Volume 6 Number 2 2026

ISSN 2797-3840 (Print)
2797-992X (Online)

Indonesian Journal of Islamic Elementary Education

http://e-journal.uingusdur.ac.id/ijiee
DOI: https://doi.org/10.28918/vv7e9q55

Religious Traditions in Islamic Education: Best Practices in Indonesian and Thai Elementary Schools

Annisa Rejeki[1*], Hamidulloh Ibda[1], Faizah[1], Siti Wulan Asih [2]
[1]Institut Islam Nahdlatul Ulama Temanggung, Temanggung, Indonesia, [2]Chariyatham Suksa Foundation School, Songkhla, Thailand
*Corresponding E-mail: anisaarejeki@gmail.com

Submission:	*Revision:*	*Accepted:*	*Published:*
April 30, 2026	*November 15, 2026*	*November 19, 2026*	*November 28, 2026*

Abstract: This study examines the application of religious traditions in Islamic Religious Education (IRE) and compares their implementation at MI Manbaul Huda, Indonesia, and Chariyatham Suksa Foundation School, Thailand. This qualitative study employed a multiple-case study design. Data were collected through observation, in-depth interviews, and document analysis involving school principals, IRE teachers, and documents and archives related to religious activities. The data were analyzed through within-case and cross-case analyses, while source triangulation was used to ensure the trustworthiness of the findings. The findings show that integrating religious traditions supports contextual IRE learning and the development of students' religious character. MI Manbaul Huda integrates traditions such as pilgrimage visits and Islamic religious celebrations to reinforce values of faith, worship, and morality. Meanwhile, Chariyatham Suksa Foundation School maintains traditions such as Rayo (Eid al-Fitr), Eid al-Adha, Isra' Mi'raj, and Laylat al-Qadr within a predominantly non-Muslim environment. These traditions strengthen students' Islamic identity while fostering tolerance. The main difference lies in the social context: MI Manbaul Huda has greater opportunities to develop religious traditions, whereas the Thai school emphasizes adaptation to its surrounding social environment. In conclusion, the contextual integration of religious traditions can serve as an effective resource for IRE, supporting the development of students' religious character, Islamic identity, and tolerance.

Keywords: *religious traditions, islamic religious education learning, best practices*

How to Cite:
Rejeki, A., Ibda, H., Faizah, & Asih, S. W. (2026). Religious traditions in Islamic education: Best practices in Indonesian and Thai elementary schools. *Indonesian Journal of Islamic Elementary Education, 6*(2), 205–221. https://doi.org/10.28918/vv7e9q55

Copyright © 2026 by Author (s). This work is licensed under a Creative Commons Attribution 4.0 International License.

INTRODUCTION

Indonesia is a country with a Muslim majority, so religious values play a significant role in the social life of its people. Islamic teachings are not only manifested in formal worship but are also reflected in various religious traditions, such as the commemoration of the Prophet's Birthday (Maulid Nabi), the Isra' and Mi'raj, and the celebrations of Eid al-Fitr and Eid al-Adha, which serve as a means of instilling spiritual, social, and cultural values from one generation to the next. These traditions also have the potential to serve as a medium for Islamic Religious Education (Manik, 2024). However, this situation differs from that in Thailand, where Muslims constitute a minority group, so the practice of religious traditions tends to be more limited and simple, and is adapted to the local social environment and policies. These differing social conditions reflect variations in the practice of religious traditions, particularly in the context of Islamic religious education in each country (Hilmin et al., 2023).

Preliminary observations indicate that at MI Mambaul Huda, religious traditions are carried out on a regular and structured basis, particularly in the form of celebrations of major Islamic holidays that involve the entire school community and are integrated into Islamic Religious Education classes (Observation at MI Manbaul Huda 2025). Meanwhile, at Chariyatham Suksa Foundation School, Islamic religious traditions are better known as religious practices, which are carried out in a simpler and more limited manner, adapted to the conditions of the environment as a Muslim minority. This difference indicates variations in the application of religious traditions that are worth further study in the context of Islamic Religious Education (Observation at Chariyatham Suksa Foundation School 2025).

Islamic Religious Education (IRE) is a process that not only emphasizes cognitive aspects but also encompasses the development of students' attitudes and behaviors (Enda & Boru, 2024). Education cannot be limited to the delivery of classroom-based material; it also requires practical application so that students can understand and implement the values taught in their daily lives. In line with this, David Thomas emphasizes that effective learning is learning that involves students' direct experiences (Yulianti, 2025). In the context of Islamic Religious Education, learning practices such as traditional religious activities can serve as a means to internalize the values of faith, worship, and moral conduct. Through direct participation, students not only learn about these values but also experience and internalize them (Saputra, 2025).

Thus, Islamic religious education practices that integrate religious traditions serve not only as ceremonial activities but also as an effective learning tool for shaping students' religious character through direct experience and the interpretation of values (Susandi et al., 2025). In contrast to that situation, Thailand's population is religiously diverse, including

Buddhists, Muslims, Christians, and others, with Islam being a minority religion. This situation requires Muslims to adapt to a different social and cultural environment, meaning that the practice of religious traditions does not always proceed optimally, particularly in the context of education (Zalnur et al., 2023).

In addition, the evolution of social values within Thailand's diverse society including in terms of lifestyle and social attitudes presents a unique challenge for Muslims in preserving their identity and religious practices (Mania, 2019). Therefore, these differences in social, cultural, and religious conditions indicate disparities in the practice of religious traditions, making it important to examine them further in the context of Islamic religious education.

Previous studies have shown that religious traditions and activities in schools can shape students' religious culture and character. Amiyah's study emphasizes the development of religious culture through routine activities in schools (Amiyah & Subiyantoro, 2020), Purwanto examines the role of religious traditions in shaping students' moderate character (Purwanto, A., 2025), Puspasari and Muhroji are researching the development of religious culture in Thai Islamic schools (Puspasari & Muhroji, 2019). However, these studies have not specifically addressed the application of religious traditions in the Islamic Religious Education learning process.

Based on this finding, the researcher aims to explore in greater depth the application of religious traditions in the context of Islamic religious education in elementary schools. This study is also expected to make contributions both theoretically and practically. Theoretically, this study enriches the body of research on the integration of religious traditions into Islamic Education (PAI) instruction. Practically, the findings of this study can serve as a reference for educators in utilizing religious traditions as a more contextual and meaningful teaching tool for fostering students' religious character.

METHOD

This study employed a qualitative approach with a multiple-case study design, following (Creswel & Creswelll, 2017). The research was conducted at MI Manbaul Huda, Indonesia, and Chariyatham Suksa Foundation School, Thailand. The primary data involved five informants: one principal and two Islamic Religious Education (IRE) teachers at MI Manbaul Huda, and one principal and one IRE teacher at Chariyatham Suksa Foundation School. Secondary data were obtained from curriculum documents, records of religious activities, and school documentation. Data were collected through participant observation, in-depth interviews, and document analysis.

Data were analyzed through within-case and cross-case analysis. Within-case analysis examined each school's data separately to identify emerging themes. Cross-case analysis

compared both schools using a comparative matrix focusing on religious traditions, their integration into IRE learning, educational values, implementation strategies, and sociocultural contexts. The similarities and differences were identified, interpreted, and synthesized to draw conclusions. Source triangulation was conducted by comparing interview, observation, and documentary data to strengthen the credibility of the findings (Ilhami et al., 2024).

RESULTS AND DISCUSSION

Results

Practice of Religious Traditions at MI Mambaul Huda Indonesia

Major Islamic holiday celebrations at MI Manbaul Huda, Indonesia, serve as a means of instilling Islamic values through students' direct participation in religious activities. The schedule of these celebrations is presented in Table 1.

Table 1. Practice of Religious Traditions at MI Mambaul Huda Indonesia

No	Religious Traditions	Good Practices in Religious Traditions	Subject Area: Islamic Education
1	Isra' Mi'raj Commemoration	Students attend the religious lecture dressed in white, learning about the journey of the Prophet Muhammad (peace be upon him)	Islamic Beliefs and Ethics, History of Islamic Education, the Quran and Hadith
2	Celebration of the Prophet Muhammad's Birthday	Recitation of prayers, religious lectures, tambourine performances, learning about and emulating the Prophet's character Islamic	Beliefs and Ethics, History of Islamic Education, the Quran and Hadith
3	Commemoration of 1 Muharram (Islamic New Year)	Listening to the story of the Prophet's Hijrah, self-reflection, wearing white clothing	History of Islamic Education, Islamic Beliefs and Ethics
4	Nuzulul Qur'an Commemoration	Hotmil Qur'an, distribution of the Qur'an	Qur'an and Hadith, Arabic
5	Eid al-Fitr Celebration	oint prayer, exchanging greetings, and seeking mutual forgiveness	Beliefs and Ethics, Fiqh
6	Eid al-Adha Celebration	Sacrificial animal slaughter, distribution of meat to the community	Fiqh, Beliefs and Ethics

Based on the table 1 above, it can be seen that Islamic Religious Education (IRE) at MI Mambaul Huda is integrated into the practice of religious traditions. Thus, every traditional activity carried out is aligned with IRE curriculum content, thereby serving as a means for hands-on learning. Through this integration, students not only gain theoretical understanding in the classroom but also practice Islamic values through various contextual and meaningful activities. Each tradition has distinct implementation characteristics and educational values, yet all aim to strengthen religious understanding and foster the religious character of the students. A more detailed explanation of each form of religious tradition implementation is as follows.

Isra' Mi'raj Commemoration

The Isra' Mi'raj commemoration at MI Manbaul Huda was held in the form of a religious lecture featuring a guest speaker, as shown in Figure 1. All students participated in the event in an orderly manner and wore Muslim attire as part of their religious education. The event aimed to enhance students' understanding of the significance of Isra' Mi'raj and instill spiritual values.



Figure 1. Religious Lecture at the Isra' Mi'raj Commemoration

Celebration of the Prophet Muhammad's Birthday

The Prophet's Birthday celebration featured the recitation of prayers, religious lectures, and a tambourine performance by the students. Through this event, students were encouraged to emulate the noble character of the Prophet Muhammad (peace be upon him) while developing their talents in Islamic arts. The event also strengthened the students' religious character through an enjoyable experience.

Islamic New Year Celebration (1 Muharram)

The 1 Muharram celebration is marked by religious lectures and the retelling of the story of the Prophet Muhammad's Hijrah. Students are encouraged to understand the significance of the Hijrah and to emulate the spirit of change toward a better future. This activity also fosters spiritual awareness and a sense of community.

Nuzulul Qur'an Commemoration

The Nuzulul Qur'an event was held in the form of a collective recitation of the entire Qur'an, involving all students at the mosque. Each student recited a section assigned by the teacher. The event aimed to improve students' Qur'anic recitation skills, foster a love for the Qur'an, and cultivate discipline and a sense of community.

Eid al-Fitr Celebration (Halal Bihalal)

The Halal Bihalal event as shown at Figure 2 is held after the Eid al-Fitr holiday, during which students and teachers exchange greetings. This event aims to instill the value

of mutual forgiveness, strengthen bonds of friendship, and foster students' character with noble values.



Figure 2. Halal Bihalal to celebrate Eid al-Fitr

Eid al-Adha Celebration

The Eid al-Adha celebration was held through a sacrificial offering ceremony organized in collaboration with the community. The sacrificial meat was prepared and shared among the school community. This activity aims to instill values of social responsibility, togetherness, and an understanding of the significance of the sacrificial offering.

Practice of Religious Traditions at Chariyatham Suksa Foundation School, Thailand

Religious traditions at Chariyatham Suksa Foundation School, Thailand, are integrated into Islamic Religious Education through various activities. The forms of these practices are presented in Table 2.

Table 2
Practice of Religious Traditions at Chariyatham Suksa Foundation School, Thailand

No	Religious Traditions	Good Practices in Religious Traditions	Subject Area: Islamic Education
1	Eid al-Fitr ("Rayo") Celebration	meeting friends and family at school, wearing new clothes	Fiqh, Beliefs and Ethics
2	Eid al-Adha Celebration	sacrificial animal slaughter, community service, distribution of meat to the local community	Fiqh, Beliefs and Ethics
3	Isra' Mi'raj Commemoration	Joint prayer and a lecture on the journey of the Prophet Muhammad (peace be upon him) and the obligation of prayer	History of Islamic Education, Islamic Beliefs and Ethics
4	Lailatul Qodar	Quran recitation, dhikr, and group prayer at the school mosque	Quran and Hadith, Arabic, Beliefs and Ethics
5	Commemoration of 1 Muharram (Islamic New Year)	Lecture on the Hijrah of the Prophet Muhammad (peace be upon him)	Fiqh, Beliefs and Ethics
6	Nuzulul Qur'an Commemoration	Joint Qur'an Recitation, Lecture on the Revelation of the Qur'an	Qur'an and Hadith, Arabic Language

Based on the table above, it can be seen that Islamic Religious Education (IRE) at Chariyatham Suksa Foundation School is integrated into the practice of religious traditions. Each traditional activity is designed as a means of applying the PAI material learned in class so that students can practice Islamic values directly. Through this integration, religious activities are not merely ceremonial but also serve as a contextual learning medium that supports the development of students' religious character. The forms of application of these religious traditions can be explained as follows.

Eid al-Fitr Celebration (Rayo)

The Eid al-Fitr celebration at Chariyatham Suksa Foundation School is known as "Rayo" and involves students and teachers exchanging handshakes and asking for forgiveness from one another as shown at Figure 3. This activity aims to instill the values of Islamic brotherhood and good manners, as well as to strengthen a sense of community within the school.



Figure 3. Halal Bihalal to celebrate Eid al-Fitr

Eid al-Adha Celebration

The Eid al-Adha celebration was held through activities designed to introduce students to the ritual of sacrifice, such as a simulated animal sacrifice and community-building activities. These activities aim to instill values of social responsibility, cooperation, and an understanding of the significance of sacrifice.

Commemoration of the Isra' and Mi'raj

The commemoration of the Isra' and Mi'raj is held through religious study sessions, congregational prayers, and religious lectures discussing the journey of the Prophet Muhammad (peace be upon him). These activities aim to enhance religious understanding and instill spiritual values in the students.

Lailatul Qadar Commemoration

The Lailatul Qadar commemoration is held through gatherings, Quran recitation, and communal prayer during the final nights of Ramadan. These activities as shown at Figure 4

aim to strengthen students' faith and help them develop the habit of worshiping with devotion.



Figure 4. Completion of the Recitation of the Quran on the Night of Power

Commemoration of the Islamic New Year (1 Muharram)

The commemoration of 1 Muharram is held through religious lectures and explanations about the Prophet Muhammad's (peace be upon him) migration. This event shown at Figure 5 aims to instill an understanding of the significance of the migration and foster a mindset of positive change.



Figure 5. Religious gathering to commemorate Islamic New Year

Nuzulul Qur'an Commemoration

The Nuzulul Qur'an Commemoration is held through group Qur'an recitation sessions and discussions about the revelation of the Qur'an. These activities aim to improve students' ability to read the Qur'an and foster their love for the Qur'an.

Discussion

The Implementation of Religious Traditions at MI Mambaul Huda

The implementation of religious traditions at MI Mambaul Huda demonstrates a strong integration between religious activities and Islamic Religious Education (IRE) instruction. The traditions practiced are not merely ceremonial but are designed as contextual learning tools that provide students with hands-on experiences. Through various observances of major Islamic holidays, students not only grasp the material theoretically but also

internalize Islamic values through practical application. These activities are integrated with various PAI subjects such as Aqidah Akhlak, Fiqh, Al-Qur'an Hadith, and History of Islamic Culture, and are supported by relevant learning theories. Therefore, religious traditions at MI Mambaul Huda can be categorized as best practices in supporting meaningful learning and the formation of students' religious character.

Isra' Mi'raj

The Isra' Mi'raj commemoration at MI Mambaul Huda was held through religious study sessions, religious lectures, and the involvement of all students in group activities. These activities were not merely ceremonial but served as a learning tool to strengthen students' understanding of faith, the exemplary character of the Prophet Muhammad (peace be upon him), and the obligation of prayer. In terms of learning, these activities are integrated with the subjects of Aqidah Akhlak, Fiqh, Al-Qur'an Hadith, SKI, and Arabic. This aligns with Robin Fogarty's theory of integrated learning, which states that integrating various subjects makes learning more meaningful and holistic for students. (Sabila, 2023).

Maulid Nabi Muhammad SAW

The celebration of the Prophet Muhammad's birthday (Maulid Nabi Muhammad SAW) was held through sholawatan (praise of the Prophet), religious study sessions, and a rebana performance by the students. These activities provided students with a hands-on experience in fostering a sense of love for the Prophet while also developing their creativity and teamwork. In the learning process, these activities are integrated with Islamic Beliefs and Ethics, Islamic Studies, the Quran and Hadith, and Arabic. This aligns with Jean Piaget's constructivist theory, which states that knowledge is constructed through direct experience, as well as Howard Gardner's theory of multiple intelligences, which emphasizes the importance of developing various student potentials, including musical intelligence through tambourine activities (Ma'rifah & Asroni, 2024).

1 Muharram

Commemoration of 1 Muharram was held through religious study sessions and the narration of the story of the Prophet Muhammad's (peace be upon him) Hijrah. These activities helped students understand the significance of the Hijrah as a transformation toward goodness in their daily lives. In terms of learning, this activity is integrated with the subjects of Islamic Studies, Islamic Beliefs and Ethics, the Quran and Hadith, and Arabic. This aligns with Robin Fogarty's theory of integrated learning, which emphasizes the importance of linking learning materials to real-life contexts so that they are easier for students to understand (Sabila, 2023).

Nuzulul Qur'an

The Nuzulul Qur'an commemoration was held through a Quran recitation completion ceremony and a joint prayer involving all students. Through this activity, students gained firsthand experience in reading and reflecting on the Quran, making the learning process more meaningful. This activity is integrated with the subjects of the Qur'an and Hadith, and Aqidah and Akhlak. This aligns with Jean Piaget's constructivist theory, which states that students' understanding is formed through direct experience and interaction with the learning environment (Insani et al., 2026).

Eid al-Fitr (Halal Bihalal)

The celebration of Eid al-Fitr takes the form of a Halal Bihalal event, where students and teachers exchange handshakes and ask for forgiveness from one another. This activity serves as a tangible means of instilling the values of social bonding, mutual forgiveness, and noble character. In the classroom, this activity is integrated into the subjects of Islamic Beliefs and Ethics (Akidah Akhlak) and Islamic Jurisprudence (Fikih). This aligns with Thomas Lickona's theory of character education, which states that character development encompasses knowledge, attitudes, and (Muhammad et al., 2022).

Eid al-Adha

Eid al-Adha is celebrated through the ritual slaughter of sacrificial animals and the distribution of meat to the local community. This activity provides students with a firsthand experience of the values of sincerity, sharing, and social responsibility. Educationally, this activity is integrated with the subjects of Fiqh and Aqidah Akhlak. This aligns with David Kolb's theory of experiential learning, which emphasizes that learning occurs through direct experience (Utari, 2023), as well as Albert Bandura's social learning theory, which states that students learn through observation and interaction with their environment (Azhari, M., & Jailani, J., 2025).

Based on discussion above, the implementation of religious traditions at MI Mambaul Huda demonstrates that these activities meet the indicators of best practices in Islamic Religious Education. This is evident in their focus not only on improving the quality of learning but also on fostering students' character and skills. The activities carried out have had a tangible impact, resulting in positive changes in students' religious attitudes, religious understanding, and social skills.

In addition, these efforts are realized through practical and context-based activities, such as celebrations of major Islamic holidays and other religious activities tailored to the students' needs. These activities also encourage students' active participation in every activity, so that they are not merely objects of learning but also subjects directly involved. The activities are carried out systematically through the stages of planning, implementation,

and evaluation, and are sustainable because they are conducted routinely and can be reapplied in subsequent learning activities.

Thus, the implementation of religious traditions at MI Mambaul Huda is not merely ceremonial but has been effectively integrated into the Islamic Religious Education learning process. This is evidenced by the fulfillment of all indicators of best practices, allowing these activities to be categorized as best practices that contribute to the ongoing development of students' religious character.

The Implementation of Religious Traditions at Chariyatham Suksa Foundation School in Thailand

The implementation of religious traditions at Chariyatham Suksa Foundation School in Thailand is not treated as a direct component of the formal curriculum, but rather as a socio-religious practice integrated into Islamic Religious Education (IRE) instruction. These traditions serve as a real-world context that helps students understand Islamic teachings in a contextual and practical manner. This aligns with Brian Street's view that religious practices are part of social and cultural practices that shape the meaning of learning through experience and social interaction (Halidin, 2022).

The cross-case analysis identifies five key aspects of comparison between the two schools, as presented in Table 3.

Table 3.
Cross-Case Comparison of Religious Traditions in the Two Schools

Aspects	MI Manbaul Huda, Indonesia	Chariyatham Suksa Foundation School, Thailand
Social context	Muslim-majority environment; religious activities are conducted openly and collectively.	Muslim-minority environment; religious activities are adapted to maintain social harmony.
Religious traditions	Ziarah, Islamic holiday celebrations, Isra' Mi'raj, and other religious activities.	Rayo (Eid al-Fitr), Eid al-Adha, Isra' Mi'raj, and Laylat al-Qadr.
Practice style	More open and expressive, incorporating shalawat, rebana, khotmil Qur'an, and religious lectures.	More modest and internally oriented, emphasizing prayers, Qur'an recitation, dhikr, and religious lectures.
Curriculum integration	Integrated into Islamic Studies, Islamic Beliefs and Ethics, Islamic Jurisprudence, the Qur'an and Hadith, and Arabic.	Primarily integrated through Islamic Jurisprudence and Islamic Beliefs and Ethics.
Educational values	Strengthens faith, worship, Islamic knowledge, and noble character.	Strengthens faith, Islamic identity, religious commitment, and tolerance.

Source: Research findings from interviews, observations, and school documentation.

Table 3 provides a comparative overview of the religious traditions practiced at both schools. To further illustrate their implementation in the Thai school context, the following

section discusses six religious traditions maintained at Chariyatham Suksa Foundation School, including their forms of activities and integration into Islamic Religious Education.

Eid al-Fitr (Rayo)

The celebration of Eid al-Fitr, or "Rayo," is marked by communal Eid prayers, social gatherings, and mutual forgiveness between teachers and students. These activities are integrated with lessons in Fiqh and Aqidah Akhlak. In Fiqh, students directly practice the procedures for Eid prayers, while in Aqidah Akhlak they learn the values of sincerity, brotherhood, and tolerance. These activities align with Thomas Lickona's character education theory, which emphasizes that character development involves knowledge, internalization, and the direct practice of values.(Qadimunnur, M., et al., 2022). In addition, this activity also reflects David Kolb's theory of experiential learning, as students learn through real-life experiences (Utari, 2023).

Eid al-Adha

The celebration of Eid al-Adha involves the ritual slaughter of sacrificial animals and the distribution of meat to the community. This activity is integrated with lessons in Fiqh and Aqidah Akhlak. In Fiqh, students learn and practice the procedures for the sacrifice, while in Aqidah Akhlak they learn the values of sincerity, sacrifice, and social responsibility. This activity aligns with David Kolb's theory of experiential learning, which emphasizes learning through direct experience (Utari, 2023), as well as Thomas Lickona's theory of character education, as students not only understand these values but also put them into practice in real life (Qadimunnur, M., et al., 2022).

Laylat al-Qad

The observance of Lailatul Qadar takes place through night prayers, Qur'an recitation, dhikr, and communal supplication. These activities are integrated with the study of the Qur'an, Hadith, and Islamic beliefs and ethics. Students not only acquire theoretical knowledge but also internalize and apply religious teachings through direct participation in worship practices. This pedagogical approach is consistent with David Kolb's experiential learning theory, which emphasizes the role of concrete experience, reflective observation, abstract conceptualization, and active experimentation in the development of meaningful learning (Utari, 2023), Furthermore, the integration of religious practices into students' daily experiences reflects Thomas Lickona's character education framework, particularly the interconnected dimensions of moral knowing, moral feeling, and moral action (Archer et al., 2026). Through repeated religious practices, role modelling, and opportunities to enact moral values (Tausen, 2026), students are encouraged not only to understand religious principles but also to develop positive religious attitudes and demonstrate them in their behaviour (Muhammad et al., 2022).

1 Muharram

The commemoration of 1 Muharram was held through religious study sessions and the retelling of the story of the Prophet Muhammad's Hijrah. These activities were integrated with lessons on Islamic Cultural History (SKI) and Islamic Beliefs and Ethics. Students learned to understand the significance of the Hijrah as a journey toward goodness, both spiritually and morally. These activities helped students connect historical concepts to their daily lives, making the learning experience more meaningful

Isra' Mi'raj

The Isra' Mi'raj commemoration is also among the religious traditions maintained at Chariyatham Suksa Foundation School. This activity introduces students to the Prophet Muhammad's night journey and ascension, particularly the significance of prayer as one of the fundamental teachings of Islam. Through this commemoration, students gain a deeper understanding of Islamic teachings and are encouraged to strengthen their faith and religious commitment.

Nuzulul Qur'an

The Nuzulul Qur'an commemoration is held through Quran recitation sessions and discussions on the revelation of the Quran. These activities are integrated with instruction in the Quran and Hadith, Arabic, and Islamic beliefs and ethics. Students learn to read, understand, and internalize the Quran firsthand. This activity aligns with David Kolb's theory of experiential learning because it emphasizes learning through direct practice, which impacts religious understanding and attitudes (Utari, 2023).

Differences in the Practice of Religious Traditions at MI Mambaul Huda Indonesia and Chariyatham Suksa Foundation School in Thailand

The implementation of religious traditions at MI Mambaul Huda in Indonesia and Chariyatham Suksa Foundation School in Thailand is similarly integrated into Islamic Religious Education (IRE) instruction. However, differences in their forms, terminology, and implementation patterns reflect the distinct social and cultural contexts of the two institutions. MI Mambaul Huda, located in a predominantly Muslim environment, tends to conduct religious activities more openly and expressively. In contrast, Chariyatham Suksa Foundation School, situated in a Muslim-minority context, adapts its religious activities in a simpler and more internally oriented manner.

These differences do not indicate variations in Islamic teachings but rather represent adaptations to the surrounding social environment. This perspective is consistent with Brian Street's view that religious practices are embedded in social and cultural contexts that shape the meaning of learning through experience and interaction (Halidin, 2022). The main differences identified from the research findings are summarized in Table 4.

Table 4.
Cross-Case Comparison of Religious Traditions at the Two Schools

Aspects	MI Mambaul Huda, Indonesia	Chariyatham Suksa Foundation School, Thailand
Social context	Located in a Muslim-majority environment, allowing activities to be conducted openly and involve the wider community.	Located in a Muslim-minority environment, requiring activities to be adapted to maintain social harmony.
Terminology and traditions	Uses general terms such as Eid al-Fitr, Eid al-Adha, and the Prophet's Birthday.	Uses the local term "Rayo" for Eid al-Fitr, reflecting cultural acculturation.
Practice style	More open and expressive, incorporating shalawat, rebana, and khotmil Qur'an.	Simpler and more internally oriented, emphasizing congregational prayer, Qur'an recitation, and communal supplication.
Curriculum integration	Integrates traditions into Islamic Studies, Islamic Beliefs and Ethics, Islamic Jurisprudence, the Qur'an and Hadith, and Arabic.	Focuses primarily on Islamic Jurisprudence and Islamic Beliefs and Ethics.

Surce: Research findings from interviews, observations, and school documentation.

Table 4 shows that the differences between the two schools are primarily influenced by their social and cultural contexts, which shape the terminology, forms of religious activities, and integration of traditions into IRE instruction. MI Mambaul Huda incorporates elements of Indonesian Islamic culture, while Chariyatham Suksa Foundation School adapts its practices to the circumstances of a Muslim-minority community.

These findings are consistent with research indicating that religious traditions are dynamic and adapt to their social environments. Religious practices in Southern Thailand share similarities with Islamic traditions in the Nusantara but have been adapted to the conditions of a multicultural society. This demonstrates that religious traditions are not static but evolve in response to the needs and characteristics of their surrounding communities.

Despite these differences, both institutions share a common educational purpose: using religious traditions as contextual learning resources. Through direct participation in religious activities, students are encouraged to connect classroom learning with everyday practices and internalize Islamic values, including faith, worship, social responsibility, and noble character.

Thus, the cross-case analysis demonstrates that although the implementation of religious traditions differs according to the social and cultural contexts of each school, both institutions use these traditions to support contextual Islamic Religious Education and the development of students' religious character

CONCLUSIONS

Based on the research findings, it can be concluded that MI Mambaul Huda practices religious traditions that are more open and reflect the cultural nuances of Nusantara Islam, thereby fostering broad social participation and serving as a means for the internalization of religious and cultural values. Meanwhile, Chariyatham Suksa Foundation School implements a simpler and more internal religious tradition, with an emphasis on core worship practices and character building within the school environment. Although they differ in form and implementation, both institutions utilize religious traditions as a medium for contextual learning in Islamic Religious Education, which is effective in instilling spiritual and social values in students in accordance with their respective socio-cultural contexts.

Author's Declaration:

Artificial Intelligence Statement: AI assistance was used in a limited capacity through ChatGPT (OpenAI) for language refinement, grammar checking, and improving sentence clarity. AI was not used to generate research data, analyse findings, or determine research conclusions. All content was reviewed and verified by the authors.

Author Contribution Statement: Author 1: Conceptualization, research design, methodology, data collection, data analysis, and manuscript writing. Author 2: Literature review, theoretical framework, data collection, data analysis, and manuscript revision. Author 3: Research methodology, data interpretation, manuscript writing, and critical revision. Author 4: Literature review, proofreading, and final manuscript review.

Funding Statement: This research was independently funded by the authors (self-funded). No external funding was received.

Declaration of Conflict of Interest: The authors declare that there are no conflicts of interest, whether financial, institutional, or personal, related to this research or its publication.

Ethical Clearance: Informed consent was obtained from all research subjects.

REFERENCES

Amiyah, F., & Subiyantoro, H. (2020). Membangun budaya religius siswa melalui kegiatan sekolah di lingkungan SMA Sunan Ampel. *Inspirasi: Jurnal Ilmu-Ilmu Sosial*, *17*(2), 346-357. https://doi.org/10.29100/insp.v17i2.1814

Archer, R. M., Wagner, M., & Snell, L. (2026). A theoretical framework for experiential learning: Creating Active Knowledge Experiences (CAKE). *Advances in Health Sciences Education, 31*, 1753–1783. https://doi.org/10.1007/s10459-026-10508-0

Azhari, M., & Jailani, J. (2025). Teori sosial kognitif Albert Bandura dan relevansi terhadap

pendidikan Islam. *Arini: Jurnal Ilmiah Dan Karya Inovasi Guru*, *2*(2), 304-317. https://doi.org/10.71153/arini.v2i2.404

Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage Publications.

Enda, S., & Boru, L. (2024). Pendekatan holistik dalam pendidikan guru PAI untuk meningkatkan karakter siswa sekolah dasar. *Jurnal Ilmu Tarbiyah Dan Keguruan, 2*(2), 489–493. https://doi.org/10.65311/jitk.v2i2.1091

Halidin, A. (2022). *Pendidikan, agama, politik, dan multikulturalisme*. Saf Press, Sekolah Pascasarjana UIN Jakarta.

Hilmin, Noviani, D., Lisdaleni, & Nazir, M. (2023). Pendidikan islam di Thailand dan Indonesia (Analisis perbandingan kurikulum dan pendanaan pendidikan). *Jurnal Studi Islam Indonesia (JSII)*, *1*(1), 51–70. https://doi.org/10.61930/jsii.v1i1.119

Ilhami, M. W., Nurfajriani, W. V., Mahendra, A., Sirodj, R. A., & Afgani, M. W. (2024). Penerapan metode studi kasus dalam penelitian kualitatif. *Jurnal Ilmiah Wahana Pendidikan*, *10*(9), 462-469. https://doi.org/10.5281/zenodo.11180129

Insani, A. A., Sholehuddin, M. S., & Khobir, A. (2026). Pemikiran konstruktivisme Jean Piaget dalam filsafat pendidikan islam. *Gudang Jurnal Multidisiplin Ilmu*, *2*(1), 1-15. https://doi.org/10.59435/gjmi.v2i1.191

Ma'rifah, I., & Asroni, A. (2024). Jean Piaget ' s Constructivism in Islamic Religious Education. *Edulab: Majalah Ilmiah Laboratorium. 9* (1), 19–32. https://doi.org/10.14421/edulab.2024.91.02

Mania. (2019). Perkembangan sosial islam di Thailand. *AL MA'ARIEF : Jurnal Pendidikan Sosial Dan Budaya*, *1*(1), 44–54. https://doi.org/10.35905/almaarief.v1i1.783

Manik, H. (2024). Pengaruh ajaran islam terhadap kehidupan masyarakat Indonesia. *Jurnal Kualitas Pendidikan*, *2*(2), 171–176. https://doi.org/10.65311/jkp.v2i2.732

Qadimunnur, M., Rusli, R., & Idhan, M. (2022). Teori pendidikan karakter Lickona dan implementasiya pada pembentukkan karakter santri (studi kasus di Pondok Modern Darussalam Gontor Kampus Putra 11 Poso). *Prosiding Kajian Islam dan Integrasi Ilmu di Era Society (KIIIES) 5.0*, *1*(1), 110-115

Purwanto, A. (2025). Peran tradisi keagamaan dalam membangun karakter moderat di sekolah islam. *TADIB: Jurnal Pendidikan Agama Islam*, *3*(1), 14-28. https://doi.org/10.69768/jt.v3i1.64

Puspasari, A., & Muhroji, M. (2019). Prathom School Culture: implementasi pengembangan budaya sekolah berbasis islam di Thailand. In *Prosiding Seminar Nasional Pagelaran Pendidikan Dasar* (pp. 41–53)

Sabila, A. M. (2023). Islamic education curriculum development: Robin Fogarty's integration model. In *Proceeding of Annual International Conference on Islamic Education* (Vol. 1, pp. 64-72).

Saputra, B. D. (2025). Integrasi nilai-nilai pancasila dalam pembelajaran PKn untuk membangun karakter cinta tanah air siswa sekolah dasar. *Journal on Education*, *7*(2), 10297-10308. https://doi.org/10.31004/joe.v7i2.8039

Susandi, H., Ghozali, M., Anan, C., Jupriannur, M., & Efendi, M. (2025). Integrasi tradisi keagamaan berbasis kearifan lokal dalam pembelajaran pendidikan agama islam di Sekolah Menengah Atas. *JPIP: Jurnal Penelitian dan Inovasi Pendidikan*, *1*(1), 1-14. https://e-journal.sman2sandai.sch.id/index.php/eduspectra/article/view/2

Tausen, B. M., Erickson, T. M., Jalalian-Chursky, K., & Tome, I. (2026). Enhancing virtue

via five modalities: Empirical evaluation of utilizing a meta-model for character formation in higher education. *Journal of Character Education*, *22*(2), 140-159. https://doi.org/10.1108/JCED-02-2026-0019

Utari, P. (2023). Pengaruh model experiential learning dalam pendidikan agama islam terhadap pengembangan sikap religius siswa. *Jurnal Kualitas Pendidikan*, *1*(2), 381-386. https://doi.org/10.65311/jkp.v1i2.1330

Yulianti, Hanafi, Y., & Murtadho, N. (2025). Integration of religious moderation values through project-based islamic religious education learning: A study on prospective teacher students. *Indonesian Journal of Islamic Religious Education* , *3*(1), 21-32. https://doi.org/10.63243/s8nvrb56

Zalnur, M., Tiyas, D. P. R., & Rahman, A. (2023). Role of islamic education in southern Thailand. *Arus Jurnal Pendidikan*, *3*(3), 147-155. https://doi.org/10.57250/ajup.v3i3.288