Investigating the Impact of Teaching and Learning of Religious Institution *[pondok]* on the Society in Kelantan, Malaysia

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Abstract. The religious learning institution [*pondok*] is a common form of traditional Islamic educational institution in the archipelagic areas of Malaysia, Indonesia, and southern Thailand. It has been widely known and established, especially in Kelantan, Malaysia, for many years. It is regarded as a significant learning institution since it focuses on lifelong learning concepts. However, there are some crises faced by learners who study at a *pondok*. These need to be addressed as the learning institution receives negative perceptions from society in general. This study aimed to analyse the perception of the role of religious learning institutions and how this contributes to spreading knowledge so that society can get a better understanding of the concept of learning in a *pondok*. This study uses both quantitative and qualitative methods; questionnaires were distributed and focus group discussions were conducted among selected research participants. There were 121 research participants for the quantitative studies and five groups for the qualitative study. This study used a purposive sampling method and the participants were selected according to whether they were willing to support the development of the *pondok* and whether they had experience living near a religious institution. The study revealed that the *pondok* requires a lot of improvements, especially in spreading religious knowledge and having

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a good relationship with society. It is also suggested that a proper guideline be provided for every religious learning institution in Kelantan so that it becomes more systematic. It was revealed that the potential of the *pondok* is to ensure that society gains benefits from these religious institutions. The significance of the current study lies in its analysis of the quality of teaching and learning in religious institutions so that they meet international educational qualification standards.

Keywords: knowledge; learning institution; lifelong learning; perception; society

1. Introduction

Since the 19th century, Kuala Krai, Kelantan, Malaysia, has been home to religious learning institutions known as *pondok*. *Pondok* is derived from the Arabic term for a place where people can study and reside. The *pondok* was created in order to disseminate Islamic knowledge and cultivate moral character. It has a specific structure and is known for the method of circle learning [*halaqah*]. The students sit in a circle as they listen to a lecture (Masyhurah et al., 2015).

Islamic theology or belief system [*tauhid*], Islamic law [*fiqh*], and sufism [*tasawwuf*] comprise the majority of the curriculum and syllabus in the *pondok*. Initially, learners are introduced to Malay manuscripts, and once they have a solid grasp of the material, they will refer to Arabic manuscripts throughout the learning process. At the conclusion of learning at the *pondok*, it is anticipated that students will acquire moral values and become Muslim scholars who can contribute to society.

The Kelantan Islamic Religious Affairs Department (JAHEAIK) currently oversees the development of the *pondok*, which is well-known, particularly in Kelantan. However, there are an issues with the *pondok* development, and some of the *pondok* organisers do not adhere to the standard operating procedure (SOP) for the *pondok* establishment. For instance, some *pondoks* employ unqualified teachers and principals to instruct students. In addition, the diverse orientations of thought among teachers in a some *pondoks* result in learners with discordant religious beliefs.

2. Literature Review
2.1 Previous Research Pertaining to *Pondok* Institution Difficulties

Previous analysis of the difficulties of *pondok* in Malaysia include the curriculum development, administration, and qualification of *pondok* learning (Jaafar et al., 2017). The majority of religious learning institutions rely on donors [*waqaf*] to sustain their operations (Fazial and Bahari, 2018). Consequently, *pondok* organisations face challenges of insufficient funding and expertise, as well as the issue of old buildings. This impedes the growth and long-term viability of *pondok* management (Muhammad et al., 2021).

Prior studies indicate that the religious institution has encountered issues such as inadequate funding allocation (Ramli and Bakar, 2013; Hashim et al., 2011). Since the *pondok* system has existed since the 19th century — *pondok* in Kelantan and Terengganu originated in Pattani, whereas *pondok* in Kedah originated in Kedah.

Thus, some buildings are old and deteriorating, which impedes the effective implementation of *pondok* management (Mydin et al., 2014). Inadequate expertise and personnel, undefined maintenance goals, and inconsistent policy also prevent the *pondok* institution from achieving its vision and mission for the development of religious institutions (Sylvia et al., 2019). According to Ramli and Bakar (2013), the *pondok* institution has limited space for educational activities.

The problems that *pondok* religious learning institutions have been experiencing have led to other issues, effecting the learning of students. Unquestionably, improvements have been made to some *pondok* institutions in order to enhance their facilities and personnel. To ensure that religious institutions have a significant impact on the society and the nation, however, it is necessary to emphasise the current issues that create a negative impression among society and to implement more rigorous reforms.

2.2 The Concept of Lifelong Learning in Religious Institutions and Its Influence on Society

The *pondok* brought traditional thought to Malaysia. It defends the older generation's traditional practice. For instance, at the *pondok*, tutors refer to the ideas of *al Syafie* (one of the four great scholars of Sunni schools of thought). The new reformation of thought derives from the *salaf*, who advocate strict adherence to their comprehension of Islamic practices as enjoined by the Prophet Muhammad and subsequently practiced by the early pious predecessors, known as the *salaf al-salih* (Mohamed, 2019). In addition, they focus on eradicating any additional religious practice that contradicts the Quran and Sunnah. These ideas inform the educational philosophy of all the religious institutions, even though each organisation has its own methodology and philosophy, which influence the formulation of religious practices among students.

The numerous schools of thought can be harmonised if students and instructors can tolerate divergent viewpoints. However, if a student is overly committed to a single school of thought, it will negatively impact both the students and the surrounding community. This is due to the fact that the concept of perpetual learning is continuous learning for human development, so it must be applicable and relevant to others (Hasan, 2017). In addition, Islam promotes the concept of lifelong learning, which can be advantageous for self-preservation, families, and society (Huda, 2019).

2.3 Theoretical Framework

Theoretically, al-Ghazali (a prominent Muslim scholar) divided the curriculum learning structure into the knowledge of *sharia* (religion) and *aqliyah* (reason/intellectual). It incorporates both the theoretical and practical concepts to which all Muslims should adhere. In addition, this element is necessary to ensure that an individual who acquires knowledge can implement the *fardhu ain* (required of every Muslim) and *fardhu kifayah* (required of the Muslim community) (Abdul Karim et al., 2021). This framework is crucial because it depicts a Muslim who derives benefit from his education and contributes to society. Similarly, the true purpose of education in *pondok* is to develop an individual who can benefit others by setting a positive example and assisting the disadvantaged. It has been demonstrated that the classification of this theory can

comprehensively address current social conditions. It can help individuals comprehend the learning process from an epistemological standpoint (Zaini, 2017).

The framework was utilised in the present study to comprehend how learners in religious institutions implement their knowledge specifically for the benefit of others. The purpose of this study has been to determine how society views both the students and the *pondok* institution's administration. This study also sought to ascertain the function and efficiency of contemporary *pondok* institutions. It is anticipated that this study will assist the *pondok* organisation in becoming more effective and in sharing its benefits with others.

3. Methodology
This study employed a mixed method approach. A quantitative survey was conducted with a select group of research subjects. The instruments were created by the researchers, and the Cronbach alpha value was used to assess their reliability and validity. It was also used to evaluate the dependability of social science research (Bonett and Wright, 2014). For the qualitative techniques, a focus group discussion was organised to determine the learners' and *pondok* management's perceptions. This technique aided the researchers in involving participants in data collection discussions (Daheri et al., 2023).

3.1 Sampling Method
This research employed a method of purposive sampling. This was to ensure that the data represented a wide geographic distribution, to garner rich data, and a focus that closely matched the synthesis objective (Ames et al., 2019). There were multiple selection criteria for participants. First, the participants had to be individuals with an adequate educational background. Second, they had to be among those who were willing to contribute to the expansion of *pondok* organisations. Third, their opinions regarding particular religious strands could not be extreme. Fourth, the participants had to be willing to participate in this study voluntarily, and, fifth, they had to reside close to the religious institution district in Kelantan, Malaysia.

3.2 Data Collection
A total of 121 research subjects participated in the quantitative investigation. They were given the questionnaire, which required approximately 15 minutes to complete.

Participating in the focus group discussion (FGD) were approximately 15 individuals who were divided into five groups. After obtaining official approval from the ethical committee, the FGD began with the development of protocols and consent forms. The interviews took approximately two weeks to complete, and the participants were given ample time to engage in an in-depth discussion of the topic, facilitated by the researchers who were also trained moderators. They were situated in a secure and comfortable interview room and the conversations were recorded (Van Eeuwijk & Angehrn, 2017).

During the data collection, the researchers analysed participants' attitudes, perceptions, knowledge, and experiences in the context of interactions with various individuals.

3.3 Data Analysis

The quantitative study employed a questionnaire, which was analysed using SPSS version 23.0 and a significance level of $p<0.05$. In the current analysis, descriptive and inferential statistics were employed (Sim-sim et al., 2020). For the qualitative investigation, the conversation of the focus group was videotaped. The researchers then rendered the Malay transcription into English. The data were analysed thematically by assigning preliminary labels to the themes in the text (Abu Hassan Shaari & Waller, 2022).

After identifying common themes, the perceptions of students in *pondok* were coded and re-coded to ascertain common themes and sub-themes. The verification of members was then conducted via Google Meet. Participants were emailed the results, preliminary conclusions, and video recording, but no additional feedback or adjustments were requested.

3.4 Triangulation Technique

The researchers have utilised researcher triangulation for the triangulation technique. For the current study, the research team was divided into four groups: observation, interviewing, analysis, and report writing. This was in order to reduce any biases that originated from gathering, reporting, and analysing the data, thereby enhancing the reliability and validity of the research (Donkoh et al., 2023).

3.5 Ethical Principles

This study was authorised by the university's institutional review board.

4. Findings

This section discusses the quantitative and qualitative research findings. Table 1 of the quantitative analysis depicts the participants' educational background.

Table 1: Demographic profile of participants

Level of Education		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary	3	2.5	2.5	2.5
	Secondary	10	8.3	8.3	10.7
	Diploma	18	14.9	14.9	25.6
	Bachelor's degree	87	71.9	71.9	97.5
	Master's degree	3	2.5	2.5	100.0
	Total	121	100.0	100.0	

Table 1 reveals that the majority of the research participants hold a bachelor's degree, while only about 3% are elementary school graduates. The table depicts the variation of the participants, with more than 50% of the research participants holding a valid educational certificate.

Table 2: The value of mean and level of agreement among the participants

Items	Strongly disagree	Disagree	Agree	Strongly Agree	Mean	Std. Deviation
Item 1. *Pondok* is an important education institution in Kelantan.	5.0	9.1	35.5	50.4	4.41	1.046
Item 2. *Pondok* has significantly affected the community's way of thinking.	7.4	5.8	41.3	45.5	4.12	1.163
Item 3. *Pondok* provides the community with an opportunity to be more open-minded.	23.1	41.3	19.0	16.5	3.36	1.443
Item 4. *Pondok* helps the community to understand Islam more clearly.	28.1	57.9	8.3	5.8	4.21	1.233
Item 5. *Pondok* offers the most accurate Islamic doctrine.	39.7	36.4	14.0	9.9	3.82	1.354
Item 6. The institution of *pondok* influences the community to have an extreme point of view.	10.7	6.6	26.4	56.2	1.89	1.340
Item 7. Only the *pondok* institution defends and fights for the true Ahli Sunnah Wal Jama'ah movement.	25.6	28.9	17.4	28.1	3.18	1.533
Item 8. The institution of *pondok* provides a community which truly practices religion.	9.9	40.5	3.3	46.3	4.10	1.221
Item 9. *Pondok* promotes the *dhikr* practice which is in line with the sunnah.	12.4	43.0	11.6	33.1	3.73	1.360
Item 10. *Pondok* has strong social ties with the local community.	9.9	46.3	35.5	8.3	4.00	1.304
Item 11. *Pondok* emphasises the cleanliness aspect and manages natural resources well.	20.7	40.5	24.8	14.0	3.35	1.504
Item 12. *Pondok* resolves many issues in society.	22.3	38.0	12.4	27.3	3.16	1.576
Item 13. *Pondok* becomes the community's primary resource for religious matters.	14.9	38.8	11.6	34.7	3.67	1.434
Item 14. *Pondok* provides a variety of distinctive religious practices for everyday life.	22.3	39.7	13.2	24.8	3.31	1.528
Item 15. *Pondok* serves as a unifying institution for Muslims.	42.1	36.4	8.3	13.2	3.80	1.364

Item 16. Education in *pondok* enhances the community's comprehension of al-Quran and al-Sunnah.	47.9	35.5	10.7	5.8	4.04	1.300
Item 17. *Pondok* is able to tolerate different Islamic schools of thought.	31.4	34.7	21.5	12.4	2.75	1.507

Item 1 reveals that more than half of the research participants concurred that religious institutions are vital organisations in the state of Kelantan. For item 2, approximately half of the participants concurred that *pondok* have a significant impact on the way people think, while 14% disagreed. For item 3, more than half of research subjects disagreed that *pondok* offers the opportunity to be an open-minded member of society. In contrast, item 4 reveals that 86% of the participants disagreed that *pondok* helps them comprehend religion more clearly. Regarding item 5, approximately 76% of participants disagreed that *pondok* provides them with an accurate comprehension. Item 6 reveals that approximately 83% of participants concurred that *pondok* contributes to extreme thought in society. In response to question 7, more than half of the participants indicated that it is not only *pondok* which defends a sound Islamic worldview.

Item 8 demonstrates that approximately half of the participants did not believe *pondok* is capable of practising sound religious law. For item 9, approximately 55.4% of the participants disagreed that *pondok* learners can practise *zikr* (remembrance of God) in accordance with the prophet's teaching. Item 10 indicates that more than half of participants concurred that *pondok* learners did not create positive social relationships with society, while item 9 indicates that *pondok* learners did create positive social relationships with society. This study reveals that 61.2% of the participants cited the inability of religious learning institutions to maintain a clean and wholesome environment in terms of cleanliness.

Regarding item 12, approximately 60% of the participants indicated that religious institutions in Kelantan are incapable of resolving social problems that occur around them. Item 13 demonstrates that 53.7% of participants believe that *pondok* institutions are incapable of serving as the society's primary resource for resolving religious issues. Regarding point 14, approximately 62% disagree that *pondok* offers a particular religious practice in social life. Item 15 demonstrates that 78.5% of the participants believe that the *pondok* cannot serve as institutions that unite the Muslim community, whereas the remaining 21.5% participants said that they can. Item 16 demonstrates that approximately 83% of the participants disagree that the *pondok* helps society better comprehend the Quran and Sunnah. Approximately 66% of the participants disagreed with the statement that the *pondok* institutions celebrate differing opinions from their own.

Table 3: The value of Cronbach alpha for each item

Case Processing Summary				Reliability Statistics	
		N	%	Cronbach's Alpha	N of Items
Cases	Valid	121	100.0	.921	17
	Excluded[a]	0	.0		
	Total	121	100.0		

Table 3 displays the Cronbach alpha value for each item. A Cronbach's alpha value between 0.6 and 0.8 is acceptable (Said, 2017). The items utilised in this investigation are reliable and valid.

There were five groups of participants who participated in focus group discussions for the qualitative results. The research participants were named informants, followed by sequential numbers, for example, Informant 1, Informant 2, etc.

Table 4 presents the themes that emerged from the interview data regarding efforts to enhance the quality of learning and teaching in *pondok* organisations. Multiple themes emerged from their discussions and responses to the semi-structured question "What components of the *pondok* learning system should be improved?"

Table 4: List of themes, sub-themes, and related quotes from the participants

Themes	Sub-theme	Representative quotes
Concern with society	Active participation between learners and society	A further concern that was highlighted is that students in religious institutions should be engaged in community service. They could organise social activities between local and *pondok* residents. This can foster a harmonious relationship and members of the community can also pose questions and share their concerns. The participants are able to contribute to the community. Each group may feel a sense of belonging as a result of this activity.
Teaching and learning quality enhancement	New reform for the quality of teaching and learning	The learning management of *pondoks* must be more systematic. The development of learning qualifications and soft skills should be fostered in both students and teachers. It is essential to guarantee that teachers empower students with knowledge, particularly in the field of Islamic foundations.
Honouring distinctions	Being receptive to and appreciative of diverse points of view	Not all *pondok* institutions adhere precisely to the teachings left by the Prophet SAW and his early companions. In addition, there are numerous misunderstandings that confound Muslims, and the attitude of *pondok* members does not represent authentic Islam. Islam encompasses various schools of thought. Learners of *pondok* should recognise the opposing school of thought and cease being obsessive.

Improvement of infrastructure	The *pondok* institution's facilities should be upgraded.	Consideration must be given to safety control in *pondok* institutions. To create a healthy environment for the learning and teaching process, it is also essential to enhance the *pondok* infrastructure and facilities. Some *pondok* institutions with sufficient funding could maintain a solid infrastructure for their users. The government should participate in this matter.
Collaboration with government educational system	Transformation of religious institutions' learning systems into a venue for higher education institutions.	The existence of religious learning institutions should be preserved because they are a defining characteristic of the Islamic traditional education system in archipelagic nations. However, *pondoks* should be enhanced in terms of qualifications, which should be comparable to other Malaysian educational certificates, such as the secondary religious high certificate (STAM), secondary religious high certificate (STPM), and other certificates in public universities. Aside from that, it is desirable for the government to collaborate with other local and international universities on religious education.

Table 4 reveals that five themes emerged from the participants' discussions. First, the *pondok* students must care about society and, second, teaching and learning quality must be enhanced. Third, students must respect those with opposing viewpoints. Fourth, the infrastructure and facilities of *pondok* institutions should be improved in order to create a more comfortable environment. Fifth, it is essential to collaborate with the government so that the value of the *pondok* educational system is more apparent.

4.1 Concern with Society
Based on the interviews, the participants indicated that *pondok* learners should be aware of everything occurring around them and develop an appropriate activity in which *pondok* residents and society members participate.

> "*Residents of pondok appear to exist in their own realm. They would rather not interact with society. Sometimes we are hesitant to approach them, but we are more inclined to participate in their activities. This can strengthen our bonds, and we can also learn more from them.*" (Informant 2).

Based on the response, it is evident that community activities should be organised to teach *pondok* students to care more about other societies. This could also help them comprehend different perspectives on people, rather than simply befriending *pondok* learners.

4.2 Teaching and Learning Quality Enhancement
According to Informant 1, the technique of teaching and learning can affect the quality of the learning process, and learners and educators should develop additional skills.

> "*Teachers should also receive training in the application of the essential skill. This could enable educators to acquire knowledge beyond the scope of textbooks. This procedure will produce students who are more receptive to new ideas and better prepared to contribute to society in the future. Occasionally, they are hesitant to use modern technologies as a teaching and learning assistance, preferring to rely on outdated methods. This will prevent them*

from achieving more impactful learning objectives, given that everything is at our fingertips. If we do not adopt the most recent technological advancements, we will fall far behind." (Informant 1).

According to the informant, *pondok* institutions should enhance their teaching and learning. The implementation of modern technology will encourage outsiders to learn about religious issues, and if they use social media effectively, they can share their knowledge with those who were unable to attend the *pondok* organisation's learning programme.

4.3 Honouring Distinctions
The third theme was that learners should be aware that the information they acquire that may conflict with other information. This emerged from the interview with Informant 4.

"As we are aware, Islam contains a great deal of academic thought, so it is normal for our knowledge to differ from that of our friend. In the case of pondok learners, however, they tend to form negative opinions of those who disregard what they have learned. This will increase societal confusion and tarnish the reputation of the pondok organisation, as many conflicts between pondok students are revealed on TikTok and other social media platforms." (Informant 4).

The interviews highlighted that different schools of thought should not be a major source of conflict so long as all people can tolerate and respect the views of others. The students should also be aware that every action sets an example for others. Due to the rapid spread of global ideas and beliefs made possible by modern technology, it is essential to acknowledge differences with a broader mindset.

4.4 Improvement of Infrastructure
The fourth theme revealed the importance of having a good environment. This also included the issue of cleanliness and good infrastructure as discussed by Informant 3:

"Garbage strewn along the roadside is a common sight in Kelantan. Similar situation when we discovered that pondok residents could not set a positive example for maintaining hygiene. It is not consistent [with Islamic] *doctrine. In addition, if the government can enhance the infrastructure, particularly the drainage system, a more organised and clean environment will develop around the pondok area."* (Informant 3).

The interviews disclosed the issue of developing a proper and systematic infrastructure specifically for *pondok* residents. It should also be noted that cleanliness-related self-awareness is most effective when employed prior to more structured physical development planning. Thus, awareness among *pondok* residents must come first in order to create a better, cleaner, and healthier environment.

4.5 Collaboration with Government Educational System
Informants 5 and 3 provided a constructive response to the question of collaborating with government institutions to expand the quality of education in *pondok*.

> *"Pondok is also a site where parents send their children who are involved in drug abuse, so some parties view the pondok institution in Kelantan negatively if there is a problem. Therefore, the collaboration with the government will reduce the problem of selecting students to attend pondok. The government can also provide rehabilitation and special education to students who are affected by the problem."* (Informant 5).
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> *"The Malaysian government has implemented a new educational system. We must emphasise the importance of a contemporary educational system. Collaboration with the government is essential for the intended curriculum structure in pondok education to be advantageous at the university level. In addition, it can be commercialised for the world's population."* (Informant 3)

It is evident from the interviews that collaboration between government institutions is essential for improving the integrity of the *pondok* educational system. In addition, if *pondoks* are cognisant of the changes brought about by government policy, the *pondok* educational organisation will achieve improved educational outcomes.

5. Discussion

Both quantitative and qualitative results are sufficient to demonstrate that the *pondok* educational system faces problems. It is proven that the quality of teaching and learning should be revised so that the learners' knowledge can be imparted to society. The results demonstrate that the educational system of *pondoks* ought to be more adaptable and faster to respond to the socioeconomic challenges of the present. (Chirimbu & Ionescu, 2017).

The results also indicate that the participants are capable of evaluating the impact of the *pondok* system, which appears to require improvement. The societal impact of a decent education should be realised. If there is no positive effect on other individuals, the syllabus system must be revised. This can aid the educational system in identifying difficulties, low levels of engagement, and insufficient support from certain parties (Gaikwad et al., 2023). It is well known that the *pondok* is an established educational institution, particularly in the archipelago. Thus, organisations must be cognisant of social needs, necessitating adequate guidance in religious matters in particular. The learners should also be receptive to criticism from others, as this is the best way for them to improve their curriculum, learning, and teaching methods to ensure that their education is the most valuable in society and that they are well equipped for the future (Goudard et al., 2020).

Any extreme attitude should be avoided, particularly among students, and they should be able to cope with controversial issues and diverse points of view. Teachers may employ a distinct teaching style when addressing issues. They may introduce students to democratic frameworks and conflict resolution strategies that will assist them in understanding and practising nonviolent methods for engaging in discussions and resolving conflicts (Kerr & Huddleston, 2015). In the current study, it is beneficial for students to recognise other schools of thought so that any misunderstandings regarding Islam can be resolved amicably.

In addition, students should practise what they have learned. In accordance with the theoretical framework of this study, which includes both theoretical and

practical elements, it has been demonstrated that practical experience has a positive influence on theoretical knowledge (Leask et al., 2020). Learners of *pondok* should apply their knowledge and assist society in gaining a greater understanding of Islamic law.

For the practise of God's remembrance *(zikr),* it is essential that students practise *zikr* properly, which will then be emulated by others. Numerous modes of *zikr* have been introduced by the self-proclaimed Muslim scholar. However, there are also improper *zikr* practices that can result in heretical doctrines.

Various recommended ways to mitigate incorrect religious practices are suggested based on three key components: knowledge, ethics, and methodology. It is imperative to approach the understanding of divergence and sects, as well as the culture of discourse, from a scientific standpoint (Anas & Aminuddin, 2019). Moreover, *pondok* students and teachers should recognise that strengthening social ties with others is necessary. This is consistent with the government's implementation of service learning. Maharam et al. (2019) demonstrated that learning elements that include community service can have an impact on students, educators, institutions, and society as a whole.

The practice of hygiene has become a serious concern. The level of hygiene in Kelantan is a problem due to the fact that some of the residents are less concerned with sanitation, which is also related to their attitude and religion (Nik Yusri & Mohd Izzat, 2018). If *pondok* students engage in the same unhygienic behaviour, they will be judged more harshly than those who do not observe sanitation in their daily lives. This is because hygiene is a component of religious law; if the adherent cannot set a good example, then society will not have a good example from those who receive religious education on a daily basis.

Furthermore, it is suggested that the infrastructure and facilities of the *pondok* institution be enhanced. This also involves improving safe and healthy buildings, optimising learning spaces, and maximising the benefits of pedagogy and the school-community relationship (Barrett et al., 2019). These elements are indispensable for fostering a more conducive environment at *pondok* institutions. Similarly, it will entice international students to study and discover new cultures in religious institutions.

In addition, this study suggests that the *pondok* organisation should improve the quality of learning and instruction. The process can educate both students and teachers to become more self-assured, adaptable, and motivated. Improving learning methods necessitates a focus on content, active learning, and collaborative support (Confesor & Belmi, 2022). These elements must be introduced to *pondok* organisations in order for them to be equal to other educational institutions. It will also encourage other parties to collaborate with the *pondok* educational system so that a hybrid method of learning can be developed and the learners can experience an effective learning process.

6. Conclusion
Based on the findings, it is apparent that *pondok* organisations have room for improvement. The *pondok* administration must maintain an open mind in order to

receive constructive feedback from other parties. This study is important because it will contribute to their growth and development as educational organisations. They should minimise the issue of disputes among Muslim scholars due to divergent viewpoints. A knowledge of Islam should be disseminated to the broader society, and it is a leader's responsibility to ensure that the populace is educated in the correct religious philosophy. This will prevent the deviation between teaching and practice that has a negative effect on certain educational systems.

This research is limited by the fact that it only examines a subset of *pondok* organisation in Kelantan, Malaysia. It is proposed that further research be conducted in other states, particularly in the archipelagic regions, such as Indonesia and southern Thailand. This will aid the *pondok* institution in identifying issues that may be corrected in order to achieve a high level of educational impact.

In order for *pondok* institutions to attract others to follow a positive example in their daily lives, it is essential that the correct practices be implemented. In addition, a quality product of education is closely related to societal benefits. This is because the purpose of education is to shape individuals into better persons. This study suggests that a more comprehensive reformation of *pondok* institutions should be planned in order to enhance the quality and visibility of *pondok* curricula on an international scale. This will encourage *pondok* students to interact with society and learn about other cultures. It will also increase the visibility and applicability of the *pondok* educational system globally and improve the educational values of *pondok* students.

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Appendix 1

Questionnaire on the impact of religious learning institutions

Items					
1. *Pondok* is an important education institution in Kelantan/ *Pondok merupakan institusi pendidikan agama yang penting di Kelantan.*					
2. *Pondok* has significantly affected the community's way of thinking/ *Pondok memberi kesan yang besar kepada cara berfikir masyarakat.*					
3. *Pondok* provides the community with an opportunity to be more open-minded/ *Pondok membuka peluang kepada masayarakat untuk berfikiran lebih terbuka.*					
4. *Pondok* helps the community to understand Islam more clearly/ *Pondok membantu masyarakat untuk memahami Islam dengan lebih jelas.*					
5. *Pondok* offers the most accurate Islamic doctrine/ *Pondok menawarkan pemikiran Islam yang paling tepat.*					
6. The institution of *Pondok* influences the community to have an extreme point of view/ *Pondok mempengaruhi masyarakat untuk berpegang dengan aliran yang ekstrem.*					
7. Only the *Pondok* institution defends and fights for the true Ahli Sunnah Wal Jama'ah movement/ *Hanya pondok yang mempertahankan dan memperjuangkan aliran Ahli Sunnah Wal Jama'ah yang tulen.*					
8. The institution of *Pondok* provides a community which truly practices religion / *Pondok melahirkan masyarakat yang mengamalkan ajaran agama.*					
9. *Pondok* promotes the *dhikr* practice which is in line with the *sunnah*/ *Pondok menganjurkan amalan zikir yang bertepatan dengan sunnah.*					
10. *Pondok* has strong social ties with the local community/ *Pondok mempunyai hubungan sosial yang baik dengan masyarakat.*					
11. *Pondok* emphasises the aspect of cleanliness and manages natural resources well/ *Pondok mementingkan aspek kebersihan dan pengurusan sumber alam yang baik.*					
12. *Pondok* resolves many issues in society/ *Pondok menyelesaikan banyak permasalahan masyarakat.*					
13. *Pondok* becomes the community's primary resource for religious matters/ *Pondok menjadi tempat rujukan utama masyarakat dalam isu-isu agama.*					
14. *Pondok* provides a variety of distinctive religious practices for everyday life/ *Pondok menawarkan amalan ibadat khusus tertentu dalam kehidupan masyarakat.*					
15. *Pondok* serves as a unifying institution for Muslims/ *Pondok berperanan sebagai sebuah institusi yang menyatukan umat Islam.*					
16. Education in *Pondok* enhances the community's comprehension of al-Quran and al-Sunnah/ *Pendidikan pondok membantu masyarakat untuk lebih memahami al-Quran dan al-Sunnah.*					
17. *Pondok* is able to tolerate Islamic schools of thought that are different from them/ *Pondok boleh menerima aliran pemikiran Islam yang berbeza dengan mereka.*					