

The Role of Schools in Shaping a Religious Culture through the Ramadan Ta'aruf Parade

Suprianto

SDN 6 Jengglungharjo, Tulungagung
 supriantosyukur@gmail.com

Abstrak

The Ramadan Ta'aruf Parade activity at SDN 6 Jengglungharjo is an annual progame designed as a learning medium based on real experiential learning medium for instilling religious values. This research is motivated by the fact that the internalization of religious culture in participatory school activities has not been optimal, where learning is still tending to be theoretical and has not fully involved the direct experiences of students. Therefore, this study aims to analyze the role of the Ramadan Ta'aruf Parade in strengthening religious culture through an experiential learning approach. This study employed a descriptive qualitative method conducted at SDN 6 Jengglungharjo, with data collected through observation, in-depth interviews, and documentation involving teachers, students, and parents. The findings show that the parade activities successfully integrate religious values, including worship, good character, patience, togetherness, responsibility, Islamic preaching, and Islamic creativity through active student participation. The synergy between teachers as facilitators and parents as supporters strengthens the learning process, making it more contextual and meaningful. This activity not only enlivened the Ramadan atmosphere but also became a means of internalizing character values in an enjoyable and sustainable manner. The implications of this research indicate that experiential religious activities such as the Ramadan Ta'aruf Parade can be used as an innovative model for elementary schools to strengthen student character development and build a collaborative religious culture between schools, families, and the community.

Article Info

Recived : 08/04/2026
 Revised : 03/05/2026
 Accepted : 12/05/2026

Keywords:

Ramadan Ta'aruf Parade, religious culture, experiential learning

INTRODUCTION

Education has a strategic role in shaping the character and personality of students, including the strengthening of religious values that form the moral foundation of daily life (Hanafiah et al., 2024; Utamirohmahsari, 2024). At the elementary school level, religious character education needs to be instilled through various activities that are not only theoretical but also practical and directly engage students' experiences. Religious values instilled from an early age are proven to be able to build positive habits that will continue to develop into adulthood (Muh. Ibnu sholeh, 2025; Shodiq, 2025). Schools, as formal institutions, have a great responsibility in preparing a generation that is not only academically intelligent but also morally

virtuous. Therefore, the integration of religious values into learning activities as well as school activities becomes very important (Shafiyah, 2025; Wenas & Verana, 2024). In the context of basic education in Indonesia, strengthening a religious culture also becomes part of the implementation of the Independent Curriculum and the strengthening of the Pancasila Student Profile (Munif, 2026). Instilling religious values carried out with a fun, contextual, and local culture-based approach can strengthen students' spiritual identity.

The month of Ramadan is a special moment that provides a strong religious atmosphere and can be utilized by schools to strengthen students' character education (Lestari et al., 2023; Muflih et al., 2022). Ramadan is not only an opportunity for worship but also a means of shaping morals, discipline, and empathy (Haidlor et al., 2026; Jenuri et al., 2024; Kabir & Rabby, 2025). In the tradition of Islamic education in Indonesia, various activities such as short-term boarding schools (pesantren kilat), tadarus (Qur'an recitation), sharing iftar meals (takjil), and ta'aruf parades play an important role in teaching religious values (Wirawati et al., 2025). The ta'aruf parade, as one form of activity to welcome Ramadan, has its own appeal because it directly involves students in enjoyable and educational activities (Fuchs, 2020). Through this parade, students can learn about the meaning of togetherness, Islamic symbols, and the importance of welcoming Ramadan with hearts full of joy (Hartati et al., 2025). In addition, this activity strengthens the relationship between the school, parents, and the surrounding community.

However, the school's efforts in shaping a religious culture do not always run optimally, especially when the methods used tend to be monotonous and less actively involve students. Many schools only emphasize strengthening religious values through lectures or classroom learning without providing meaningful direct experiences. This condition causes students to regard religious education as memorization material, rather than as life values that need to be practiced. This condition is also seen at SDN 6 Jengglunharjo, where religious activities still require reinforcement to become a culture that truly lives in students' daily lives. The lack of collaboration between the school and the surrounding community also becomes a factor hindering the creation of an optimal religious environment. Therefore, breakthroughs in activities that can increase student participation while simultaneously strengthening religious values sustainably are needed. One alternative activity is the ta'aruf parade as a medium for a more concrete and participatory habituation.

Previous studies have shown that experience-based religious activities can have a significant impact on the formation of children's character. First, research by Rahmawati (2021) revealed that religious activities that directly involve students, such as worship simulations and social activities, can enhance primary school students' religious understanding and awareness. Second, a study by Maulana (2020) stated that a religious culture in schools is formed through consistent habituation, teacher involvement, and supportive school environment. Third, research

by Lestari and Widodo (2022) found that activities to welcome Ramadan, such as short-term boarding school programs or parades, can increase students' enthusiasm in performing religious practices and strengthen social solidarity. Although many studies discuss religious character education, research that specifically addresses the ta'aruf parade as a means of building a religious culture is still limited.

The research gap is evident from the limited studies that integrate the Ramadan ta'aruf parade as a strategy for cultivating a religious culture in elementary schools, even though this activity has great potential to be used as a model for sustainable positive habits. Most research only discusses religious activities in general without highlighting how a specific type of activity can function as a catalyst in creating a stronger religious culture. In addition, there are still few studies that examine how the ta'aruf parade can serve as a collaborative medium between schools, parents, and the community in fostering a religious atmosphere in the educational environment. Previous research also rarely explores the pedagogical and psychological aspects of the ta'aruf parade for elementary school students. Therefore, this study offers a new perspective by focusing the analysis on the role of schools in designing, implementing, and evaluating ta'aruf parades as a strategy for fostering a religious culture. With the strengthening of this study, it is hoped that a more contextual and applicable religious activity model will emerge for elementary schools.

This research is important to conduct in order to provide a deeper understanding of how the ta'aruf parade can become a strategic instrument in shaping a religious culture in elementary schools. This study aims to explain the mechanism of implementing the ta'aruf parade, its benefits for the development of students' religious character, and its contribution to strengthening the school's identity as a cultured educational institution. This research is also needed to formulate practical steps that schools can use to carry out similar activities effectively and sustainably. In addition, this study is expected to provide recommendations for educators and education policymakers regarding the importance of experience-based learning in shaping students' character. With this study, schools can have a more systematic reference in developing a rooted and relevant religious culture in line with the times.

METHOD

The research method used in this study is a qualitative approach with a descriptive research type (Gunawan, 2023). This approach was chosen because the researcher wants to gain a deep understanding of the school's role in shaping religious culture through the Ramadan Ta'aruf Parade activity. Qualitative descriptive research allows the researcher to describe phenomena systematically, factually, and accurately based on real conditions in the field. The focus of the research is directed at the process of implementing the activity, the involvement of school members, as well as the religious values instilled in the students. This research was conducted at SDN 6 Jengglungharjo, which served as the main location for observations related to

the implementation of the Ramadan Ta'aruf Parade activities. The research subjects included the principal, teachers, and students involved in the activities.

Data collection techniques were carried out through direct observation of the parade implementation, in-depth interviews with relevant informants, as well as documentation in the form of photos, videos, and school activity archives. The data analysis in this study uses an interactive model that includes data reduction, data display, and conclusion drawing. The analysis process is carried out continuously from the beginning of data collection until the study is completed. To ensure the validity of the data, the researcher uses source and method triangulation techniques, namely by comparing data from observations, interviews, and documentation. Thus, the research results are expected to have a high level of validity and credibility in portraying the role of the school in shaping religious culture through the Ramadan Ta'aruf Parade activities at SDN 6 Jengglunharjo.

RESULT AND DISCUSSION

Result

A. Implementation of the Ramadan Ta'aruf Parade activity as a medium for forming a religious culture

The Ramadan Ta'aruf Parade organized by children is a joyful activity to welcome the holy month of Ramadan (Jamil et al., 2023; Taqiyuddin et al., 2025). In this activity, children usually walk together in neat rows while carrying posters, decorations, or Islamic-themed lanterns. They also often wear attractive Muslim clothing, which adds to the festive atmosphere of the parade. Besides walking together, children perform simple attractions such as reciting shalawat, singing religious songs, or playing small musical instruments. This activity serves as a means to instill love for Ramadan from an early age in an enjoyable way. Children also learn about togetherness, cooperation, and discipline while participating in the parade. The community watching also provides support, making the children feel proud and confident. Through this activity, religious and social values can be introduced in a way that is closer and more friendly to children's world.

The Ta'aruf Ramadan Parade at SDN 6 Jengglunharjo is an annual school event held ahead of the holy month of Ramadan and has become an important part of the religious habituation program. This activity aims to create a festive and educational religious atmosphere for students, teachers, and the surrounding community. All students participate in the parade carrying posters, decorations, and Ramadan-themed attributes that they prepare together with their class teacher. The parade involves various elements, including teachers, the school committee, village officials, and local residents who also provide support. In addition to aiming to enliven Ramadan, this parade also functions as a means of internalizing moral values. Teachers and students are enthusiastic about participating in this

activity because it is not only festive but also carries character education values. Through the parade, the school strives to instill the meaning of Ramadan in a more vivid and contextual way. This is what makes this activity special in the school calendar..

The implementation of the Ramadan Ta'aruf Parade is not merely ceremonial, but a concrete effort by the school to integrate religious values with the character-building process. Islamic Religious Education (PAI) teachers design themes, messages, and educational symbols to be highlighted in the parade activities so that they align with Islamic moral education materials. Students are previously given guidance on the meaning of fasting, the value of patience, togetherness, and the importance of welcoming Ramadan with a pure heart. The preparation process is carried out through classroom activities such as making posters, drawing Ramadan illustrations, and practicing religious-themed chants. Classroom teachers emphasize that direct student involvement strengthens the internalization of values. Thus, the parade activity has a broader learning dimension than merely an extracurricular event. This activity is regarded as a form of contextual learning based on real experiences.

Activity planning is carried out through teacher meetings that discuss the parade theme, equipment needs, task distribution, as well as security coordination with the village authorities. Class teachers guide students in preparing parade attributes while also giving them opportunities to express their creativity. The Islamic Education teacher provides reinforcement by explaining the meaning of Ramadan and the values that should be applied while participating in the parade. This preparation is an important part to ensure that the activity is not only festive but also pedagogically meaningful. This creative process also trains students in cooperation and responsibility. The class teacher stated that a clear division of roles helps the activity run effectively.

The activity planning stage is carried out through teacher coordination meetings that discuss the theme, route, safety, and task distribution in carrying out the parade. Homeroom teachers play an important role in guiding students to prepare parade attributes, while PAI teachers provide reinforcement material about the meaning of Ramadan. At this stage, the principal emphasizes the importance of the parade as a medium for integrated character education. In his interview, the principal stated that:

“This Ta'aruf Parade is not merely a routine activity, but a part of tangible character education. Children become more enthusiastic in observing the fasting, more polite in speaking, and more disciplined after participating in this activity.”

The statement emphasizes that the Ta'aruf Parade has a function beyond merely being a ceremonial event, namely as a means of instilling religious character in students. This activity has been proven capable of increasing students' enthusiasm for worship, particularly in observing the Ramadan fast. In addition, the parade also encourages positive behavioral

changes such as increased politeness and discipline. Thus, this activity contributes significantly to shaping a religious culture within the school environment.

On the day of the event, the parade activities began with an opening ceremony in the school yard, directly led by the principal to provide general guidance. In his direction, the principal conveyed a message for students to maintain order, demonstrate good character, and make the parade a form of positive Islamic propagation. After the ceremony, all students lined up according to their respective classes and walked following a specific route that had been agreed upon with the village officials. Students carried posters containing calls to good deeds, self-made mosque miniatures, as well as Ramadan-themed attributes. The parade atmosphere was lively and conducive, showing the students' enthusiasm and community support. The accompanying teachers also continuously provided guidance throughout the parade. Consequently, the activity was effectively carried out as an educational propagation platform.



Figure 1 ta'aruf ramadhan Parade

In the implementation process, the Ramadan symbols carried by students become an effective visual means of conveying moral messages to the community. Posters with the inscriptions “Let’s Increase Worship,” “Ramadan Teaches Patience,” or “Doing Good is Worship” become a medium for indirect internalization of values. The Islamic Religious Education teacher emphasized the effectiveness of this activity in their interview by saying:

“Elementary school children learn more easily through hands-on activities. They experience the atmosphere of Ramadan firsthand, so the values we teach are absorbed much more quickly”.

The statement emphasizes that learning based on direct experience is far more effective for elementary school students. By participating in the parade, students can personally experience the religious atmosphere of Ramadan, making the process of understanding values deeper. Such real activities help students grasp moral messages and religious teachings more quickly compared to just verbal explanations. Teachers observe that direct experience creates emotional engagement that strengthens the internalization of

values. Therefore, the parade becomes a highly relevant and effective character education medium for children. Thus, holding the parade not only shapes individual character but also builds a more religious social climate in the school.

During the parade, the symbols of Ramadan carried by the students also reinforced the educational message that the school wanted to convey. Phrases such as “Ramadan Teaches Patience,” “Let’s Increase Worship,” and “Welcome Ramadan” became part of instilling values. These posters and attributes are not merely decorations but also a visual medium to impart understanding. The Islamic Education teacher explained that visualizing religious values through parade media is very effective, especially for elementary school children. Students’ interactions during the parade also strengthen the values of togetherness and cooperation. The positive response from the community also boosts the students’ confidence. Thus, the parade serves as an effective and enjoyable medium for character education.

The parade activity provides students with a strong emotional and spiritual experience because they feel the atmosphere of Ramadan firsthand. In an interview, a fifth-grade student stated:

“I enjoy joining the parade because it's fun, I can be with friends, and I feel proud to be able to join in welcoming Ramadan.”

The student's statement indicates that the Ta'aruf Parade provides an enjoyable as well as meaningful experience for them. The student feels happy because they can participate in the activity with their friends, which enhances unity and a sense of togetherness. The pride they feel shows that this activity is able to foster religious motivation and love for the month of Ramadan. This indicates that the parade is not only a fun activity but also a means of character building emotionally and socially. Thus, the parade activity has a positive impact on students' attitudes, worship enthusiasm, and self-confidence.

B. The involvement of teachers, students, and parents in supporting the implementation of the Ramadan Ta'aruf Parade to strengthen the religious culture at school

The Ramadan Ta'aruf Parade at SDN 6 Jengglunharjo is an annual activity that is not only ceremonial but also serves as a vibrant religious learning medium for students. This activity creates a festive atmosphere presented in an educational manner so that children can experience Islamic outreach firsthand. The Ta'aruf Parade is used as a means to instill values of worship, morality, patience, togetherness, and responsibility from an early age. By involving the entire school community and the surrounding community, this parade also functions as a platform for moral communication that connects the school with families and the environment. Through direct activities, students can understand the meaning of Ramadan more contextually, not just through theory in the classroom. This activity provides children

with the opportunity to express their creativity through posters, mosque miniatures, chants, and other attributes containing religious messages.

The implementation of the Ta'aruf Ramadan parade also plays an important role in strengthening the social and emotional values of students, while at the same time building a sense of responsibility towards the community. Children learn to work together in preparing all the needs of the parade, from attributes to line-up practices, thus creating a collaborative learning experience. This activity encourages students to internalize religious values while developing social skills such as discipline, patience, and empathy. The presence of teachers and support from parents during the preparation and implementation of the parade is an important factor that ensures the activity runs smoothly, safely, and meaningfully. In addition, the parade activity builds students' pride and responsibility towards the school's good name and increases their motivation in observing fasting and other religious activities. The Ta'aruf Ramadan Parade at SDN 6 Jengglunharjo is not only an entertainment event, but also an effective character education instrument, emphasizing a harmonious relationship between the school, family, and community.

Teachers play a central role in the planning and implementation of the Ramadan Ta'aruf Parade. They are directly involved in determining the parade theme, designing educational messages, and guiding students in creating posters and Ramadan-themed attributes. Islamic Education (PAI) teachers provide training on religious values to be instilled, ranging from worship, morality, to Islamic propagation. Homeroom teachers accompany students during preparations, supervise group work, and provide directions so that each student understands their tasks. In addition, teachers also coordinate the schedule for rehearsals and parade simulations to ensure that activities run smoothly. Teachers' involvement is not merely administrative, but also pedagogical because they act as facilitators and role models for students. This ensures that the goal of fostering religious habits through the parade can be achieved effectively.

Students become the main actors in the Ramadan Ta'aruf Parade, so their involvement is crucial in determining the success of the activity. They are responsible for making posters, mosque miniatures, chants, and other attributes with the guidance of teachers. This process trains creativity, cooperation, as well as individual and group responsibility. In addition to preparation, students also actively participate during the parade, maintaining the order of the procession, and displaying behavior in accordance with religious values. This direct participation helps them experience the Ramadan preaching activities firsthand, so that religious learning is not merely theoretical. Students who are actively involved also show higher enthusiasm in performing worship, both before and after the parade. Thus, student

involvement not only facilitates the activity but also fosters the internalization of religious values.

Parents have a strategic role in supporting the implementation of parades, especially through moral and material support. They help children prepare costumes, posters, and attributes to be carried during the parade. Parents also provide motivation for children to participate in activities with enthusiasm and discipline. Some parents even attend to supervise and ensure the safety of children during the parade. The presence and support of parents create a sense of confidence in students, while also showing the synergy between school and family in educating the younger generation. With active parental participation, the religious values instilled by the school are reinforced at home. This creates continuity in character education between the school and home environments.

The success of the Ramadan Ta'aruf Parade greatly depends on the synergy between teachers, students, and parents. Teachers provide guidance and instill religious values, students actively participate in the activities, and parents offer moral and practical support. This collaboration ensures that the event not only runs smoothly but also impacts the development of a religious culture. During the preparation, teachers and parents coordinate regarding students' needs, such as teaching aids or parade attributes. During the implementation, teachers emphasize discipline and morality, students display positive behavior, and parents act as additional supervisors. This collaborative process makes the parade a real learning medium that connects the school, family, and community.

The involvement of all parties has a significant impact on students' habituation to religious practices. Children who are fully supported by teachers and parents find it easier to internalize the values of worship, morality, patience, and responsibility. They demonstrate more disciplined behavior in worship, are more polite to friends and teachers, and are more caring towards their surroundings. Teachers report an increase in student participation in religious activities after the parade, while parents state that children are more enthusiastic about performing worship at home. This collaboration proves that the formation of a religious culture requires integrated involvement between schools, families, and students.

The involvement of teachers, students, and parents is a key factor in the success of the Ramadan Ta'aruf Parade in strengthening the religious culture at SDN 6 Jengglunharjo. Teachers act as guides and facilitators of educational values, students as active participants, and parents as moral and material supporters. The synergy of the three ensures that the activity runs smoothly, meaningfully, and effectively instills religious values. Active participation from all parties also strengthens the relationship between the school and the community, as well as creates a memorable religious experience for students. Thus, this

holistic involvement forms the foundation of a religious culture that can continue to develop in daily school life.

C. Religious values instilled through the Ramadan Ta'aruf Parade activities

The Ramadan Ta'aruf Parade activity at SDN 6 Jengglungharjo is not only a moment to celebrate the arrival of the holy month, but also serves as an educational platform that instills religious values in a practical and contextual way. Through this parade, students are given the opportunity to experience Islamic propagation firsthand, so that their understanding of worship, morals, and religious life becomes deeper and more tangible. This activity involves all elements of the school, from teachers, students, to parents, so that the process of religious learning occurs not partially, but comprehensively. The Ramadan Ta'aruf Parade also creates a lively and enthusiastic atmosphere, which is able to motivate students to be more active in performing worship and displaying positive behavior. By emphasizing social interaction, cooperation, and creativity, this activity strengthens the bonds among students while also building harmonious relationships between the school, family, and community. This hands-on experience makes the character education process not only theory-based but also based on real practice that is enjoyable and memorable for children.

The Ta'aruf Ramadan parade serves as an effective medium for instilling religious values in students' daily lives. This activity provides a concrete context for children to apply Islamic teachings, ranging from discipline in worship, politeness in interactions, to responsibility in completing assigned tasks. Through parade preparations, such as making posters, mosque miniatures, and practicing religious-themed chants, students are trained to express their faith creatively and positively. This process not only enhances spiritual understanding but also develops social skills, cooperation, and discipline. The presence of teachers as mentors and parents as moral and material supporters strengthens this learning experience, so the values instilled can be applied consistently at home as well as in school. Thus, the Ramadan Ta'aruf Parade becomes a comprehensive means to shape religious character, foster the spirit of da'wah, and cultivate spiritual awareness from an early age. The religious values contained in the Ramadan Ta'aruf Parade are as follows:

1. The Value of Worship

The value of worship becomes the core of the Ramadan Ta'aruf Parade activities because this event is held to welcome the holy month of Ramadan. Through the parade, students are accustomed to fostering spiritual awareness, such as appreciating the importance of fasting, prayer, and reciting the Quran. They learn that Ramadan is not merely a ritual, but a moment to consistently improve the quality of worship. This activity teaches students to respect the holy month more and to understand the meaning of fasting, including refraining from negative behavior. By starting the days of Ramadan with

a lively parade, children gain direct experience in celebrating religion collectively. This experience instills an understanding that worship has a social dimension, not just an individual one. In addition, this activity also strengthens the awareness that worship must be accompanied by good morals and positive behavior.

The value of worship also emphasizes consistency and discipline. Students learn to prepare parade attributes, follow teacher instructions, and adhere to the parade schedule, so that they can understand the concept of worship as an orderly and planned action. This helps children understand that worship is not only limited to ritual obligations, but also involves daily behavior that aligns with religious values. Thus, the Ta'aruf Parade serves as an educational tool to instill a comprehensive spirit of worship, both in ritual and social contexts. This process enables students to relate worship to real life and fosters early awareness of spiritual responsibility.

2. Noble Character Values

The values of noble character serve as a foundation for cultivating positive behavior during the parade. Students are encouraged to be polite, courteous, and maintain proper manners when interacting with teachers, friends, and the community watching the event. The parade becomes an opportunity for students to demonstrate the good character they have learned in class, such as respecting others, speaking gently, and showing good ethics. Social interactions during the parade, for example when marching in formation, taking turns, or cooperating in carrying attributes, train them to respect others and express moral values through tangible actions.

Noble character is also reflected through the behavior of children in responding to teachers' instructions and maintaining order during the parade. They learn that polite and courteous behavior is part of the identity of a good Muslim. By practicing character in real-life contexts, students gain firsthand experience of the importance of ethics in every social and religious activity. This process fosters the understanding that noble character is not only taught theoretically, but must be applied in daily life to build a virtuous character.

3. The Value of Patience

Patience is an important value instilled through parade activities, as children learn to wait their turn, follow instructions, and manage their emotions while being in a crowd. In a parade, they face situations where they must remain calm despite high enthusiasm, such as when marching or waiting for their turn to perform. This patience helps students understand that self-control is a part of Islamic values that must be applied in various social situations.

Besides waiting for their turn, discipline and patience are also seen when students prepare parade attributes. They have to complete tasks such as making posters or

decorations on time and carefully. This trains them to focus, not rush, and appreciate the process and effort of others. The patience practiced through the parade shapes a strong mental character, helping students instill values of patience that they will carry into religious activities as well as everyday social life.

4. The Value of Togetherness / Brotherhood

The Ta'aruf Ramadan parade emphasizes the value of togetherness, because this activity requires cooperation among students in making posters, preparing attributes, and maintaining the unity of the line. The value of brotherhood is seen when they help and support friends who have difficulty in preparing equipment. This activity builds a sense of solidarity and friendship, so students learn to appreciate each other's roles in achieving common goals. Togetherness is also reflected when students walk in a line, sing religious chants, or interact with the community. They learn the importance of cooperation and mutual assistance to achieve collective success. This interaction fosters social awareness that individual success is closely related to the group's contribution. By emphasizing *ukhuwah*, the parade becomes an effective medium for instilling harmonious Islamic social values and building positive relationships among students.

5. Value of Responsibility

The value of responsibility becomes clear when students are given tasks such as making posters, miniatures, or parade attributes. They learn that every role they take on must be carried out well, as it involves their own name, the class, and the school. Teachers emphasize that the success of the parade depends on each student's participation, so responsibility becomes a principle that must be applied from the initial preparation to the execution. In addition, responsibility is also applied during the parade itself, for example by maintaining order, arranging the lines, and following the teacher's instructions. Students learn that their actions affect the smooth running of the event and the school's image. Thus, the parade becomes a practical means to foster awareness that responsibility is not just an individual obligation, but also an important social contribution to the community.

6. The Value of Islamic Da'wah

Parades become an effective medium for Islamic da'wah because students directly convey messages of goodness to the community through posters, chants, and religious attributes. The value of da'wah emphasizes that Islam can be spread through examples of behavior and positive creative activities. Children learn that welcoming Ramadan is not only done personally, but can also be displayed as a form of role modeling for the environment. Islamic da'wah helps students understand their religious social responsibilities. By showing enthusiasm, discipline, and moral values, they become agents

carrying messages of goodness. This activity also teaches that da'wah is not just rhetoric, but is implemented through real actions that reflect religious values. As a result, students gain a deep experience of how to express faith publicly in a fun and educational way.

7. Islamic Creativity Values

Islamic creativity is seen when students make Ramadan-themed posters, decorate mosque miniatures, or compose religious chants. These activities develop students' imagination and artistic abilities while instilling moral messages and religious values. They learn to communicate religious ideas visually and attractively, making religious values easier to accept. Islamic creativity trains children to think critically in delivering moral messages. They learn to design attributes that are not only beautiful but also have educational meaning. This process enhances thinking skills, cooperation, and responsibility, while also strengthening enjoyable and meaningful learning experiences. Creativity becomes a bridge between faith and self-expression, making parade activities an educational medium.

Discussion

Research results show that the Ramadan Ta'aruf Parade at SDN 6 Jengglunharjo is not merely a ceremonial activity, but rather a character learning platform rich in religious experiences. From the perspective of David Kolb's Experiential Learning Theory (ELT), learning occurs through concrete experience, reflective observation, abstract conceptualization, and active experimentation. The parade activity provides students with concrete experiences in facing the Ramadan atmosphere firsthand they directly experience social involvement, patience, discipline, and the spirit of worship. Each participating student becomes part of a comprehensive learning process, as they not only receive information verbally but also directly experience the practice of Islamic propagation and noble character behaviors. This aligns with Kolb's concept that real experiences are the starting point for effective learning.

The preparation for a parade involving students in making posters, mosque miniatures, chants, and Ramadan-themed attributes is a concrete example of concrete experience in Kolb's theory. At this stage, students gain direct experience that demands creativity, cooperation, responsibility, as well as an understanding of religious values. The teacher, as a facilitator, plays an important role in guiding students so that this experience has moral and spiritual meaning, while connecting creative activities with character education values. This preparation activity shows that experiential learning can integrate cognitive, affective, and psychomotor dimensions simultaneously, so that the values of worship, morality, and Islamic propagation are absorbed more comprehensively and deeply.

During the parade, students directly practiced patience, togetherness, and responsibility, which in ELT is referred to as active experimentation, that is, the application of learning in real

situations. They learned to manage their emotions, follow the teacher's instructions, maintain formation, and display behavior in accordance with religious values. This stage proves that learning does not stop at theory but continues through practice that tests their understanding. Interaction with the surrounding community also serves as a medium for informal evaluation, as positive responses from the environment provide feedback on students' attitudes and behavior. Thus, students experience a complete learning cycle: from experience, reflection, conceptualization, to real experimentation that strengthens the internalization of values.

The values instilled through the parade such as worship, noble character, patience, togetherness, responsibility, the propagation of Islam, and Islamic creativity are examples of abstract conceptualization in Kolb's theory, where concrete experiences are connected to broader principles or concepts. For instance, when students wait for their turn or work together to prepare attributes, they conceptually learn the meaning of patience and responsibility. This process forms a deep understanding that religious values are not merely theoretical teachings but must be applied in social and practical contexts. Teachers and parents act as guides in this conceptualization process, helping children realize the connection between their behavior during the parade and the broader principles of Islam.

Parental, teacher, and community involvement strengthens the cycle of reflective observation in ELT. After the parade is over, students can reflect on their experiences: how they cooperated, maintained discipline, expressed creativity, and demonstrated good character. This reflection fosters self-awareness and shapes a critical understanding of the meaning of Ramadan and worship holistically. Parents and teachers also provide feedback, reinforce positive behavior, and encourage students to continue practicing these values at home and at school. Thus, the parade not only results in a one-time experience but becomes part of a recurring learning cycle that reinforces the internalization of religious values.

Based on this analysis, the Ramadan Ta'aruf Parade can be viewed as an effective religion-based Experiential Learning model for elementary school children. This model emphasizes the integration of concrete experiences, reflection, conceptualization, and active experimentation in instilling religious values. This activity not only shapes individual character but also builds a collective religious culture in the school through the synergy of teachers, students, and parents. The advantage of this method lies in its ability to combine academic and moral learning with enjoyable real-life experiences, making character education and Islamic da'wah more contextual, relevant, and memorable. Consequently, the Ramadan Ta'aruf Parade at SDN 6 Jengglunharjo is not only an annual event but also an innovative learning model that can be replicated in other schools to strengthen a religious culture from an early age.



Figure 2 Experiential Learning Based ta'aruf ramdhan Parade Model

The first stage in the diagram is Concrete Experience, which serves as the starting point in the Experiential Learning cycle. At this stage, students are directly involved in the Ramadan Ta'aruf Parade as a form of real experience. They not only observe but actively participate in various activities such as marching in line, carrying Islamic attributes, and following a series of events with full enthusiasm. This experience provides students with the opportunity to directly feel the religious atmosphere of Ramadan in a social environment. In addition, students also learn about the values of discipline, togetherness, and responsibility through direct involvement. This activity serves as an initial means to instill religious values in a contextual and tangible way. Thus, this concrete experience becomes an important foundation in shaping students' understanding and character more deeply.

The second stage is Reflective Observation, which is the process in which students begin to reflect on the experiences they have had. After participating in the parade activity, students are invited to recall what they did, felt, and learned during the activity. This reflection can be conducted through group discussions, question-and-answer sessions with the teacher, or feedback from parents. In this process, students begin to realize the meaning of each action they take, such as the importance of cooperation and maintaining their attitude during the activity. The teacher plays an important role in facilitating the reflection process so that it runs in a directed and meaningful manner. In addition, the social environment also provides responses that help students understand the impact of their behavior. This reflection stage strengthens students' self-awareness of the values they have practiced.

The third stage is Abstract Conceptualization, which is the stage where learners begin to form a conceptual understanding of the experiences they have reflected on. At this stage, students

relate real experiences to religious values such as patience, responsibility, togetherness, and noble character. They not only understand these values in practice but also conceptually as part of Islamic teachings. This process is supported by teachers and parents who provide explanations and reinforcement of these values. Thus, students are able to develop a more systematic understanding of the importance of religious values in daily life. This conceptualization also helps students differentiate between good and less good behavior based on the experiences they have gone through. This stage serves as a bridge between concrete experiences and the application of values in real life.

The fourth stage is Active Experimentation, which is the stage where students begin to apply the values they have understood into real actions. Students try to practice patience, discipline, and responsibility not only during parade activities but also in everyday life at school and at home. They also begin to show creativity and courage in social interactions and convey values of goodness to others. This stage shows that learning does not stop at understanding but continues into repeated real actions. Teachers and parents play a role in monitoring and reinforcing the positive behaviors demonstrated by students. With continuous practice, the values that have been learned become part of the students' habits. This stage also marks the beginning of the next learning cycle that continues to develop.

The four stages in Experiential Learning, which include Concrete Experience, Reflective Observation, Abstract Conceptualization, and Active Experimentation, have been proven to be fully implemented in the Ramadan Ta'aruf Parade activities at SDN 6 Jengglunharjo. These activities not only provide direct experience but also encourage the process of reflection, understanding concepts, and applying values in real life. The integration of these four stages makes learning more meaningful, contextual, and sustainable. Religious values such as worship, noble character, patience, togetherness, responsibility, and creativity can be well internalized through this process. The roles of teachers, parents, and the community are major supporting factors in the success of this learning. Thus, the Ramadan Ta'aruf Parade can be used as a model for innovative, experience-based learning. This model not only shapes individual character but also strengthens the religious culture in the school environment collectively.

CONCLUSION

The Ramadan Ta'aruf Parade activities at SDN 6 Jengglunharjo are effective as an experiential learning model in shaping students' religious culture and character. The main findings indicate that all four stages of ELT concrete experience, reflective observation, abstract conceptualization, and active experimentation are fully implemented through students' active involvement in meaningful, reflective, and applicable activities. This aligns with the research objective, which is to identify the school's role in instilling religious values in a contextual and sustainable manner. The practical implication is that elementary schools can adopt similar

activities as an integrative learning strategy by optimizing the role of teachers as facilitators, involving parents and the community, and designing activities that combine cognitive, affective, and psychomotor aspects.

REFERENCES

- Fuchs, S. W. (2020). Reclaiming the citizen: Christian and Shi 'i engagements with the Pakistani state. *South Asia: Journal of South Asian Studies*, 43(1), 101–118.
- Gunawan, I. (2023). *Metode Penelitian Kualitatif, Teori dan praktik*. Bumi Aksara.
- Haidlor, M., Ali, M., & Haruna, H. A. B. (2026). From Ritual Worship to Ecological Leadership: Constructing Environmentally Responsive Educational Leaders through the Practice of Ramadan Fasting. *PAMEDHITA: Journal of Indigenous Educational Leadership*, 1(1), 53–68.
- Hanafiah, H., Kushariyadi, K., Wakhudin, W., Rukiyanto, B. A., Wardani, I. U., & Ahmad, A. (2024). Character Education's Impact On Student Personality: Curriculum And School Practices Review. *At-Ta'dib*, 19(1), 51–69.
- Hartati, C. D., Wirawati, S. M., Fahmi, A. R., Gymnastiar, I. A., & Manggala, K. (2025). Ramadan and the Strengthening of Social Cohesion: A Study of Local Wisdom in Multicultural Societies. *Indonesian Journal of Studies on Humanities, Social Sciences and Education*, 2(1), 53–71.
- Jamil, S., Adil, M., Torik, M., Ramdani, Z., Abdillah, M., & Rani, Y. F. (2023). Changes in Islamic Society and Culture in Customary Marriage Within the Uluan Musi Community. *Journal of Population and Social Studies*, 32, 107–129.
- Jenuri, J., Darmawan, D., & Faqihuddin, A. (2024). Promoting moral and spiritual transformation: The role of Pesantren Ramadan programs in preventing and addressing bullying in educational settings. *Al-Ishlah: Jurnal Pendidikan*, 16(4), 4613–4629.
- Kabir, R., & Rabby, F. (2025). Factors Affecting Social Bonding at Ramadan in the Muslim Community: A Cross-sectional Study. *Journal of Islamic and Social Studies*, 122–139.
- Lestari, D. P. A., Amrullah, M., & Hikmah, K. (2023). Strengthening religious character education of students based on school culture. *Edunesia: Jurnal Ilmiah Pendidikan*, 4(2), 763–775.
- Muflih, A., GS, A. D., Rohmatulloh, D. M., & Padjrin, P. (2022). Analysis of the Implementation of Strengthening Character Education Through Pesantren Ramadan. *AL-ISHLAH: Jurnal Pendidikan*, 14(4), 6091–6100.
- Muh. Ibnu sholeh, S. F. binti A. R. (2025). Islamic Education in Responding to the Challenges of Cyberbullying in the School Environment. *International Journal of Islamic Pedagogical Research*, 1(1), 72–90.
- Munif, M. (2026). Learning Model Based on Religious Activities in Shaping Students' Religious Character. *BELANTARA: Journal of Theory and Practice in Primary Education*, 1(1), 39–49.
- Shafiyah, S. N. (2025). Implementing value-based habituation to support religious character formation in early childhood. *Journal Of Islamic Early Childhood Education (Joiece): Piaud-Ku*,

4(1), 40–51.

- Shodiq, I. J. (2025). Creative Strategies of Teachers in Teaching PAI and Their Implications on Students' Learning Interest. *International Journal of Islamic Education Studies*, 1(2), 99–110.
- Taqiyuddin, M., Hapzi, M. H. D., Hidayat, M. A., Wahyudi, S., Akmal, A. A., Al-Mujaddidi, S., & Rabbani, M. N. (2025). Thematic Community Service during Ramadan. *Al-Arkhabii: Jurnal Pengabdian Masyarakat*, 5(2), 79–88.
- Utamirohmahsari, U. (2024). Character education building a generation with integrity and ethics. *IJM (International Journal Multidisciplinary: Economics, Management, Law and Education)*, 1(1), 1–6.
- Wenas, J. C., & Verana, K. (2024). The Role of Religious Education in Shaping the Character of the Younger Generation. *International Journal of Christian Education and Philosophical Inquiry*, 1(2), 29–42.
- Wirawati, S. M., Abdullah, A., Gymnastiar, I. A., Rokhim, A., & Arthawati, S. N. (2025). Ramadan As a Momentum For Character Development: a Values Education Approach In The Islamic School Curriculum. *Indonesian Journal of Studies on Humanities, Social Sciences and Education*, 2(1), 92–117.