (for actor cluster analysis)	Government, School, NGO, Community	Government/School
3. Concept/Theme	Basic idea (3A2S)	Accessibility, Affordability, Accountability, Sustainability, Social Justice	Select one (accountability)
4. Statement / Quote	Short coded quote	Text	“We are obliged to report the quality every semester to the community”

The coding process is determined based on the five main dimensions of 3A2S. Each dimension is broken down into specific indicators based on the following operational definitions:

Table 3.6
Indicator in Coding Process

Indicator	Dimension (Sub-coded)
1. Accessibility	Access to education, distance of location, participation opportunities
2. Accountability	Monitoring mechanisms, performance reporting, audit and accountability
3. Affordability	Cost of education, financial support, eligibility for assistance
4. Social Justice	Distributive justice, cultural sensitivity, minority community involvement
5. Sustainability	Long-term implementation, policy sustainability, community capacity

Furthermore, coding process in the form of justifying is in accordance with the 3A2S framework by semantic interpretation technique. For example:

Table 3.7
The Example in Identifying Data Based on 3A2S Framework

Data Excerpt	3A2S Code	Coding Rationale
1. “Assess every domain of child development.”	Accountability	Consistent and gradual monitoring and evaluation.
2. “Accept individual differences in children. Each child develops at his or her own pace.”	Social Justice	Provide opportunities for all children regardless of their background and group.
3. “Provide and distribute lunch to students with complete and quantity of nutrients appropriate which was approved by the executive committee.”	Affordability	Help and alleviate school fees including other costs found in the schooling process.
4. “Continuous development of the bodies of knowledge and learning processes.”	Sustainability	Knowledge and the way humans learn are constantly evolving and changing with the times, whether through research, innovation in education, or adaptation to the current needs of society. Therefore, educational policies and practices also need to be dynamic and responsive to these developments.
5. “In terms of location, many local children also register, but we do not have a limit for children from outside to enter the school.”	Accessibility	An attitude of openness and broad access to education as well as providing opportunities to allocate access to education nearby student’s house.

3.6. Trustworthiness of Data

In this study, trustworthiness is ensured through rigorous and triangulate data collection, analysis, and validation processes. The research employs multiple sources of data, including interviews with school principals and curriculum developers, direct-observation, and document analysis to ensure credibility. Triangulations of these data sources will be used to cross-verify the results and enhance the study’s dependability. The researcher will also engage in member checks, where participants review their interview transcripts for accuracy.

3.7. Ethical Consideration

Ethical considerations are essential in conducting this research. Participants will be fully informed of the study's objectives and their rights, including the right to confidentiality and the voluntary of their participation. Informed consent is obtained earlier to participation. To protect the privacy of participants, pseudonyms will be used throughout the study, and any identifying information will be omitted in the final report. The study will also comply with institutional and local ethical guidelines, ensuring that the research process is conducted with respect to the rights and dignity of all participants. Special attention will be given to maintaining cultural sensitivity, particularly given the religious and ethnic diversity of the TADIKA schools in Southern Thailand.

As a researcher from the Southern region of Thailand and sharing a cultural and religious background with most of the participants, I recognized that my position as an „insider“ provided an advantage in building trust and facilitating access to the communities under study. The existing connections and cultural understanding allowed for more open and in-depth interactions. However, I also acknowledge that my interpretation of the data may have been influenced by personal experiences and pre-existing assumptions. Therefore, I took reflective steps throughout this research process such as journal writing and discussions with fellow researchers to critically assess how my identity, perspective, and relationships may have influenced the data collection and analysis processes. Recognizing this positionality is essential to enhancing the trustworthiness and transparency of this qualitative study.

CHAPTER IV

FINDINGS AND DISCUSSIONS

In this chapter, the study presents a result and discussion that investigated based on research questions and purposes. In the process of data collection held through three methods: primary data is from semi-structured interviews and direct observation. Secondary data is collected related documents which are a policy from TADIKA, the government that deals with TADIKA and national policies related to early childhood education. This research seeks to address three main questions: how TADIKA institutional policies are implemented in practice; how TADIKA institutions align with Thailand's national early childhood education (ECE) policies; and what challenges arise in aligning and implementing these policies with national ECE frameworks.

Furthermore, the study found based on the results of interviews with principals from six schools located in three regions, TADIKA association director, and NGO. Additionally, I collected several documents from the government that are oriented to TADIKA and documents from the government related to national ECE, and the results of direct observation from three TADIKA in different regions. The results of the interview were processed into a Malay-language transcript. Then, the data were translated into English for convenience in coding process. The translation process was carried out and validated by person who graduated from English language education and English literature that originally understood the Malay language well.

Later, the interview text was coded by DNA (Discourse Network Analyzer) software 3.0.11.5 Version. Specifically, DNA software allows researchers to identify actor combinations, as well as network structures that reflect shared beliefs and policy frameworks. Statements from interviews and policy documents are coded into actor-concept relationships, which in turn help to trace how various actors are positioned in relation to key policy concepts. These patterns are then analyzed to understand how discourse shapes the dynamics of TADIKA policy implementation in Southern Thailand. This approach enhances systematic comparison and deepens interpretation of the qualitative data obtained.

This study was also visualized using Visone-2.28.1 and Microsoft Excel 2010 software. This visualization aims to display the network relationships between actors and coded policy concepts, to provide a clearer picture of the interaction structure and discourse dissemination patterns in the implementation of the TADIKA policy. Visone-2.28.1 was used to produce social network graphics based on the output from DNA, which showed the relationships between actors

and policy concepts (such as accessibility, affordability, accountability, sustainability, and social justice), while Excel was used to organize and visualize the frequency data and correlation of concepts in the form of charts and tables.

The coding process was conducted in a justified manner based on the 3A2S framework through a semantic interpretation approach. The observation data was also documented in the form of written text, then coded and analyzed thematically based on the 3A2S categories. This combination of network visualization and thematic analysis allows for a deeper understanding of how policies are translated at the implementation level and how key actors interact in the context of the implementation of early childhood education policies in TADIKA institutions.

4.1. Research Results

4.1.1. The Implementation of TADIKA Policy Based on 3A2S Framework

To address the first research question, on “How are TADIKA institutions' policies implemented in practices?” I arranged two data collection methods that received by semi-structured interview session and direct observation, ensuring the triangulation in analyzing the data. Firstly, I conducted interviews with six key informants as principal who are directly involved in TADIKA activities, one TADIKA association director, and one NGO director. I used the 3A2S theoretical framework as the analytical lens. After transcribing and coding the data using DNA tools, the following findings emerged.

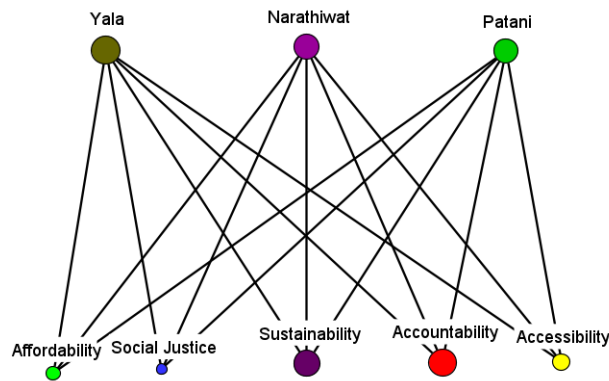
Before presenting the study findings further, I would like to first explain the sample of respondents, specifically the six TADIKA principals who were the main participants in the interview session. In selecting these six principals, I took into account the context that the role of TADIKA principals is not just as the head or leader of the educational institution. They also generally hold the role of the official mosque *imam* in their respective villages. In each village, there is an official mosque and an official TADIKA attached, where both institutions are usually led by the same individual, the village imam who also acts as the TADIKA principal. In this study, some of the principals interviewed were official principals who also served as *imam*. However, there were three unofficial principals or school managers who were appointed to manage the daily operations of TADIKA without formally holding the position of *imam*.

On the other hands, to provide in depth understanding about the implementation of TADIKA policy, this research investigated the results through the 3A2S framework to analyze the process and institutional orientation. This study justified the coverage to which each of five

dimensions is reflected the policy implementation of these institutions. The followed data as result from coded proses that originally derived from interview session.

Figure 4.1

Data Visualization from Interview Session Based on Regions



The results of the interviews contained in each dimension of 3A2S reflect the implementation of TADIKA in terms of policy varies significantly. The coding session, the author decided to code the data that simply referred to the implementation statement. For instance,

“The funds are actually from the community and there are funds from each TADIKA collected and given to the activity” (Laila, Principal 2, Interview, Yala Region, March 17, 2025)

On the other hands, the figure above, it can be perceived by the volume size from 5 dimensions. The existence of the accountability dimension stands out from other dimensions. From the interview results, all principals from six TADIKAs gave the similar answers by emphasizing the issue of evaluation and monitoring. In the meeting, it was a form of consultation between parents and homeroom teachers and held an end-of-semester assessment for parents. As noted by one principal,

“...at the end of the semester and also when the examination (test) is over, we will give the assessment paper at that time along with the consultation with the parents” (Adam, Principal 1, interview, April 15, 2025).

In addition, sustainability also appears as significant concern in the interview session, highlighting the role in determining institution success. Pointing to the commitment and stability of

an institution that always moves forward and dynamically change, contributing sustainable development of education. Long-term goals are one of the main principles in building this TADIKA and the community becomes the main figure in playing a pivotal role in maintaining the existence of this institution. Several times mentioned by the principal that this school was built respective decades ago, growing from the community and will contributing to the community, where it becomes a positive cycle in a large society.

“...we have a formation or plan that is different every year. This year we will teach and train children more morally, meaning that in every subject that is taught, it must contain those values.” (Idris, Principal 5, Interview, Narathiwat Region, April 12, 2025)

Table 4.1
Frequency of 3A2S Framework Dimensions Mentioned
During Interviews by Regions

Region	3A2S Framework				
	Accessibility	Accountability	Affordability	Social Justice	Sustainability
Narathiwat	6	18	3	4	12
Patani	4	14	4	2	17
Yala	10	19	6	2	19
Total	20	51	13	8	48

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Although the findings are shown the quantitative results according to 3A2S, it presents significant definition into the issues-related. The research data were collected from three regions, allowing me not only to present the overall findings, but also to provide a picture of the alignment of the ECE theoretical framework in each of the three regions. Patani, Yala and Narathiwat regions have contributed greatly to accountability which has a volume of 51. As noted in interview session as an example:

“...then, related to the curriculum, actually every year at the beginning of the semester, each regional government has created a socialization program for each TADIKa to ensure understanding of the curriculum.” (Manal, Principal 6, Interview, Narathiwat Region, April 21, 2025)

“So we have to upload it (students’ documents) into the children’s data system (OPEC system). They (OPEC) will evaluate this school as being small or large according to the number of children.” (Hisyam, Principal 4, Interview, Patani Region, March 9, 2025)

Furthermore, the sustainability have resulted 48 in interview session. On this sustainability issue, each participant gave a response that was also frequent, which was related to continuous development and long-term contribution by the institution itself and the surrounding community. As delivered:

“I (Principal) want to let you know that TADIKa is not just a place of education but a place where the community gathers. For example, if there is a big flood, on behalf of the TADIKa and the local authorities, will discuss and help the villagers who are affected by this disaster” (Laila, Principal 2, Interview, Yala Region, March 17, 2025)

Then there are followed by the issue of accessibility which has a coding result of 20. The affordability are 13 and social justice only 8 times mentioned. Each of these dimensions contributes significantly into the relation between TADIKa and government orientation. „Accessibility“ and „Affordability“ aspects present mediate in this result. The discussions during interview highlight the positive policy and management in the issue of Accessibility.

One principal from Patani has noted that mostly 90 percent of students are villagers and school is located nearby their house. Likewise, the school located in Narathiwat and Yala have operated to all students and prioritize to students who houses are near school. The issues of student registration requirements are not literally mentioned in any TADIKa policies and government regulation. However, there are only some regulations that TADIKa must collect student personal document (e.g., Copy of Birth Certification, Copy of House Registration Certificate, Photos).

Government financial support has incontrovertibly contributed to the accountability of TADIKa. This support has authorized the defeat of tuition fees and allocate of lunches, reducing parental concerns for access to education, in particular, the phase out of lunchtime return home for both teachers and students largely impact to affordability. Nevertheless, the positive impact of this government funding is not completely acknowledge and extensively expressed by teachers, due to the issue of inadequate incentive and limited compensation, which impact teacher motivation. Additionally, limited funding infrastructure and innovation, such as technology and media, contributes the implementation of pedagogical approaches.

For example:

“...there has been funding from the government recently for 3-4 allocate for free lunch for TADIKA students, so they do not have to go home, because in previously, we did not have the funds to have free lunch for children, so the children had to have a lunch at home. Sometimes they do not come to school in the evening. That is why many people drop out of school from noon to evening” (Laila, Principal 2, Interview, Yala Region, March 17, 2025)

“... all children who are registered, do not need to pay a single baht to study here” (Zulkarnai, Principal 3, Interview, Patani Region, April 13, 2025)

“Actually, there has been funding from the government recently for 3-4 years to make free lunch for TADIKA students” “...it needs to have savings from the cooperative and funds from the villagers' charity because this TADIKA is the lifeblood of the community. Let us say, we get funds from the government but those who give full support and encouragement are indeed many villagers and committee members who are trying to maintain the existence of TADIKA.” (Laila, Principal 2, Interview, Yala Region, March 17, 2025)

There is several statements identify in implementing the accessibility term, as noted:

“...yes, for now, the requirements for students who want to join are documents such as house registration certification lists, birth certificates and others related to the students. So if you ask, is it possible for children from other villages to join us in studying in this village? Actually, it is possible because there are no requirements from government. But to maintain harmony between the local people, it is better to study in their respective villages, unless there is a specific reason, it is allowed. (Idris, Principal 5, Interview, Narathiwat Region, April 12, 2025)

Conversely, the social justice that seems as less attention in this session has also delivered in some statement from all principals and most of them are also related to the issue of affordability and accessibility. One of the reasons that may contribute to this result is students' registrations. The limitation of ethnicity and location nearby are logical requirement from institutions. TADIKA principal mentioned that registrations are opened to every child. However, access to school nearby is recommended and preferable. For instances:

“So there are actually many ways to help them (children). First, everyone will get the right, not just the children who are disadvantaged, they can get free lunch” (Adam, Principal 1, Interview, Yala Region, April 15, 2025)

“...we do the same treatment to all the children, because we understand the economic condition in our society today, you know, everyone seems incapable in financial” (Hisyam, Principal 4, Interview, Patani Region, March 9, 2025)

“...we prioritize children from the qoryah (village) first, because every village already has TADIKA. So, we try to open for children from our village first then we accept people from other villages, if there are any. But we will ask them, why do you attend school in this village? I am afraid there will be problems later. But in terms of government regulations, there is no such requirement. Everyone can attend, as long as the documents are completed.” (Zulkarnai, Principal 3, Interview, Patani Region, April 13, 2025)

Upon the issue of registration, the facilities for children with several groups are typically limited. For instance, the children with special needs or disabilities are less proposed in term of equipment and facilitations.

“...In our school there are actually some children who have certain problems. There are children who are very slow to learn and who have ADHD. The old teachers will see it as normal and can be handled, but it is actually difficult to say that they should be separated or combined with regular classes. If they are separated, what is the strategy or way to teach them? because we do not have a special teacher and a special facility to encounter this problem. We also have a discussion regarding the matter, although there is no complete way to deal with it, but at least we understand the children and find out about it.” (Manal, Principal 6, Online Interview, Narathiwat Region, April 21, 2025)

In this issue, it can be understood that the existence of TADIKA still faces a lack of facilities that should support the learning process more effectively. This lack not only creates an imbalance in terms of equality, but also touches on the issue of accessibility. This is because the children involved do not fully get their right to access quality education, as they deserve.

In addition, I would like to present additional data obtained from two main actors who are directly involved in TADIKA affairs: the director of the TADIKA association and a representative of an NGO that focuses on TADIKA development. Both of these parties play an important role in the dynamics of TADIKA management and implementation due to several programs that have been implemented by them. Therefore, the results of the interviews with them have been analyzed and coded according to the 3A2S framework, to allow us to see from different lenses yet based on the same analytical basis.

Table 4.2
Frequency of 3A2S Framework Dimensions Mentioned
During Interviews by Two Actors

Actors	3A2S Framework				
	Accessibility	Accountability	Affordability	Social Justice	Sustainability
TADIKA Association	0	6	0	0	3
NGO	0	6	0	0	5

This table presents the findings from the semi-structured interview sessions. The data obtained from these two actors is considered as additional information that contributes to learning and development process at TADIKA. Although this information does not directly refer to the

official policy of TADIKA, it provides a general picture of how parties other than the TADIKA institution also play a role in supporting the development of TADIKA.

Based on these quantitative results, it can be observed that there is only significant data in the accountability and sustainability sections. This is not surprising given that, as stated in the previous interviews with TADIKA teachers, these two dimensions indeed receive full attention in the management and implementation aspects of TADIKA. This shows that the aspects of management responsibility and efforts to ensure the long-term sustainability of educational programs are the main priorities in the TADIKA governance system currently being practiced. As highlight by TADIKA association director in case of accountability role:

“We play a role in coordinating all TADIKAs in Southern Thailand in terms of curriculum, activities, knowledge and culture” “...we are the middleman between the TADIKA and the government” (TADIKA Association Director, Interview, on April 13, 2025)

Besides that, the NGO director also stated regarding the accountability which is indeed the main task for this organization:

“...a non-governmental organization (NGO) that focuses on promoting education and eradicating poverty. Our two main focuses are educational development and economic improvement, especially in the Southern region of Thailand”

To provide a more comprehensive picture of this organization, it is appropriate to first introduce that although the general purpose of the organization seems very broad, encompassing aspects of educational development and community empowerment, there are several specific programs that clearly focus on accountability issues. This focus is reflected through the implementation of various initiatives that touch on important aspects of educational management, such as the systematic organization and structuring of curricula, the provision of intensive training for teachers, the implementation of evaluation or assessment of children, as well as a comprehensive monitoring and evaluation process of school performance and management. These efforts demonstrate the organization's commitment to ensuring transparency, effectiveness, and high responsibility in developing educational institutions, especially TADIKA.

“We have several programs that are currently and have been implemented. Among them is the annual program called „Sekolah Mudir” (Principal Training), which is a training course for TADIKA school managers or principals in the southern region of Thailand.”

“Another program is „Sekolah Ayah” (Father Training), which aims to educate and provide knowledge to fathers in raising young children in the family. More than 2,000 participants have completed this program and received certificates”

“We also accept invitations from TADIKA or other institutions to conduct short-term programs such as two-day seminars or workshops. We will provide speakers who are appropriate for their respective topics and fields”

“Another of our main projects is „Sekolah Melayu Bestari” (TADIKA Bestari), where our organization supervises the curriculum, teaching, and teacher training. Currently, only ten TADIKA schools under this program have been running for seven years. This is a model of TADIKA schools. We have also produced 15 textbooks and educational video clips for children” (NGO Director, Online Interview, on May 26, 2025)

Based on these quotes, it is clear that this organization takes an approach, which strongly emphasizes the aspect of institutional accountability in the management of TADIKA. Programs such as *Sekolah Mudir* (Principal training) which serves as a training course for TADIKA school managers, demonstrate efforts to ensure that the school leadership structure has sufficient capacity and is responsible for the governance of their respective institutions. In addition, *„Sekolah Ayah”* brings the accountability dimension to the family level, by actively involving fathers in the early education process of their children. This not only strengthens community support for education, but also extends the responsibility of educating beyond the formal environment.

The openness of this NGO in accepting invitations from other institutions to implement short-term seminars and workshops also demonstrates a commitment to social accountability, where they serve as knowledge facilitators and capacity builders in the wider community education space. The emphasis on accountability can most clearly be seen in the implementation of the *Sekolah Melayu Bestari* program. This program is not just an educational model, but a comprehensive system where the NGO monitors and guides in terms of curriculum, teaching, and teacher professional development. A total of 10 TADIKA schools selected to participate in this program were selected through the recommendations of their respective district associations, indicating that there was a screening and verification process that these schools had the willingness to undergo change and improvement.

Once confirmed, these schools signed a Memorandum of Understanding (MoU) with the NGO, as a form of mutual commitment to follow the theory, modules, and approach that had been set. Through this MoU, the NGO played the role not as the owner, but as the main facilitator who ensured that the implementation of the program ran according to the set standards. In addition, the NGO also produced supporting materials such as 15 textbooks and educational video clips, all of which reflected a high level of responsibility for the quality of learning and student achievement.

These approaches show that although these NGOs are not official government entities, they still practice the principle of accountability systematically from the individual level (teachers and

parents), to the institutional level (TADIKA management), to the community level (collaboration with the district). This model not only adds value to the local Islamic education system, but also opens up space for a more responsive and trust-based form of educational governance.

In addition, an important dimension that also pointed out in the interview session with these two main actors was sustainability, which is the effort to ensure the continuity of education in TADIKA. This aspect of sustainability is illustrated through the implementation of programs planned and implemented by both parties on a continuous and long-term basis, showing a long-term commitment to guarantee uninterrupted education and always developing according to current needs. For instance: “...we draw up a three-year development plan” (NGO Director, *Online Interview, on May 26, 2025*) and “This association was established as a place to coordinate curriculum and education policies” (TADIKA Association Director, *Interview, on April 13, 2025*)

However, other dimensions such as accessibility, affordability and social justice were not perceived in the interview session with these two actors. It is clear that the roles and positions of these two actors are recognized to push for accountability and sustainability of kindergartens. Such as the TADIKA association which aims to coordinate the existence of all TADIKA schools, while the NGO is developing to improve the quality of TADIKA in terms of learning and teacher training.

Over and above that, these interview results are further supported by direct observation, which is presented as follow:

Table 4.3
Frequency of 3A2S Framework Dimensions Mentioned
During Observation by Regions

Region	Result	3A2S Dimensions				
		Accessibilit y	Accountabilit y	Affordabilit y	Social Justice	Sustainabilit y
Yala	Positive	3	2	1	4	2
	Partially	1	5	0	2	3
	Negative	0	0	0	0	1
Patani	Positive	4	2	1	4	2
	Partially	1	6	0	2	4
	Negative	0	0	0	0	0
Narathiwat	Positive	3	2	1	5	2
	Partially	2	8	0	2	6
	Negative	0	0	0	0	0

In this observation session, the author identified results based on the categories of 'Positive', 'Partially', and 'Negative', this is to make it easier to assess the extent to which the implementation of the 3A2S dimensions has been achieved. The positive, refers to situations where implementation or conditions on the ground lead to a strong alignment with the policy goals or intended values. In this interpretation, it shows that certain elements have been implemented well, successfully, and have a clear impact. For example, if 'Evaluation rubric is Positive', it means that there is real evidence that the implementation and evaluation in the institution is consistent and comprehensive.

Meanwhile, the 'Partially' category gives the understanding that the implementation of the 3A2S value has only been partially implemented or not fully implemented. Although there are elements of positive efforts, it has not yet reached a stable and consistent level. For instance, in the „Teaching methods used are student-centered“ indicator, most of the teachers will teach in the form of lectures but sometimes they ask the children to read (active learning). This observation result is indicated as partially in term of teaching method due to incomplete implementation.

Whereas 'Negative' result indicates that the implementation of certain dimensions is at a weak level, not enough, or simply not realized in the observed context. This interpretation provides an understanding of the levels of achievement and challenges in implementing each dimension of 3A2S in detail, such as „there is no particular policy in handling children with disabilities“. By presenting the regional context, it also helps identify areas that need improvement in the implementation of basic childhood education.

Generally, direct observations from three TADIKAs show various results. The „Positive“ list shows a highest value compared to „Partially“ and „Negative“, demonstrating a strong impact from the observed initiative. However, it must be acknowledge that there is still gap for improvement, particularly in the „Affordability“ dimension which consistently receives low values.

In the dimension of accountability and sustainability, several activities are carried out, both academic and extracurricular, with fully implemented from those three regions. I noted that from this indicator, there are several agendas; marching ceremony, spiritual activities, sport training, and clean up. Moreover, in the „Teachers balance Islamic values with national ECE standards and requirements“ indicator, this received fully implemented in three TADIKA that represented three regions, teachers have well Islamic greetings (enter the school, during in school, and finish class), there is one subject named „*Akhlaq*“ that construct Islamic values and norms, the posters have stick in front of teacher room about student discipline (based on Islamic values and national values), and most of the text using in school are in Malay (*Jawi*) language (e.g., poster, schedule in front the class, symbols).

The issue of affordability remains less number in all data collection methods. However, in the observation part, it shows one point positively from each region that have perceive same opinion in the „fees and additional costs are feasible for families“ indicator. Since free lunch and tuition fee as one of the policy that may lighten parents“ burdens, resulted positive impact into the affordability dimension, while there are several points remain in challenges such as insufficient resources and infrastructure supported by government.

The results of these two data (interview and observation) contribute in the same direction where accountability remain perceives full attention and followed by the sustainability dimension. Surprisingly in the results of this observation, the issue of Social Justice has significant evidence with the thirteen components positive results. While the „partial“ list for Social Justice also represents the exhibition of positive findings. There are several statements from direct observation result that pointed positively to Social Justice, for examples, the use of local language is highly

supported by institution, tradition dress recognized as part of school uniform, and treated children equally.

To conclude, the implementation of TADIKA institutional policies have significantly contribute into the issue of accountability which is also supported by several organizations, such as government (OPEC), in term of student database, teacher incentives and curriculum development. TADIKA association has a role in controlling all TADIKA to ensure alignment and mediator between TADIKA and government, while NGO has strongly worked on the curriculum development and training. This can be understood that the management mechanism of TADIKA is driven by several actors who mutually contribute to improving its quality. In addition, other dimensions although may seem less prominent in implementation are might influenced by various other factors that are the cause of the situation.

4.1.2. Evaluate the Existence between 3A2S and TADIKA's Document

This research explores the expanse to which government documents related to TADIKA based on 3A2S framework, using this for investigating the institutional orientation and management of TADIKA. In this analysis, this study used several documents from the government related to TADIKA, either directly specify to TADIKA or the document generally mention regarding to institutions under the private commission.

Table 4.4
Frequency of 3A2S Framework Dimensions Mentioned in
Government Documents related to TADIKA

Actors	Accessibility	Accountability	Affordability	Social Justice	Sustainability
OPEC	1	17	3	10	14
Ministry of Education	0	6	0	0	3
Total	1	23	3	10	17

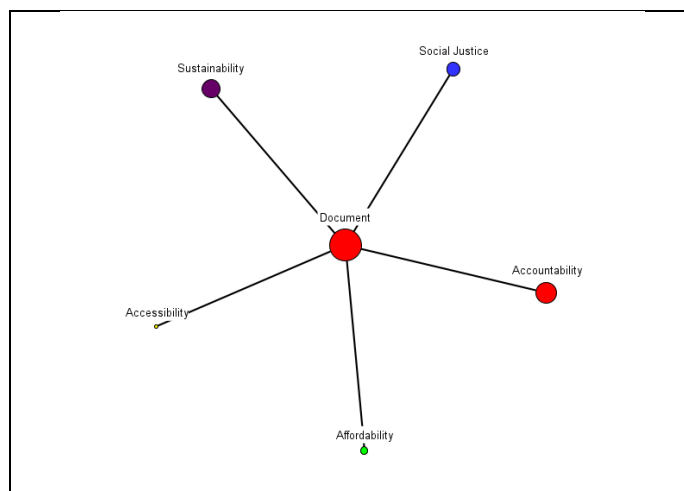
The chart above highlights the significant distribution of policy content related to the five dimensions of 3A2S framework, across two key actors: OPEC and Ministry of Education. In fact, the OPEC also has positioned under the Ministry of Education, however, there are several documents are published directly by Ministry of Education as gazette and a number of documents

issued by OPEC. The analysis reflects that OPEC documents are remarkably more engaged with all dimensions, particularly in „Accountability“ (17 mentioned), and „Sustainability“ (14 mentioned). Average attention is appointed to „Social Justice“ (10 mentioned), while the issue of Affordability (3 mentioned) and Accessibility (1 mentioned) obtain relatively minimal attention.

In the policy document of OPEC, the key statement noted that The Office of the Private Education Commission has an effective management system for supervising, monitoring, evaluating, promoting and supporting TADIKA institution. Similarly, in the same document, this policy notes that all sectors in the development of private education adhere to the principle of accountability. Apart from that statement, there are many statements that emphasize the issue of accountability. In sequence, this shows that these documents pay great attention to the issue of accountability, where one of the responsibilities for OPEC in handling the TADIKA institutions.

In comparison with the Ministry of Education, considers limited engage with the number of „Accountability“ (6 mentioned) prevail as most mentioned dimensions, „Sustainability“ (3 mentioned) are slightly reflected. Meanwhile, the „Accessibility“, „Affordability“, and „Social Justice“ acquire no representation in the Ministry’s documents. In general, the total number across both key actors demonstrates that Accountability and Sustainability are the most highlighted dimensions. In contrast, Accessibility and Affordability perceive to be predominantly underrepresented.

Figure 4.2
Mapping 3A2S Values of TADIKA Institution Policy Documents



Alongside the policy content analysis, the expansion of TADIKA institutions is important context for reflecting how 3A2S dimensions are displayed in practice. The data was presented from Private Education Development Plan 2023-2027, reporting over the four-year period of TADIKA expansion. There is an increasing the number of TADIKA establishment, student enrollment, and teachers.

Table 4.5

The Data of TADIKA Development

Year	Number of TADIKA	Number of Students	Number of Teachers
2019	2,124	176,750	14,073
2020	2,132	188,961	10,067
2021	2,138	173,573	15,501
2022	2,139	192,087	15,661

The table shows the number of TADIKA in Southern Thailand from the academic year 2019 to 2022, highlighting continuous growth in both number of institutions (from 2,124 to 2,139) and the number of students, which increased 15,337 during 2019 to 2022 period. Meanwhile, the number of teachers also has increased from 14,073 to 15,661. It witness that TADIKA is obtaining great attention and playing a key role in education in Southern Thailand provinces. Additionally, the quantitative enlargement of TADIKA reflects improved accessibility, while it is becoming a challenge to maintain and develop the quality of education. According to the Office of Private Education Commission in Private Education Development Plan 2023-2027 reporting the conditions and problems of private education management, the state's role as a provider rather than a regulator has resulted in a decline in the overall quality of education. Consequently, the relevance sector has strictly emphasized into the issue of accountability.

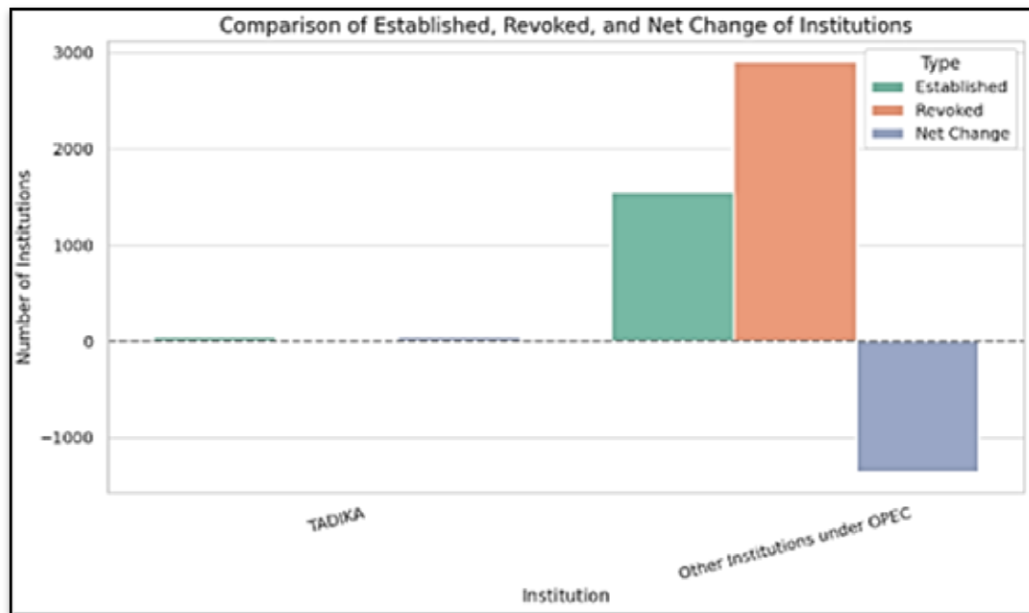
Table 4.6

Data Enlargement of Institutions under OPEC

Institution	Established	Revoked	Total Increase/decrease
TADIKA	43	-	+43
Other Institutions under OPEC	1,549	2,905	-1,356

Figure 4.3

The Comparison of Establishment, Revoked, and Net Change of Institutions under OPEC



At the same time, policies and education act related to private education, including TADIKA, frequently mention „Accountability“ or public responsibility is regularly a priority, which requires the government or related sector to promote and support private education to ensure it has the same quality with national education. The data from Office of Private Education Commission related to the TADIKA, not only shows the numbers of institutions, students, and teachers that has increase during 2019-2022, but also highlight the particular dimension which total establishment during that period was increase to 43 numbers of institutions. Whereas, the other institutions under the private sector of ministry of education have some numbers of revoke and terminate.

This data illustrates a critical rigidity with the policy analysis that perceived to be minimal attention to the issue of Accessibility and Affordability, as showed by minimal mention policy content in those areas. The expanding student enrollment and increasing teacher numbers encourage a potential tension on resources, which possibly impact the quality and equity of delivering services in TADIKA. In this case, the possibility emerges due to the stability of accessibility and affordability, as evidenced by the increasing of student enrollment and the distribution of free education. Hence, many policy documents have altered their focus toward the quality of learning, accountability, and long-term sustainability.

4.1.3. Evaluate the Existence between 3A2S and National ECE Policy Document

This section focuses on the evaluation of national Early Childhood Education (ECE) policies using the 3A2S (Accessibility, Accountability, Affordability, Social Justice, and Sustainability) framework. This section, as previously used a coding method based on the statements found in the documents. Six documents were selected, which were related to national early childhood education in Thailand. The data obtained from the coding process are as shown below:

Table 4.7
Frequency of 3A2S Framework Dimensions
Mentioned from National ECE Documents

Documents/Dimensions	Accessibi lity	Accounta bility	Affordab ility	Social Justice	Sustaina bility
National Education Act (1999)	7	24	2	9	17
Law No.136. Early Childhood Development Act B.E. 2562 (2019)	1	7	0	4	8
National ECE Curriculum Act (B.E. 2560). (2017).	2	21	0	12	19
National Standard for Early Childhood Care, Development, and Education (2019).	2	12	2	3	7
Early Childhood Education Standards for Internal Quality Assurance	0	16	0	4	10
Early Childhood Care and Education in Thailand (Global Monitoring Report : Goal1)	5	11	0	3	11

Total	17	91	4	35	72
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4.1.3.1. National Education Act (1999): This underpinning document illustrates the comprehensive involvement with equity concern. It assigns the substantial highlight on Accountability (24) and Sustainability (17), suggesting a strong foundation for monitoring and long-term implementation. This noted in the document that identifies as accountability:

“Setting of educational standards and implementing system of quality assurance for all levels and all types of education”,

“Assessment and monitor of the educational quality and standards of the institutions, such assessment and monitoring are carried out by personnel of the institutions concerned or by parent bodies with jurisdiction over these institutions” and

“State support for knowledge and competencies in bringing up and providing education for their children or those under their care”

Additionally, this context document also expressed several statement refers to sustainability. For example in section 8, educational provision shall be based on the several principal, one of these is “Continuous development of the bodies of knowledge and learning processes” and in section 27 stated “The Basic Education Commission shall prescribe core curricula for basic education for purposes of preserving Thai identity; good citizenship; desirable way of life; livelihood; as well as for further education”.

The issue of Social Justice (9) perceived as intermediated point in this document, for instance:

“Section 7: ability to protect and promote their rights, responsibilities, freedom, respect of the rule of law, equality, and human dignity; pride in Thai identity; ability to protect public and national interests; promotion of religion, art, national culture, sports, local wisdom, Thai wisdom and universal knowledge; inculcating ability to preserve natural resources and the environment; ability to earn a living; self-reliance; creativity; and acquiring thirst for knowledge and capability of self-learning on a continuous basis” (National Education Act, 1999, Section 7).

This statement provides an important indication that the government (state) supports local rights, identity, and other facilities that reflect aspects of sustainability and form the basis for further development. Furthermore, the Accessibility (7) is relatively delivered, such as emphasize on the right in access the quality education as noted in section 10: “All individuals shall have equal rights and opportunities to receive basic education provided by the state” and in the same section stated “These persons (children) shall have the right to access the facilities, media, services, and other forms of educational aid in conformity with the criteria and procedures stipulated in the ministerial regulations”

The Affordability (2) in national education act document obtains least attention. As noted “Education for the disabled in the second paragraph (in document) shall be provided free of charge at birth or at first diagnosis” and “State grants for the provision of basic education by the families for the children or those under their care as provided by the law” While it minimal mentioned on financial inclusivity, yet received as strong impact to ECE system.

4.1.3.2. National ECE Curriculum (2017): This curriculum document prioritizes the Accountability (21) and Sustainability (19) that highlight curriculum standards and implementation report over time. This indicates through the statement such as: “Conduct assessments in three stages as a way to periodically inspect the early childhood developmental setting’s curriculum” In addition, it also emphasized on collaboration:

“Early childhood development settings should manage the curriculum by promoting collaboration between parents, families, public health personnel, caregivers or teachers, relevant committees and communities for the development of children to achieve the desirable characteristics of the Early Childhood Curriculum” (National ECE Curriculum, 2017)

On the other hands, followed by the issue of sustainability, which was delivered “The Early Childhood Curriculum for children from three to six years of age aims to support children’s development as appropriate for their age, individual potential, and to prepare children’s readiness in learning” This dimension focuses on creating a basis for developing children's learning. This can be perceived in the government's efforts related to children's development, such as highlighting the keyword "children's development" which is part of the concept of sustainability.

Meanwhile, Social justice (12) also obtains significant attention, as mentioned in the principle: “Take care of and educate children with attention to individual differences and their lifestyles within the context of community, society and Thai culture” This indicate social justice does not only mean providing equal treatment, but also taking into account the special needs and life contexts of children, including the family environment, local community, and Thai cultural values. However, the issue of Accessibility (2) and Affordability (0) are barely addressed in reaching underprivileged communities, which could have been put forward inclusively in the issue of social justice. While it has stated the significant statement in this document, referring to accessibility: “The child’s learning timeframe will be based on each educational institution, with a minimum of 180 days per academic year, each day will take no less than 5 hours, and can be adapted to the context of the educational institution and early childhood development setting” This statement providing a narrative related to the regulation of access to early childhood education, nevertheless does not show much supportive state to accessibility in to quality of education.

4.1.3.3. Law No.136. Early Childhood Development Act B.E. 2562 (2019): This corresponding recent regulation shows a more focused approach. This document slightly different that present moderate attention for Sustainability (8) and it perceived dominant than other dimension. This suggests that the act is more considered with regulating ECD practices in term of long-term sustainability. For instance, in Section 14 (number 10) noted that the ECE commission has responsibility to promote research and innovation related to early childhood development and (number 11) promote early childhood caregivers and teachers to be able to care for and develop early childhood children with quality according to the principles and philosophy of early childhood development. There are also several statements reflecting the importance of sustainability and continued development of early childhood education, which might this regulation considers the importance of this level of education and also emphasizes equity in the provision of education. For example, statement with the key note:

“To enable early childhood children develop well in all aspects, physically, mentally, disciplined, emotionally, socially and intellectually, in accordance with their age, in order to develop basic skills for continuous learning throughout their lives, and to be able to learn in accordance with the principles of developing the potential of each individual and their special needs” (Law No.136. Early Childhood Development Act B.E. 2562, 2019)

Additionally, follow up with the issue of Accountability (7) which is not much different from sustainability. This dimension emphasizes the extra fiscal into early childhood education such as noted in section 14:

“(2) Approve integrated annual budget and operational plans of government agencies and local administrative organizations related to early childhood development”

“(5) Integrate early childhood development of government agencies, local administrative organizations, private sectors and civil society sectors to comply with the national policy on early childhood development and the early childhood development plan”

“(6) Establish standards and good practices on early childhood development”

“(7) Establish criteria for accepting early childhood children into kindergarten and primary school levels to avoid impacts on early childhood development”

“(8) Establish competencies and indicators for early childhood development”

“(9) Monitor and encourage relevant agencies to systematically collect information on early childhood children”

These statements emphasize the early childhood development system in Thailand is designed with a high accountability-based approach. This can be seen through the clarity of the institutional role in planning, implementing, monitoring and evaluating comprehensive child development. Budgeting, coordination between various parties, standard development, and

systematic data collection all reflect a commitment to shared responsibility and transparency in the policy implementation process. The existence of clear indicators, criteria and plans also provide space for continuous assessment of effectiveness. This shows that accountability is not only limited to the implementation of tasks, but also to the achievement of results that can be measured and institutionally accountable.

Moreover, Social Justice (4) received relative result in this document. Most of the statements are articulated early childhood development center that also support all children as mentioned:

“Early Childhood Development Center” means a childcare center, a childcare center, an early childhood assistance center for children with disabilities or children with special needs, a nursery, and a welfare center under the law on child protection where early childhood children are under protection and care, or an early childhood development center called otherwise, including schools, learning centers, educational agencies, or other government or private agencies, and religious institutions” (Law No.136. Early Childhood Development Act B.E. 2562, 2019)

Nevertheless, early childhood development act is remarkably less in Accessibility (1) and Affordability (0) with short statement in section 3 identify that access to early childhood education as a must “Children are under six years old need to be developed before entering primary education” Hence, this key idea has powerful in pushing all children have right to access in education.

4.1.3.4. National Standard for Early Childhood Care, Development, and Education (2019):

The standards demonstrate average focus on Accountability (12) that have stated into the quality of education promotion

“...it is to enhance the quality in accordance with integrated operations for early childhood development by four main ministries and other relevant agencies according to the memorandum of agreement on an integrated collaboration for lifelong human development (early childhood and elderly groups) on 30 March 2017. It is expected to bring the quality improvement of early age children and build the strong foundation of quality population” (Early Childhood Development Act , 2019)

This quote emphasizes efforts to “enhance the quality” of early childhood education involving four main ministries and other bodies. The emphasis on this integrated operation shows the existence of collective accountability, where each ministry and agency involved is responsible for their respective roles in achieving the goals that have been agreed upon in the memorandum of agreement on an integrated collaboration. This means that quality improvement is not completed in isolation but through a coordinated approach, which reflects the institution’s commitment to holistic

child development. In addition, it is hoped that this effort will bring quality to education to further strengthen the principle of accountability because it requires not only the implementation of policies, but also the achievement of tangible and impactful results.

On the other hands, it highlights the effort in order to align Thai national education standard with international policy as stated “This also includes the development of primary education curriculum and children’s competencies in line with the ASEAN and international standards to promote the quality and full development for early age children” This emphasizes accountability in monitoring the education system in line with standards, while at the same time, improving the overall quality of early childhood education.

It is followed by Sustainability (7) which is not much different number from Accountability. As emphasized “...sustainability amidst the world’s challenges in the 21st century”, highlighting the goals of this national standard can be upheld in sustainability dimension. While Social Justice has received (3) which highlighted on the issue of children right

“All children have the right to be taken care of, to be developed, and to be encouraged through appropriate learning with positive interactions between the child and his/her parents, teachers, caregivers, or others who are knowledgeable and capable of caring for, developing, and educating the child to develop at his or her own rate and potential, in a balanced, holistic manner” (Early Childhood Development Act, 2019)

Accessibility (2) and Affordability (2) have minimally represented in this policy. Even so, both dimensions have strongly emphasized on accessibility in receiving services by government: “...providing daycare services for newborn babies to 6-year-old children or prior to the level of primary education under all contexts” This promote the availability of facilities in service children in the early age in the various form of care and education.

4.1.3.5. Early Childhood Education Standards for Internal Quality Assurance: This document emphasizes on the improvement of internal quality in early childhood education system. The content contained in this policy is no longer surprising which highly centered on Accountability (16) and Sustainability (10), positioning with its quality assurance purpose. As stated:

“Educational Service Areas should use the appointed standards as goals of overall development on the district level. They may determine additional indicators related to the district contexts or identities” (Accountability)

“It should search for innovations beneficial to a development of the quality of educational institutions in every aspect. It should enhance knowledge and competence in teachers, administrators, and academic personnel of educational service areas to tune them to the changing global trend. It should give commendations and boosts of morale to those personnel who have apparent excellent performance” (Sustainability)

However, it remain completely neglected the issue of Accessibility and Affordability which totally did not mention about it. Then, only minimally considers on Social Justices (4) that promote of „Thainess“, which encourage local identity, community values, and satisfy in one’s origins aligns with the concept of inculcating children’s cultural and social context.

4.1.3.6. Early Childhood Care and Education in Thailand (Global Monitoring Report: Goal1):

This monitoring report serves a general information related to early childhood education in Thailand. The term use in this report is Early Childhood Education and Development (ECCD) which gives a broader landscape related to early childhood development both in education and other services supported by the government. Result shows that the numbers of „Accountability“ (11) and „Sustainability“ (11) have received an important dimension in this document. It also provides three strategies for operational plans in sustaining the development of early childhood level:

“(1) Providing services for strengthening knowledge, understanding and skill-training for parents, family members, newlyweds, nurse maids, childcare providers, teachers regarding early childhood psychology and appropriate and suitable methods of rearing all young children in different situations in accord with their age. (2) Providing incentives, strengthening and support for production of different types of media to give accurate knowledge on early childhood care and development for the benefit of parents, expecting mothers, guardians, childcare providers, teachers, those concerned with children, communities and society; these media will be in the diversified forms of printed material; journal; poster, pamphlet; radio and TV programs; VCD; CD-ROM and other electronic media. And (3) Development of advance guidelines for evaluation of child development suitable to their ages for application by persons and agencies concerned; there will also be appropriate evaluation methods for early childhood development, and simple manuals for child development observation”

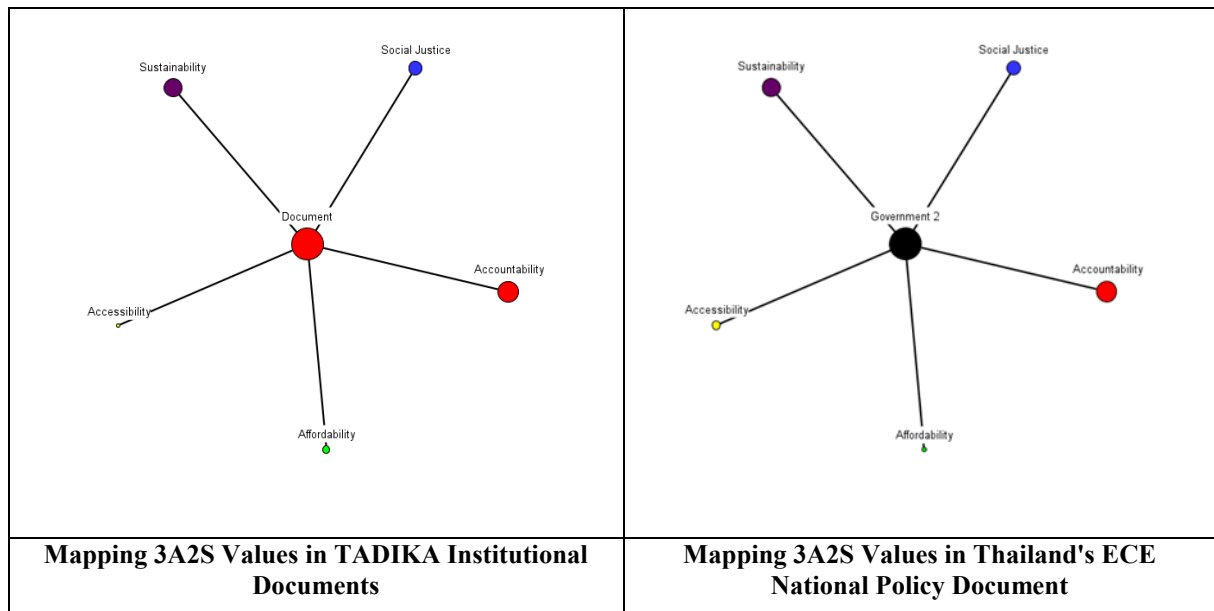
„Accessibility“ (5) also receives a large number compared to the previous document, which emphasize on education enrollment rate “In terms of the unreached group, the EFA implementation in Thailand has provided the educational accessibility through MOE’s school and increased the national enrolment up to 93 percent of the age group” While, „Social Justice“ receives three mentioned related to promoting education for unreached group “The increase role of LAOs in the recent years even fills in the gap for the underprivileged to get the preschool services at free of charge. The definition of the unreached in ECCD in Thai context therefore is limited to those who live in the remote areas including the highlanders or minorities” Whereas, there is no supporting statement for „Affordability“ dimension, due to none of them addressed related to easing the cost burden for low-income families. Although, most of the statement expressed about the subsidies allocated to early childhood development, yet does not provide an accurate impact and reference for affordability issues.

4.1.4. The Comparison of 3A2S in TADIKA's Documents and National Policy Documents

The results of these two aspects, contribute an important impression in perceiving the lens of TADIKA's existence. By using the 3A2S framework, this study can assess the overall relationship between TADIKA-related documents and ECE national documents. The thematic analysis of the TADIKA document and the national ECE policy document shows a significant difference in the emphasis of the main principles in the 3A2S framework, which includes Accessibility, Affordability, Accountability, Social Justice, and Sustainability. The visualization produced from the coding process shows the direct relationship between the main actor (document or government) with the five principles, providing an overview of the dominant values embedded in policy and institutional discourse.

Figure 4.4

Mapping 3A2S Values on Documents Related to TADIKA Policies and National ECE Policies



The left visualization shows that the TADIKA document most strongly associates itself with the values of Accountability and Sustainability. This reflects how TADIKA institutions, which are often rooted in the community and operate within religious and local communities, pay great

attention to reporting, clear program implementation, and responsible use of resources. This accountability comes from the need to hold the program accountable to the local community and local stakeholders, such as Islamic foundations or village leaders.

Moreover, the Sustainability value shows that the TADIKA document emphasizes the continuity of programs and the sustainability of educational practices in the long term, even with limited resources. Sustainability in this context does not only refer to funding, but also to the continuity of values, beliefs, and community participation. With this approach, TADIKA not only acts as an educational institution, but also as a social and cultural agent that maintains stability in the community. However, other values such as Accessibility, Affordability, and Social Justice remain present in the narrative, but do not become the dominant focus. This may reflect the limitations of TADIKA in reaching a wider population due to location factors, capacity, or the absence of regular subsidies from the state.

On the other hand, the ECE national document visualized a relatively even relationship to the five of 3A2S dimension, indicating that early education policy at the national level is planned with a systemic and inclusive approach. The central government not only focuses on Accountability and Affordability, but also firmly includes elements of Accessibility, Social Justice, and Sustainability in its implementation framework. The balance in this emphasis shows the government's efforts to ensure that all levels of society, including vulnerable groups and minorities, can access quality and continuous early education. Policies such as 15 years of free education, children's book program, internal quality monitoring, and reporting of child development achievements show a strong attachment to the principles in the 3A2S framework.

A comparison of these two documents reveals fundamental differences in value orientation and implementation strategy. TADIKA, as a community-based institution, strongly emphasizes operational sustainability and the integrity of local governance approach that reflects the reality of grassroots communities. Meanwhile, the national document is more strategic and broad, with an effort to organize the system as a whole in order to be able to answer the challenges of access, financing, and equalizing the quality of education. This finding reflects the potential synergy between national policy direction and TADIKA's local strengths. With policy support that is consistent and sensitive to the local context, institutions like TADIKA can be empowered as the main implementers of relevant, culturally rooted, and durable early education.

4.1.5. The 3A2S in TADIKA’s Document, National Policy Document and Its Implementation

The result analysis of the main themes based on the 3A2S (Accessibility, Accountability, Affordability, Social Justice, and Sustainability) framework was conducted to evaluate the value orientation from three main sources: TADIKA implementation practices, TADIKA related documents, and the national policy document of ECE Thailand. The results show a pattern of different value tendencies between community-based institutions (TADIKA) and national policies prepared by the central government.

Table 4.8
Frequency of 3A2S Framework Dimensions Mentioned
From Three Differences Values

Dimensions	TADIKA implementation	Documents related to TADIKA	Documents related to national ECE
Accessibility	20	1	12
Accountability	51	23	80
Affordability	13	3	4
Social Justice	8	10	32
Sustainability	48	17	61

In the implementation in the field, TADIKA shows the highest intensity in the dimensions of Accountability (51 mentions) and Sustainability (48 mentions). This indicates that governance and program continuity are the two main values held in high esteem by this institution. Accountability in the context of TADIKA reflects attachment to the local community both from the aspect of activity reporting, community involvement, and moral responsibility in maintaining the quality of education. Sustainability appears in the form of long-term adaptation, the efficient utilization of available resources, as well as the integration between educational values and local norms, especially those based on Islam.

On the other hand, the Accessibility (20), Affordability (13), and Social Justice (8) dimension appear lower. This is understandable because TADIKA often operates within a limited scope with fiscal and operational capacity that is also limited. Although inclusivity is the basic

spirit, geographical factors, limited financial support, and minimal state intervention limit the expansion of access and social justice as a whole.

Interestingly, the Social Justice dimension shows a contradiction between policy discourse and practice at the TADIKA level. Although the ECE national policy document highlights the issue of social justice with 32 mentions, the TADIKA document (10) and actual implementation (8) show a much weaker emphasis. This situation illustrates the inconsistency between policy aspirations and reality at the grassroots level. Several factors can explain this gap, including the limited financial capacity of TADIKA (relying on community funds and voluntary efforts), local interpretations of the concepts of justice and inclusivity that are often based on religious and cultural values, and the absence of systematic monitoring by the government. This raises the need to bridge the gap between national aspirations and local reality, so that the principle of social justice is not just rhetoric but can be operationalized in a way that is relevant to the culture and capabilities of TADIKA.

Similarly, documents that specifically discuss or support TADIKA, although more limited in number show a similar tendency, with Accountability (23) and Sustainability (17) as the dominant themes. That is, even at the level of formal formulation or institutional policy, TADIKA is positioned as an institution that must be responsible to local stakeholders and maintain the sustainability of its programs, even without the support of a systematic national policy. The mention of the Social Justice theme (10) in this document indicates an awareness of the importance of justice in education services, especially for minority groups or those living in rural areas. However, this aspect has not been strengthened in practice, as seen in the implementation figures.

The analyzed national policy documents show a much more comprehensive and evenly distributed approach to the five dimensions of 3A2S. Accountability (80) remains the most dominant dimension, indicating that the reporting, accreditation, and quality assurance system is the main focus in national policy. This value is reinforced by various regulations such as Early Childhood Education Standards for Internal Quality Assurance and National Standards for Early Childhood Care.

Sustainability (61) and Social Justice (32) also stand out in national documents. This highlights the government's commitment to guarantee the continuity of education services and reach vulnerable and minority groups, including children in remote areas. Accessibility (12) and Affordability (4) are also present as supporting values in the policy, especially through programs such as 15 years of free education and the provision of free books and teaching aids. However, compared to other dimensions, these two values are still at the level of policy implementation that is developing and has not been completely equalized in its implementation.

This data shows that TADIKA tends to prioritize internal empowerment and community-based long-term orientation, while the national policy offers a broader and systematic framework for the development of ECE throughout the country. This difference highlights the potential of collaboration between local approaches and national systems. With the support of policies adapted to local realities, the strength of institutions such as TADIKA can be maximized as a strategic partner in expanding access and quality of early education.

Interestingly, which provides an illustration of how national policies are applied in various contexts, the researcher found a key statement in the National Education Act 1999 in Section (9) which sets out two main principles: “unity in policy and diversity in implementation and decentralization of authority to educational service.” This principle explains that variations in policy implementation are likely to stem from differences in interpretation and adaptation by policy implementers at the grassroots and local stakeholders. However, the ultimate power to determine policy direction and bring about change remains in the hands of the central government as the main policy-making entity.

More than just variations in interpretation, the study findings show the existence of tensions (contradictions) between national policy discourse and local realities in TADIKA. Through data triangulation (field findings, TADIKA documents, and national documents), it is clear that dimensions such as Social Justice and Accessibility emphasized in national documents are less applied at the TADIKA implementation level. On the contrary, TADIKA emphasizes more on community-based Sustainability and Accountability, which are seen to be more appropriate to their cultural context and capacity. The power of triangulation here is not simply to confirm findings, but to expose this tension as a sign that national policies are still not effectively “translated” at the community level.

This contradiction has profound implications for the relationship between national policy and grassroots implementation. The triangulation results show that while national policy emphasizes social justice and equitable access, TADIKA chooses to maintain a focus on sustainability and community accountability that is more in line with the reality of local resources and values. Therefore, rather than seeing this difference as a weakness, it can be seen as evidence of policy adaptation wisdom where grassroots institutions like TADIKA translate national policy according to local social, cultural, and religious contexts. This insight suggests that national policy needs to provide clearer flexibility for local institutionalization, while TADIKA can leverage policy support so that aspects of social justice can be addressed without compromising community identity.

4.2. Research Discussion

This section discusses the study results in line with the stated research objectives and questions. This discussion aims to evaluate and interpret the data obtained from the data analysis in relation to the theoretical framework and previous studies. Through this discussion, the author attempts to gain a deeper understanding of the meaning behind the study results and to identify the extent to which the study results support or contradict previous studies. Furthermore, this section highlights the implications of the study results for policy development, practice, and theory related to this field of study.

Research discussion will also be narrated in accordance with the major theme of this research which is detailed from the research questions, how the TADIKA policies are implemented in the form of practice, are the form of implementations of the TADIKA in line with the national ECE policy from the government, and what are the obstacles exist in aligning these two policies. In addition, to gain meaningful discussion from the three main themes, the author decided to use the 3A2S theoretical framework as an initial foundation for data justification. Moreover, I also used institutional theory to enable a more in-depth and comprehensive analysis.

4.2.1. The TADIKA Policy Implementation

The TADIKA policy implementation in Southern Thailand presents significant differences in application of the basic principles of early childhood education framework, as demonstrated in the analysis based on the 3A2S framework. In serving the idea into these findings, the utilization of Institutional Theory which includes three key elements, provides a great insight into how policies, behaviors, and values shape institutional practices in a systematic and dynamic approach and also investigate how institution decisions developed.

The two most dominant dimensions in the findings are accountability and sustainability dimensions which significant influence in policy implementation. Accountability focuses on the efforts of institutions, both government and private sector, in providing subsidies to improve the quality of education. While, sustainability emphasizes on stability and long-term planning and orientation (Leung, 2014).

In the context of institutional theory, the result shows the strength of the normative and cognitive pillars which highlight the structure of expectations, social norms, and cultural believes that utilized as a common principles by institutional actors. Accountability emerges in the form of regular evaluation system that performed by TADIKA, such as teacher-parent consultation meetings

at the beginning and the end of the semester and the arrangement of student reports. This shows an internal commitment to transparency and social responsibility.

Meanwhile, the sustainability is perceived as a result of the cognitive pillar which emphasize on a system of collective and symbols. TADIKA not only functions as an educational institution, but also as a social-communal organization rooted in the community. The long establishment of TADIKA which was constructed by local community assures that the sustainability of the institution is not only reflected from formal regulation or policies, but the cultural resilience and community solidarity as significant features of institutional sustainability.

Furthermore, accessibility and affordability present moderate findings as it refers to the relative level of emphasis on the five dimensions and disclose the dynamics between regulations and implementation in the field. From the lens of regulative pillar of institutional theory, the countries' laws on the student registration in TADIKA does not accommodate explicit regulations on certain groups. However, at the implementation level, practices such as residential location preferences and limitations in supporting children with special needs suggest the existence of invisible obstacles to broader access. Tjilen et al. (2021) explained that the position of a regulation can be implemented or adapted by the implementer (actor) because there are various factors that affect them as the main role. As a result, there can be deviations between the expected role (regulation) and the role that is actually carried out (implementation).

From this point of view, reflect that there is a discrepancy between the form of regulation and implementation. This inconsistency provides a significant impression between two sides that do not meet each other; regulation does not consider the real field and actors do not follow about existing regulations. However, Cetin (2011) argued that the old institutionalism neglected to see regulation only as a tool for efficiency or administrative control. They emphasize that regulation is also rooted in social values, ethics, and religion, and develops in the context of complex social institutions.

On the other hands, affordability dimension highlighted the government support in the form of lunch subsidies and the extermination of tuition fees serves significantly to the affordability of education field. Although, in implementation, the limitations of orientation funds, particularly in the provision of technology, media, and teacher salaries, incapacitate this dimension. This is where the paradox appears, nevertheless regulation supports low costs, yet the systematic incentives for teachers and learning process are remain insufficient.

This phenomenon points out that the regulatory system has not fully designed a sustainable dynamic without being strengthened by policy interventions that are more sensitive to local needs

and social complexity. As Scott (2014) emphasizes, regulatory element alone are not sufficient without the support of normative and cognitive-cultural pillars. Furthermore, the regulation must go beyond formal and efficiency considerations, by making effort to the underlying social institutions that shape community life.

In other cases, Musharraf and Nabeel (2015) noted that each country has a different approach to religious education institutions. These differences affect the formation of institutions, the acquisition of resources, the distribution of subsidies, the curriculum, and the mechanisms of school management. This shows that the existence and function of Islamic schools are directly influenced by internal and external factors. One of the dominant external factors is the educational policy of a country, including the role of the government in determining the form of integration between religion and the national education system. Especially in the context of Islamic schools in countries with minority Muslim populations, external factors that influence include national education policies, legal systems, and political conditions, relations between the state and religion, and social integration policies.

Similarly, study by Zachos (2020) conducted in Western Thrace show that educational institutions for Muslim minority communities in non-Muslim majority countries, such as Greece, have their own organizational forms and approaches that reflect the identity of the community. The treaty protected the right of the minority Muslim community in Western Thrace to run their own schools and guarantee education in their native language. Minority schools, including at the preschool level, although not legally required to be provided by the state, are nevertheless established on the basis of community needs and minority rights protected by international treaties. This condition shows regulatory function as external factor in organizing a non-formal school. However, the strength of tradition and culture is also a major factor in bringing the aspirations of minorities so that this institution can be legalized.

Interestingly, in current study, Social Justice became one of the least mentioned dimensions in the interview session, showing that this issue has not received full attention in policy discussions and institutional practices. Based on institutional theory, this lack of attention provides the interpretation that the minimal of strength in the regulative and normative pillars in prioritizing the principle of social equality (Rentzi, 2024). However, the findings from direct observation reflect a positive result. Implementations such as the use of the local language in the learning process, recognition of local traditional clothing as uniforms, and equal treatment for students show that the values of justice and inclusivity are still implicitly present.

In this study, the term “inclusivity” is used to refer to efforts to provide an educational environment that accepts, values, and promotes diversity, including in terms of culture, language, and identity of the local community. The main theoretical reference supporting the use of this term is the “inclusive education” approach as discussed by UNESCO (2009) which emphasizes that education should be responsive to the needs of all students regardless of socio-cultural background, religion, language, and ability. In the context of TADIKA in a Muslim minority region in Southern Thailand, this element of inclusivity is seen through the use of local languages in teaching, recognition of traditional clothing as part of the student’s identity, and equal treatment of all students. This reflects an approach that not only fulfills social justice, but also supports community-centered learning and respects local cultural values.

This theory is also in line with the principles of equity and social justice in education (Fraser, 2009), where inclusivity is considered one of the important strategies for addressing inequality in the education system. Therefore, the value of inclusivity in the findings of this study is not only explicit in policy, but also implicit in the daily practices of educational institutions as observed through field studies.

In subsequence, the cognitive system has influenced into the education field, contributing to the well-rounded considered on society need. As mentioned above, when the institution understand the community context, the positive values will impact to the institutional succession. As discussed by Adithi (2018), in terms of this new institutional theory, in the context of 'environment' or culture it is no longer considered as a passive thing, but understood as an organizational field. This field forms a pattern of structure, regulation, and action that is considered good, legitimate, and accepted by the community. In a sense, organizations will tend to follow the same way in orientation, operation, and implementation because they want to be seen as a legitimate and accepted act in the society.

Overall, the implementation of TADIKA policy presents a great tendency towards normative and cognitive pillars, which explains the institution's success in providing accountability and sustainability. However, the regulative element that should be a systematic main pillar in guaranteeing access and sustainability, remain not functioning optimally and effectively. This is because this institution, which operates as a community-based institution, seen regulatory as a passive element and does not seem to meet the needs of the community.

4.2.2. The Alignment of TADIKA Institutions and Thailand's National ECE Policies

In this analysis, TADIKA policy and Thailand national policy are considered to explore the extent of coherence between these two major institutions. In the three available data sources; TADIKA implementation program (field), government documents related to TADIKA and Thai national ECE documents, present different result orientations among the five dimensions of 3A2S framework. These differences provide an illustration of the different institutional logics between early childhood education institutions based on religiosity and early childhood education policies that are national and centralized.

Table 4.9

Comparison of TADIKA Policies and National ECE Policies Focus

Dimension	TADIKA Policies	National ECE Policies
Accessibility	Providing access through community support and location near mosques/villages	Providing access through universal policies and standardization across the country
Accountability	Shared responsibility between community and government (OPEC) regarding institutional data, teacher records & official documentation	Reporting and monitoring by the ministry through a national assessment and audit system
Affordability	Receive partial financial support from the government, including teacher salaries and free lunches. Some part, relying on community fees, volunteers, and donated funds	Offering free early education, special assistance for low-income families
Social Justice	Emphasizing Islamic moral values and community togetherness in educating children	Focus on equality of opportunity in general, but not yet specific to minority groups
Sustainability	Sustainability depends on religious values and long-term community support	Sustainability through long-term policies such as teacher development & lifelong learning

In terms of accessibility, TADIKA operates with local strengths through its strategic location near communities and mosques, which allows for easier access for local communities. In contrast, national ECE policies focus on expanding access comprehensively through standardization policies across the country, although their implementation does not always consider local contexts. In the dimension of affordability, although TADIKA is often described as an institution that relies on community funds, this study found that it also receives direct financial support from the government in the form of teacher salary subsidies and free midday meals. This shows that TADIKA is not entirely dependent on community contributions. In contrast, national policies focus on the principle of free education and assistance to low-income groups, but the implementation of such assistance still does not touch grassroots institutions such as TADIKA.

While, in terms of accountability, TADIKA shows a hybrid form of accountability, involving both parties: the local community and the government (specifically OPEC) which is responsible for monitoring institutional data, teacher records, and managing official documentation. Whereas in national ECE, accountability is more structured and fully controlled by a top-down ministerial monitoring system. From a social justice perspective, TADIKA focuses on the formation of moral and spiritual values within the framework of the Muslim community. In contrast, national policies are more general in nature with the goal of equal access, but still do not touch on the identity and specific needs of minority communities such as Muslims in Southern Thailand. For sustainability dimension, TADIKA maintains continuity through Islamic religious values and ongoing community support. This is different from national ECE which emphasizes sustainability through a policy of periodic teacher development and the principle of lifelong learning.

In both of these institutions, there is a significant emphasis on the dimensions of accountability and sustainability. This indicates a certain level of value alignment. The implementation of TADIKA contributes to the accountability dimension with 51 mentions, while sustainability is present in 48, while the national policy is higher with 81 and 61 mentions respectively. It can be understood that this shows alignment through the normative pillar in the theory of institutions which emphasizes the values and customs that exist in the institution. Accountability in the context of TADIKA leads to reporting to the community, togetherness and full participation of the community or local authority towards the institution, and moral responsibility towards quality in the education system.

On the other hand, sustainability in both contexts shows an alignment through cognitive concepts where social plays a major role and main factor influencing institutions. TADIKA

maintains sustainability through long-term community support and Islamic values. Meanwhile, national ECE focuses on sustainability through the guarantee of continuous educational services such as lifelong learning principles and teacher development. This serves a common understanding of long-term educational needs even though the implementation approaches are different. Certainly, with the context of TADIKA which plays a more active role in specific local and national ECE which is general in form, it will present different objectives and operations. In this regard, the issue of legitimacy becomes an important aspect in facing these differences in direction. As emphasized by Ng (2020), institution needs to ensure that any changes to its mission and vision, especially those that are very different from its original direction, are accepted by the community. This is important to maintain legitimacy and ongoing support. However, the process of formulating, introducing and implementing new policies often faces various institutional constraints that are not easily overcome.

Furthermore, there is a clear gap in the dimensions of Accessibility and Affordability. The National ECE framework shows great attention compared to the TADIKA document, including implementation in the field. This gap reflects the lack of alignment from a regulatory perspective where regulations and formal support from the government are minimal. Although the national policy provides additional programs such as free education and learning assistance, their implementation is less comprehensive and effective than in TADIKA institutions that lack financial resources and infrastructure.

This situation can also be notified in the Indonesian context, particularly in PAUD (Early Childhood Education) institutions based on Muslim communities or operating in rural areas. Although the central government provides a free and open early childhood education policy, its implementation on the ground is uneven. PAUD institutions in rural areas rely heavily on community support and experience constraints in terms of facilities, teacher training, and financial resources. This shows a similar pattern, the gap between national policy and the capacity of grassroots institutions, where accessibility and affordability have yet to be realized fairly and comprehensively (The World Bank, 2022).

According to institutional theory prominent, Walter and Paul (1991) explain that coercive pressure from the central structure can encourage and contribute to institutions for change. However, in the context of TADIKA, such encouragement is relatively weak, causing institutions to be more independently and autonomously oriented with less strong central monitoring. Therefore, these institutions are more likely to act on the basis of local norms and values than following top-down directives.

Meanwhile, the social justice dimension shows partial alignment. The ECE national document provides meaning to the commitment to consider vulnerable groups and minorities. The TADIKA document also shows modest awareness with 10 mentions, but field implementation is still low. This reflects alignment at the cognitive level, the value of justice is recognized in principle, but cannot be interpreted in action due to capacity constraints.

Scott (2014) explains that cognitive legitimacy occurs when institutional actors accept and consider social values as something natural. In this context, social justice values may be rooted in existing Islamic values and social ethics but their implementation is remain limited due to financial and infrastructure weaknesses. In contrast, ECE nationals provide a significant but not fully and comprehensively supporting framework for the implementation of local institutions.

The results of this study show that the alignment between TADIKA and national ECE is more evident in the normative and cognitive elements, shared values on issues of accountability and sustainability. However, there are disparities in the regulative pillar, especially in the aspects of resource distribution and the implementation of regulations as the main policy. This institutional dualism reflects some of the challenges in localizing policies, where the national ECE framework provides a broad and general framework, while local institutions focus on specific communities.

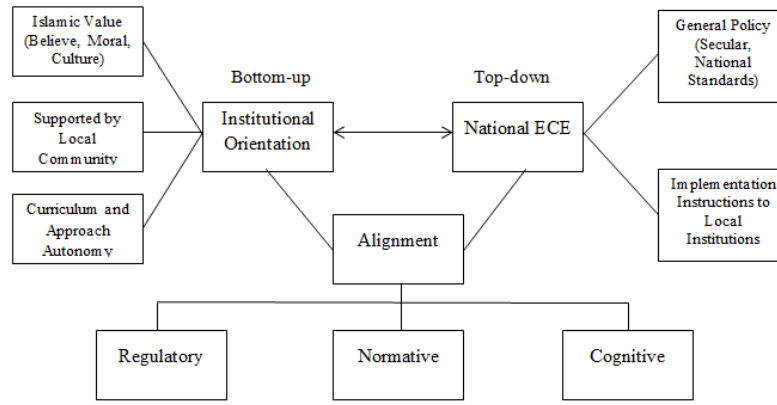
To strengthen this coherence, policies need to not only express aspirations but also consider local realities through a context-sensitive approach. As Meyer and Rowan (1977) have explained, formal structures tend to be symbolic if not grounded in local contexts. Therefore, the integration of kindergartens into the national system requires not just top-down regulation regardless of societal needs, but also bottom-up policy collaboration that respects local norms, culture and institutional autonomy.

4.2.3. Challenges of Alignment TADIKA Policy and Thailand's National ECE Policy

The results of the analysis of the implementation of the TADIKA policy and its comparison with the national ECE of Thailand provide an impression that there are various challenges faced in the effort to coordinate these two levels of policy. These challenges are not only due to the differences in policy content, but also show the gap between the policy planned at the central level and the reality of implementation at the local level.

Figure 4.5

The Analysis Mechanism Using Institutional Theory



This figure presents the main features in both institutional orientation and national ECE. TADIKA as local institution has its own mechanism influenced by Islamic values, local community supported, and curriculum approach. While, national ECE policies focus national standards that are secular in nature and implemented through top-down directives to grassroots level. The mismatch between these two orientations emerges alignment challenges, which can be understood through the lens of Institutional Theory (Scott, 2014), especially in three main pillars. All of these factors contribute to policy tensions and requires a more flexible and context-sensitive coordination method.

One of the main challenges is from the point of view of alignment of values and pedagogical approach. Study by Yang et al. (2021) that have been done related to ECE in Singapore present that ECE in Singapore is heavily influenced by western ideologies. While in terms of implementation, practitioners are still focused on local approach, limited sources, rigid subject schedule. With that, it needs to be modified to balance imported professional ideas and local needs in curriculum changes and implementation.

The ECE policy emphasizes a general and comprehensive development approach that encompasses the cognitive, social, emotional, and physical aspects of children, based on uniform guidelines throughout the country. However, the TADIKA institution prioritizes religious-based education, which is often not considered specifically in the national context. According to Dulude and Milley (2021), commented in the study that this scheme can be called sense-making, where

institutional actors make a decision in accordance with beliefs, previous understandings, and experiences that influence how to choose, act, and interpret. As stated Scott (2014), the ECE policy emphasizes a general and comprehensive development approach that encompasses the cognitive, social, emotional, and physical aspects of children, based on uniform guidelines throughout the country. However, the TADIKA institution prioritizes religious-based education, which is often not considered specifically in the national context.

In addition, institutional pressure also hinders consistent policy implementation. In this context, TADIKA faces pressure from many directions regulatory pressure from the government, cultural pressure from the local Muslim community, and resource constraints such as a lack of trained teachers and learning facilities. According to Walter and Paul (1991), this phenomenon is known as coercive isomorphism, which occurs when an organization has to adapt to pressure from a dominant institution (the government), even though the change may be contrary to local values or institutional capabilities.

Another challenge identified was the incompatibility of curriculum and teaching materials. National curricula are often designed taking into account the majority cultural context, which can lead to the marginalization of minority cultures such as the Muslim community in Southern Thailand. This is in line with Ball's (1994) view that the implementation of educational policies does not occur in a vacuum, but is influenced by local history, politics, culture, and social forces. Thus, a gap between policy and implementation can occur when national policies do not fully take into account the sociocultural context of the implementing community.

Another case highlighted by Kulidtod (2017) related to Muslim minority country, similar situation also occurred in the context of the Philippines, where efforts to reform Islamic education became a field of tension between the central government and Islamic institutions. As part of the national education integration policy, the Philippine government did not allow the existence of two different education systems within the framework of a unitary state. Islamic education was reorganized to be in line with the secular system and the centralized national education framework. This raised deep concerns among the Muslim community about the possible loss of their Islamic identity and religious values.

Furthermore, there is confusion and ambiguity in the delivery of policies from top to bottom, where implementing officers at the local level are sometimes unclear about the actual direction or goals of the national policy, or fail to adapt the policy to the needs of TADIKA institutions. This also indicates the need for more flexible and contextual policies, not only oriented towards standardization, but also recognizing local adaptability. Therefore, coordination between

TADIKA policies and national policies requires a two-way policy alignment, where central policies are not only passed down for implementation, but also open up space for the recognition and integration of educational values brought by institutions such as TADIKA. This also reflects the need to build more inclusive policies, reflective of diversity, and giving space to minority communities to voice their own educational needs.

CHAPTER V

CONCLUSION

This study was conducted to comprehensively explore how the policy is translated and implemented in the context of a minority Muslim community in the Southern region of Thailand and investigate the level of alignment between Thailand's national Early Childhood Education (ECE) policy and TADIKA's institutional policy. By using a qualitative approach involving analysis of policy documents, institutional guidelines, and interviews with directors, teachers, and policy implementers in the field, this study uncovers multiple layers of issues that are interconnected between policy, implementation, power, and cultural context.

From the perspective of policy implementation, the findings show that the implementation of the national ECE policy in TADIKA does not occur automatically or mechanically, but results from a process of interpretation, adaptation, and sometimes rejection. The accountability dimension was found to be more prominent and was raised as the dominant dimension in all three data collection methods. TADIKA has shown a commitment to compliance with certain procedures, such as recording teacher data and reporting to government agencies (OPEC), but there are still major constraints in the implementation of other dimensions, particularly in terms of accessibility and financial capacity. This implementation process is influenced by various factors, including the history of local Islamic education, the power structure between the central government and local implementers, and the institutional capacity in terms of human resources and finance.

In answering the policy alignment, this study found that although the national policy outlines the 3A2S principles (accessibility, accountability, affordability, social justice, and sustainability), its implementation at the TADIKA level is not fully aligned. This gap stems from the nature of the national policy that is general and covered all dimension to serve every target groups. For example, the equitable access policy does not consider that the Muslim community in Southern Thailand has a different social structure, language, and values. However, TADIKA plays an active role in making the policy more meaningful and contextual, through curriculum adaptation, more flexible teaching approaches, and an emphasis on spiritual aspects and mother tongue. This proves that local institutions such as TADIKA are not just policy implementers, but also agents of adaptation and production of new meanings for the national policy.

In relation to the coordination challenge, this study shows the existence of complex institutional pressures, including coercive pressures from government agencies demanding

compliance with standards, normative pressures from communities expecting authentic Islamic education, and cognitive constraints that shape implementers' perceptions of policy authority and legitimacy. In many cases, top-down policies have created role ambiguity and conflict between national policy goals and local realities. Within the framework of institutional theory, the study findings show how the three institutional pillars: regulative, normative and cognitive overlap and create spaces for negotiation and adaptation in policy implementation. The imbalance between these three pillars leads to implementation gaps, especially when policies are designed without meaningful involvement from local implementers.

Overall, this study brings the message that early education policy implementation cannot be seen as a linear process centered solely on documents and regulations. Instead, policy implementation is a social and cultural process that is fraught with interpretation, negotiation and resistance strategies from local actors. Therefore, to achieve meaningful policy alignment, a more contextual, flexible and responsive approach to minority cultural diversity needs to be taken. Furthermore, the main contribution of this study is in strengthening the discourse on educational decentralization and the recognition of alternative education systems such as TADIKAs, which are often marginalized in the mainstream narrative. This study also highlights the importance of a decolonization approach in early education, which not only questions the content of the curriculum, but also the power structure in policy formulation. TADIKAs not only serve as a provider of early education, but also as a space for subtle resistance to the hegemony of homogeneous policies, and as a site for the formation of local Islamic identity, spiritual values and culture. Therefore, understanding policy implementation cannot be separated from understanding the community voice, historical narrative, and value system that underpins institutions such as TADIKAs.

Based on the weaknesses identified in several dimensions such as accessibility and affordability, this study recommends that strengths in the dimensions of sustainability and accountability should be leveraged to support more inclusive policies that are relevant to the target community. Sustainability that has been built through community support can be used as a basis for building more flexible policies that understand local needs, while accountability, which has so far only been partially monitored by the government, needs to be strengthened through comprehensive policy guidelines. This includes not only providing subsidies and technical assistance, but also setting curriculum and teaching guidelines that understand the cultural context of the local Muslim community, if the government truly wants to place TADIKAs under the national administrative structure effectively and ethically.

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APPENDIX

Appendix 1

Interview Questions Sample for TADIKA Principal

TADIKA's name:

TADIKA Manager/Principal name:

Introduction:

1. How do TADIKA policies aim to ensure the accessibility for all children?

นโยบายของคตคก (TADIKA) มีเป้าหมายอย่างไรในการทำให้เด็กทุกคนสามารถเข้าถึงการศึกษาได้?

Bagaimanakah polisi TADIKA bertujuan untuk memastikan kebolehcapaian untuk semua kanak-kanak?

2. Are there any TADIKA policies that emphasize on financial support for all children regardless their economic and social backgrounds?

มีนโยบายของคตคกที่ให้ความสำคัญกับการสนับสนุนทางการเงินสำหรับเด็กทุกคนโดยไม่คำนึงถึงภูมิหลังทางเศรษฐกิจและสังคมหรือไม่?

Adakah terdapat polisi TADIKA yang menekankan sokongan kewangan kepada semua kanak-kanak tanpa mengira latar belakang ekonomi dan sosial mereka?

3. What does TADIKA ensure the accountability in aligning with national ECE policies?

คตคกมีวิธีการอย่างไรในการรับผิดชอบและให้สอดคล้องกับนโยบายการศึกษาปฐมวัยระดับชาติ?

Apakah yang TADIKA memastikan akauntabiliti dalam menyelaraskan dasar ECE negara?

4. What steps are taken to make sure the long-term sustainability of TADIKA?

มีขั้นตอนใดบ้างที่ถูกดำเนินการเพื่อให้เกิดความยั่งยืนในระยะยาวของคตคก?

Apakah langkah-langkah yang diambil untuk memastikan kelestarian jangka panjang TADIKA?

5. How do you define social justice in TADIKA policies implementation?

ท่านให้คำจำกัดความของ “ความยุติธรรมทางสังคม” ในการนำนโยบายคตคกไปใช้ไว้ได้อย่างไร?

Bagaimanakah anda mentakrifkan keadilan sosial dalam pelaksanaan dasar TADIKA?

6. How TADIKA policies implement the national ECE policies in term of accessibility?

นโยบายของคตคกนำนโยบายการศึกษาปฐมวัยระดับชาติมาใช้ในด้านการเข้าถึงอย่างไร?

Bagaimanakah dasar TADIKA melaksanakan dasar ECE negara dari segi kebolehcapaian?

7. What measures are in place to make TADIKA affordable for different economic backgrounds?

มีมาตรการใดบ้างที่ทำให้เด็กสามารถเข้าถึงได้สำหรับครอบครัวยุคที่มีฐานะทางเศรษฐกิจที่หลากหลาย?

Apakah langkah yang diambil untuk menjadikan TADIKA mampu milik untuk latar belakang ekonomi yang berbeza?

8. Is there any consideration of national ECE policies in building sustainability for TADIKA institutions?

มีการพิจารณานโยบายการศึกษาปฐมวัยระดับชาติในการสร้างความยั่งยืนให้กับสถาบันเด็กหรือไม่?

Adakah terdapat sebarang pertimbangan dasar ECE negara dalam membina kelestarian institusi TADIKA?

9. How do TADIKA policies address social justice concerns (race, social status, culture, economic)?

นโยบายของคณาธิการจัดการกับประเด็นเกี่ยวกับความยุติธรรมทางสังคม เช่น ชาติพันธุ์ สถานะทางสังคม วัฒนธรรม และเศรษฐกิจอย่างไร?

Bagaimanakah dasar TADIKA menangani kebimbangan keadilan sosial (kaum, status sosial, budaya, ekonomi)?

10. What strategies do you use to ensure that policy implementation continues despite any challenges?

คุณใช้กลยุทธ์อะไรในการดำเนินนโยบายให้ต่อเนื่องแม้จะมีอุปสรรค?

Apakah strategi yang anda gunakan untuk memastikan pelaksanaan dasar berterusan walaupun menghadapi sebarang cabaran?

Appendix 2

Interview Questions Sample for TADIKA Association Director

Introduction:

1. How do organization raises in effort to ensure the accessibility?
Bagaimana association ini memainkan peranan penting dalam mempromosi aksesibiliti?
 - Pensyaratan (ketentuan umum dari himpunan untuk setiap TADIKA?)
 - Promosi pendaftaran (promosi dari himpunan juga?) – misalkan di media social
2. Are there any regulations or policies for organization in promoting the affordability for every TADIKA? And how?
Adakah organisasi mempunyai regulasi atau kebijakan/policy dalam mempromosi afordabiliti/keterjangkaun untuk setiap TADIKA? Dan bagaimana?
 - Regulasi yang terkait dana sekolah
 - Kebijakan terkait dengan pertimbangan untuk keluarga yang kurang mampu
 - mendukung terkait budget/kewangan
3. As the association of TADIKA, how do this organization taking role in monitor all TADIKA institutions in stability?
Sebagai assosiasi TADIKA, bagaimana organisasi ini memerankan sebagai kontroler atau monitor supaya stabil?)
 - Cara monitor dan evaluasi
4. How do you define long-term sustainable in your lens as association?
Bagaimana menurut ketua assosiasi mendefiniskan jangka panjang sustainable dalam lensa organisasi) / (bagaimana melihat masa depan TADIKA ini?
 - Visi dan misi organisasi terhadap TADIKA
 - Adakah ada rencana panjang untuk TADIKA di masa depan
5. Do you consider Thai national ECE policies as framework in develop TADIKA sustainably?
Adakah association mempertimbangkan polisi ECE nasional (Thai) dari pemerintah sebagai framework atau landasan dalam membangun TADIKA secara sustainable?)
6. How does this association ensure that all policies made by this organization are well communicated and appropriate by all TADIKAs?
Bagaimana association yakin bahwa semua tindak-tanduk dan kebijakan dari organisasi ini dapat berlaku pada semua TADIKA dan semua pelajar?

7. How does association address issues related to geographical limitations and infrastructure?
Bagaimanakah association memberi/mendukung isu trakait dengan geografi dan infrastruktur (bagunan/material) yang terbatas ?
8. What are the major obstacles to ensuring the long-term sustainability of TADIKA under national ECE policies?
Apa tantangan utama dalam meningkatkan kualiti TADIKA berbasis kebijakan national

Appendix 3

Interview Questions Sample for NGO

Introduction:

1. How do you position this NGO in organizing TADIKA?
Bagaimana anda memposisikan NGO anda ini dalam menguruskan TADIKA?
2. Are there any programs or initiatives from NGO to enhance the accessibility?
Adakah terdapat sebarang program atau inisiatif daripada NGO untuk meningkatkan kebolehcapaian?
3. How does NGO have any scholarship programs or financial assistance for children who have economic difficulties?
Bagaimanakah NGO mempunyai sebarang program biasiswa atau bantuan kewangan untuk kanak-kanak yang mengalami masalah ekonomi?
4. Is there any evaluation or reporting mechanism to evaluate the effectiveness of the programs that provided by NGO?
Adakah terdapat mekanisme penilaian atau pelaporan untuk menilai keberkesanan program yang disediakan oleh NGO?
5. What strategies does NGO use to ensure the long-term sustainability of its support program for TADIKA?
Apakah strategi yang digunakan oleh NGO untuk memastikan kemampanan jangka panjang program sokongannya untuk TADIKA?
6. How does NGO perceive and address social inequality in access to education at TADIKA?
Bagaimanakah NGO melihat dan menangani ketidaksamaan sosial dalam akses kepada pendidikan di TADIKA?
7. What initiatives do your organization to improve accessibility to TADIKA education?
Apakah inisiatif yang dilakukan oleh organisasi anda untuk meningkatkan akses kepada pendidikan TADIKA?
8. What role does the community play in holding TADIKA institutions accountable for policy implementation?

Apakah peranan yang dimainkan oleh masyarakat dalam memastikan institusi TADIKA bertanggungjawab terhadap pelaksanaan dasar?

9. What efforts does your organization make to ensure the sustainability of programs that support TADIKA policies?

Apakah usaha yang dilakukan oleh organisasi anda untuk memastikan kelestarian program yang menyokong dasar TADIKA?)

10. What policies or program have been most effective in reducing educational inequalities?

Apakah dasar atau program yang paling berkesan dalam (menyamartkan) mengurangkan ketidaksamaan pendidikan?

11. How does this organization address barriers such as language, cultural differences, or marginalized communities?

Bagaimanakah organisasi ini menangani halangan seperti bahasa, perbezaan budaya, atau komuniti terpinggir?

Appendix 4

Observation Sample

TADIKA	
Location	
Observation Time	
Observer Name	

A. National ECE Policy Integration in TADIKA Daily Practice

Indicators / Points of Observation	Yes /Partially/ No	Notes
National ECE policies are visible in daily routines		
Teaching methods used are student-centered		
Teachers balance Islamic values with national ECE standards and requirements		
Islamic values are prioritized in moral development activities		
ECE academic and curriculum (such as literacy, numeracy, creativity) are implemented alongside religious values		

B. Implementation of TADIKA Institutional Policies (including the factors influence implementation)

Indicators / Points of Observation	Yes / Partially/No	Notes
Classrooms, infrastructures, and all facilities are physically accessible to all students		
Location is nearby their home and reachable by students and families		
Use of local language for instruction and administration (Linguistic Accessibility)		

Fees and additional costs are feasible for families		
Government support is evident (materials, meals, scholarship)		
Teacher salary and incentives are completely fulfill to improve quality of teaching		
Teachers and staff are aware of regulations and policy guidelines		
Ongoing monitoring is exercised		
Engagement between school and local community/parents		
Respect for children's local identity (e.g., language, culture, dress) is perceived		
Long-term planning		

C. Challenges in Aligning TADIKA Institutional Policies and National ECE Policies

Indicators / Points of Observation	Notes
Teacher face difficulty in alongside both national and Islamic values	
Lack of materials and technology for teaching-learning process	
Financial challenges limit resources for education improvement	
Teachers struggle with student-centered approaches	
Long-term planning and sustainability strategies are not apparent	
Not all children are included in learning process (e.g., disabilities)	

Appendix 5
A Set of Pictures during Interview



April 15, 2025



March 13, 2025

Two TADIKA principals from Yala



April 13, 2025



March 9, 2025

Two TADIKA principals from Patani



April 12, 2025



April 21, 2025

Two TADIKA principals from Narathiwat



April 13, 2025

TADIKA Association Director



May 26, 2025

NGO Director

Appendix 6
A Set of Pictures during Interview



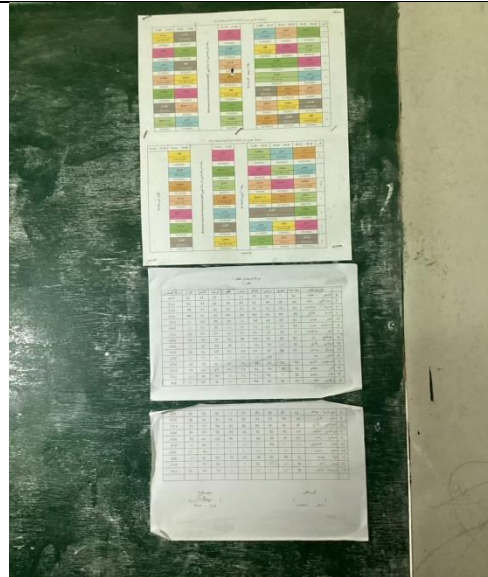
Marching Ceremony



Having Lunch



Classroom



Schedule



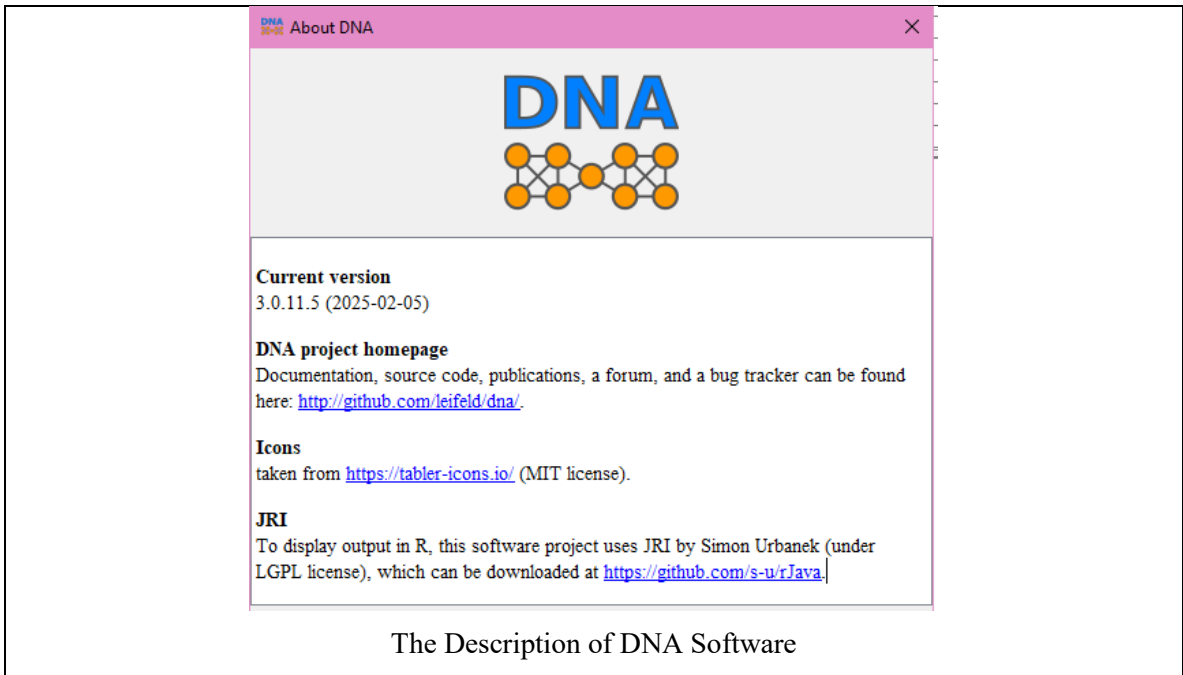
Praying Dhuha



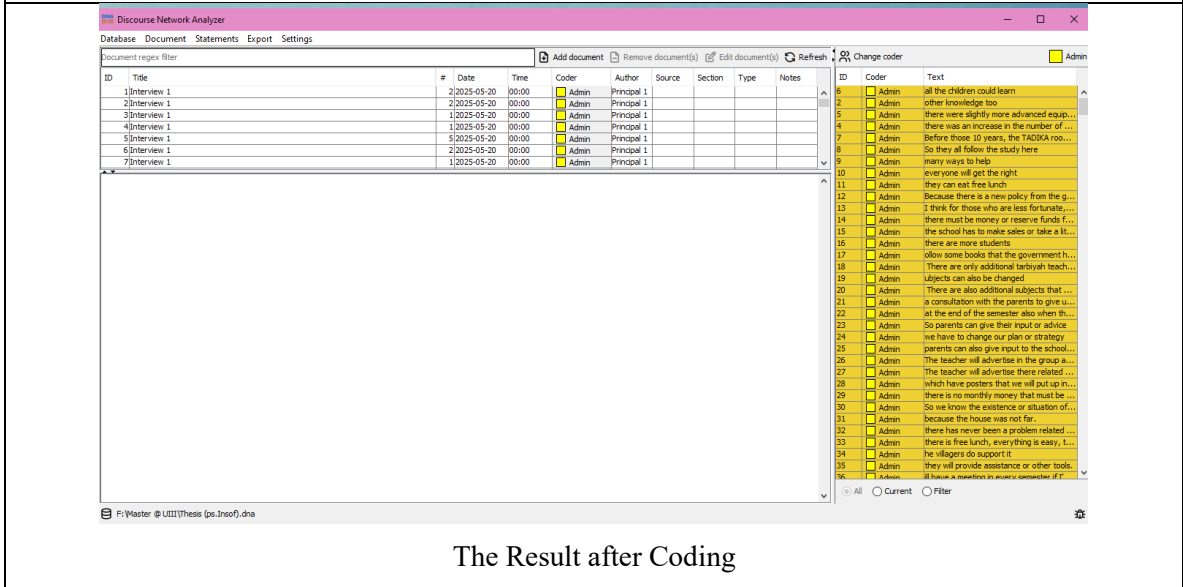
Teacher's Room

Appendix 7

The Coding and Visualizing Process



The Description of DNA Software



The Result after Coding

Discourse Network Analyzer

Database Document Statements Export Settings

Document regex filter

ID	Title	#	Date	Time	Coder	Author	Source	Section	Type	Notes
136	Subsides Allocation for Student Lunch Expenses 2023		2/2025-06-03	00:00	Admin	OPEC D...				
137	Subsides Allocation for Student Lunch Expenses 2023		2/2025-06-03	00:00	Admin	OPEC D...				
138	Subsides Allocation for Student Lunch Expenses 2023		2/2025-06-03	00:00	Admin	OPEC D...				
139	Subsides Allocation for Student Lunch Expenses 2023		2/2025-06-03	00:00	Admin	OPEC D...				
140	Subsides Allocation for Student Lunch Expenses 2023		2/2025-06-03	00:00	Admin	OPEC D...				
141	Subsides Allocation for Student Lunch Expenses 2023		2/2025-06-03	00:00	Admin	OPEC D...				
142	Subsides Allocation for Student Lunch Expenses 2023		2/2025-06-03	00:00	Admin	OPEC D...				

(b) ไม่โรงเรียนบางแห่งอาจ... ส่วนโรงเรียนในชนบทอาจได้งบ... นักศึกษาธิการจังหวัด...
 ข้อ ๒ โรงเรียนต้องจัด... นักศึกษาชั้นมัธยมศึกษาตอนต้นและมัธยมศึกษาตอนต้น...
 ข้อ ๓ โรงเรียนต้องไม่เก็บค่าอาหารกลางวันจากนักเรียน...
 ข้อ ๔ ในกรณีโรงเรียนไม่เก็บ...
 ข้อ ๕ ผู้ปกครองและผู้ดูแลผู้พิการสามารถขอรับเงินอุดหนุน...
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The Data Shown during Coding Process

Discourse Network Analyzer

Database Document Statements Export Settings


Document regex filter

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173	National Education Act (1999)		2/2025-06-05	00:00	Admin	Office o...				
174	Law No. 136. Early Childhood Development Act B.E. 2562 (2019)		2/2025-06-05	00:00	Admin	Office o...				
175	Law No. 136. Early Childhood Development Act B.E. 2562 (2019)		2/2025-06-05	00:00	Admin	Office o...				
176	Law No. 136. Early Childhood Development Act B.E. 2562 (2019)		5/2025-06-05	00:00	Admin	Office o...				
177	Law No. 136. Early Childhood Development Act B.E. 2562 (2019)		2/2025-06-05	00:00	Admin	Office o...				
178	Law No. 136. Early Childhood Development Act B.E. 2562 (2019)		12/2025-06-05	00:00	Admin	Office o...				

บทนำ
 ๔ การพัฒนาคุณภาพของประเทศไทยสู่สังคมก้าวหน้า เศรษฐกิจสร้างรายได้
 (๑) ไม่ทิ้งใครไว้ข้างหลัง...
 (๒) ไม่ทิ้งใครไว้ข้างหลัง...
 (๓) ไม่ทิ้งใครไว้ข้างหลัง...
 (๔) ไม่ทิ้งใครไว้ข้างหลัง...
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 (๑๑) ไม่ทิ้งใครไว้ข้างหลัง...
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 (๑๓) ไม่ทิ้งใครไว้ข้างหลัง...
 (๑๔) ไม่ทิ้งใครไว้ข้างหลัง...
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The Process of Coding

about visone



analysis and visualization of social networks

Version 2.28.1 released 2024-10-31
 (C) 2001-2024 visone project team

For more information please visit the [visone homepage](#).

visone is built on top of [yFiles](#) (see [www.yworks.com](#)) and uses the following open source libraries:
 Apache Commons, Apache HttpComponents Core, Apache PDFBox, Apache XML Commons External, Apache XML Graphics Project (Batik, FOP and Commons), Bubble-Sets, FreeHEP Vector Graphics, GNU Trove, Java Delaunay Triangulation (JDT), JCL to slf4j binding, JColorBrewer, JSI, json-simple, L2FProd Common, oJalgo, OpenCSV, predicates c (partial Java port), QDOX, reload4j, REngine, SAT4J, slf4j, slf4j-reload4j binding, Swing Application Framework, Swing Worker, Voronoi Treemap Library, XNap Commons.

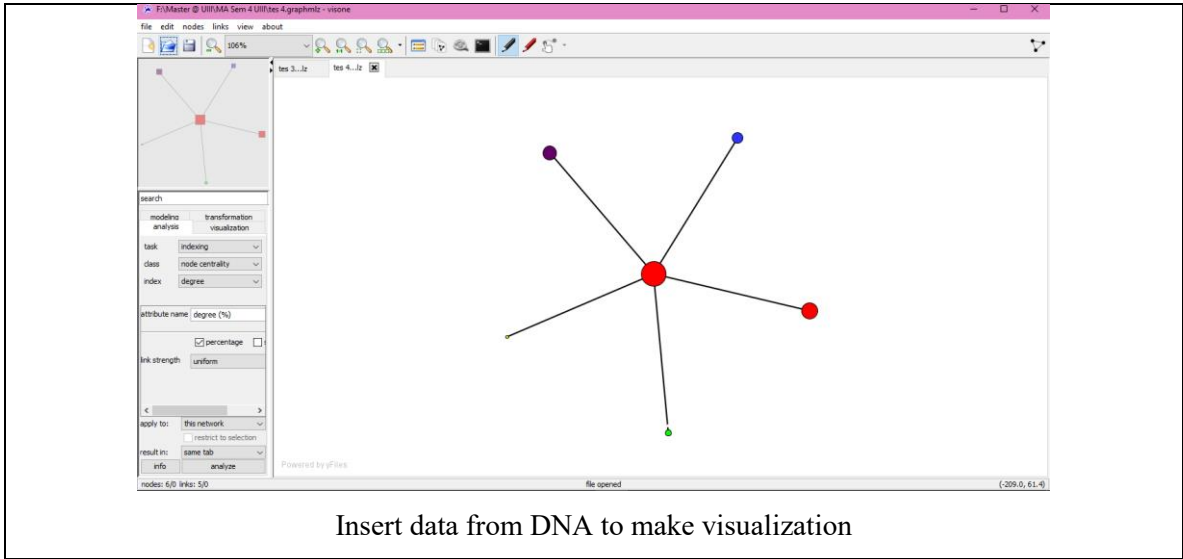
This build of visone is bundled with a JDK runtime.

Details about used libraries and the bundled JDK runtime, including their attribution notices and licensing, can be found [here](#).

visone is provided "AS IS", with no warranty, express or implied, including but not limited to the implied warranties of merchantability and fitness for a particular use. In no event shall the visone team be liable for any damages, direct or indirect, even if advised of the possibility of such damages.

close

The Description about Vis-one Software



Insert data from DNA to make visualization

Appendix 8

The Instrument for Data Collection

Semi-structured Interview:

Utilizing Interview Protocol Refinement (IPR) Framework by Castillo-Montoya (2016) in developing development of interview instruments because it provides systematic guidance in ensuring that interview questions are aligned with the study objectives, clear, and unbiased.

RQ 1: How do TADIKA institutions' policies align with Thailand's national ECE policies?						
Key Aspects	Participants	Theoretical Framework (3A2S)				
		Accessibility	Affordability	Accountability	Sustainability	Social Justice
The Alignment of Institutions' Policies and National ECE Policies	Principals	How do TADIKA policies aim to ensure the accessibility for all children?	Are there any TADIKA policies that emphasize on financial support for all children regardless their economic and social backgrounds?	What does TADIKA ensure the accountability in aligning with national ECE policies?	What steps are taken to make sure the long-term sustainability of TADIKA?	How do you define social justice in TADIKA policies implementation?
		How TADIKA policies implement the national ECE policies in term of accessibility?	What measures are in place to make TADIKA affordable for different economic backgrounds?		Is there any consideration of national ECE policies in building sustainability for TADIKA institutions?	How do TADIKA policies address social justice concerns (race, social status, culture, economic)?
	PERKASA (Association of	How do PERKASA	Are there any regulations or	As the association of TADIKA, how	How do you define long-term	How the association

	TADIKA in Southern Thailand; <i>Yayasan Pusat Penyelarasan TADIKA Selatan Thailand</i>)	raises in effort to ensure the accessibility?	policies for PERKASA in promoting the affordability for every TADIKA? And how	do this organization taking role in monitor all TADIKA institutions in stability?	sustainable in your lens as association? Do you consider Thai national ECE policies as framework in develop TADIKA sustainably?	promote social justice to all TADIKA?
	NGO	Are there any programs or initiatives from NGO Group to enhance the accessibility? And how	Does NGO have any scholarship programs or financial assistance for children who have economic difficulties?	Is there any evaluation or reporting mechanism to evaluate the effectiveness of the programs that provided by NGO?	What strategies does NGO use to ensure the long-term sustainability of its support program for TADIKA?	How does NGO perceive and address social inequality in access to education at TADIKA?

RQ 2: How are TADIKA institutional policies implemented in practice?

Key Theme	Participants	Theoretical Framework (3A2S)				
		Accessibility	Affordability	Accountability	Sustainability	Social Justice
The identification of key factors that influence the implementation	Principals	How do you ensure that all children regardless of their background can access to TADIKA?	How do you manage operational costs while remain affordable costs for parents?	How do you ensure teachers and all staff comply with TADIKA policies?	What strategies do you use to ensure that policy implementation continues despite any challenges?	How do you ensure that TADIKA policies promote equality and inclusivity for all children?
			Are there financial aids or scholarship for students who have economic difficulties?	How do teacher training and professional development programs improve	How do stakeholders collaborate to ensure the long-term sustainability of	Are there specific policies that support marginalized students?

				accountability in policy implementation?	TADIKA?	
	PERKASA	How does this association ensure that all policies made by this organization are well communicated and appropriate by all TADIKAs	What financial models or support system serve to help TADIKAs implement policies affordably?	How does this association oversee or monitor the implementation of institutional policies in different TADIKA?	What long-term strategies does the association implement to ensure that policies remain effective and improve the quality of TADIKA institutions?	How does the association address the issues of equity in policy implementation?
	NGO	What initiatives do your organization to improve accessibility to TADIKA education?	How does your organization assist TADIKA in securing funding or resources to implement policies?	What role does the community play in holding TADIKA institutions accountable for policy implementation?	What efforts does your organization make to ensure the sustainability of programs that support TADIKA policies?	What policies or program have been most effective in reducing educational inequities?

RQ 3: What challenges exist in aligning and implementing TADIKA institutional policies with Thai national Early Childhood Education policies?

Key Theme	Participants	Theoretical Framework (3A2S)				
		Accessibility	Affordability	Accountability	Sustainability	Social Justice
Key challenges in effort to align institutional policies and national ECE policies	Principals	What are the key challenges in making TADIKA accessible for all children?	How do financial constrain affect affordability and what solutions have been purposes?	What accountability mechanism to address gaps in policy implementation?	What strategies can be adopted to enhance the long-term sustainability of policy?	How are issues related to social justice, such as inclusivity has been managed?
	PERKASA	How does	Are there any	What mechanism	What are the	How are issues

		PERKASA address issues related to geographical limitations and infrastructure?	initiatives by PERKASA to support TADIKA institutions in securing funding?	does PERKASA use to monitor and ensure that TADIKA comply based on ECE standards?	major obstacles to ensuring the long-term sustainability of TADIKA under national ECE policies?	related to social justice, such as inclusivity has been managed?
	NGO	How does this organization address barriers such as language, cultural differences, or marginalized communities?	What are the biggest issues related to financial? And what financial aid has NGO introduced to make more affordable?	What are the main challenges in ensuring accountability in the implementation of support initiatives of TADIKA?	What are the main difficulties in maintaining long-term funding and resources for supporting TADIKA?	What are the big issues relating to social justice in the current alignment between TADIKA policies and national ECE policies?

Direct Observation:

A. The Alignment of TADIKA Policies and National ECE Policies: Policy Implementation in Classroom Practice					
Key Aspects	Theoretical Framework (3A2S)				
	Accessibility	Affordability	Accountability	Sustainability	Social Justice
How are national ECE policies integrated into daily activity?			√	√	
Are teaching methods/approaches inclusive and student-centered	√				√
How do teachers balance the Islamic values (the main purpose of TADIKA) with			√		√

national ECE requirements?					
B. How are TADIKA institutional policies implemented in practice? write down the factors that influence the implementation)					
Key Aspects	Theoretical Framework (3A2S)				
	Accessibility	Affordability	Accountability	Sustainability	Social Justice
Implementation and Practice	<ul style="list-style-type: none"> - Physical Accessibility - Geographical Accessibility - Linguistic Accessibility - Flexible Learning Option 	<ul style="list-style-type: none"> - School Fees and Hidden Costs - Government and NGO Support - Income-Sensitive Policies - Teacher Salaries and Incentives 	<ul style="list-style-type: none"> - Policies Awareness and Evaluation - Reporting and Transparency - Staff and Teacher Performance - Stakeholder Engagement 	<ul style="list-style-type: none"> - Teacher Retention and Training - Curriculum Development - Community Support 	<ul style="list-style-type: none"> - Gender Equality - Child Protection and Welfare - Respect for Local Identity - Equitable Resource Distribution
C. The Challenges in effort to align TADIKA policies and national ECE policies					
Key Aspects	Theoretical Framework (3A2S)				
	Accessibility	Affordability	Accountability	Sustainability	Social Justice
What are the challenges in effort to align TADIKA policies and national ECE policies?	<ul style="list-style-type: none"> - Inclusivity - School nearby - Accessibility of materials - Accessibility of transportation - Accessibility of advanced technology 	<ul style="list-style-type: none"> - Financial support - Affordable for parents - Budget friendly 	<ul style="list-style-type: none"> - Quality of teaching - Quality of learning - Students-centered - Monitoring system 	<ul style="list-style-type: none"> - Long term strategies 	<ul style="list-style-type: none"> - All children are included