

The Implementation of Islamic Education in Shaping Students' Religious Behavior at Yala Rajabhat University, Southern Thailand

Fitri Amira¹, Asep Saepudin², Inayatillah Ridwan³

Program Studi Pendidikan Agama Islam STIT At-Ta'qwa Ciparay Bandung, Indonesia^{1,2,3}

DOI: <https://doi.org/10.62872/b3zt5c63>

Abstract

This study aims to examine the implementation of Islamic education in shaping the religious behavior of students at Yala Rajabhat University, Thailand a higher education institution located within a Muslim minority community that upholds strong religious values. The research employs a qualitative descriptive approach, utilizing data collection techniques such as direct observation on campus, in-depth interviews with lecturers and students, and documentation review of religious activities. The findings indicate that the implementation of Islamic education is reflected through various programs, including memorization of hadith (tahfizul hadits), the delivery of religious advice before classes begin, the fostering of social bonds among academic members, commemorations of Ma'al Hijrah, celebrations of the Prophet Muhammad's birthday (Maulid Nabi), and collective Qur'anic recitations. These programs are not merely ritualistic but contribute to the formation of positive habits and reinforce students' Islamic identity in daily life. Carried out in a structured and continuous manner by the university, these efforts significantly contribute to instilling religious values that influence students' character, ethics, and spiritual commitment.

Keywords: Implementation, Islamic Education, Religious Behavior

Copyright (c) 2025 Fitri Amira¹, Asep Saepudin², Inayatillah Ridwan³

✉ Corresponding author

Email Address : amirafitri124@gmail.com

Received June 07, 2025. Accepted June 20, 2025 Published June 30, 2025

Introduction

Thailand, also known as Muangthai, Muangthai Risabdah, Siam, or the Land of the White Elephant, is located to the north of Malaysia and is often depicted as a blooming flower on a stem. The word "Thailand" means "land of the free," as it is the only country in Southeast Asia that was never colonized by Western powers or any other nation. This independence has allowed Thailand greater freedom in choosing its path toward modern statehood compared to other Southeast Asian nations.

In Thailand, where the majority of the population adheres to Theravada Buddhism (the official religion of the kingdom), more than 10% of the population of approximately 67 million are Muslims. Most Thai Muslims reside in southern Thailand, such as in the provinces of Pha Nga, Songkhla, Narathiwat, and surrounding areas which were historically part of the Islamic Sultanate of Pattani. Despite being the second-largest religious group after Buddhists, Thai Muslims often face attacks from hardline Buddhists, including acts of intimidation and even mass killings. Pattani refers to the "Muslim minority" inhabiting four southern provinces of Thailand: Pattani, Narathiwat, Satun, and Yala (Rahman & Muliati, 2020, p. 23–24).



Creative Commons Attribution-ShareAlike 4.0 International License:

<https://creativecommons.org/licenses/by-sa/4.0/>

Thailand's education system consists of three types: formal education, non-formal education, and informal education. The formal education system includes basic and higher education, while the non-formal system includes programs such as vocational certification, short-term school courses, and interest-based group programs. Alongside the presence of Muslims in southern Thailand, Islamic education has also emerged and developed in areas with large Muslim populations, particularly in the four provinces of Pattani, Yala, Narathiwat, and Satun (Noviani & Nazir, 2023, p. 52). Education in Thailand is well-structured and diverse, covering all levels from early childhood education to higher education. The country mandates nine years of compulsory education, which includes:

- a) Anuban – equivalent to Early Childhood Education (ages 3–6),
- b) Prathom – equivalent to Primary School (6 years, Grades 1–6),
- c) Mattayom (Lower Secondary) – equivalent to Junior High School (3 years, Grades 7–9),
- d) Mattayom (Upper Secondary) – equivalent to Senior High School (3 years, Grades 10–12).

Higher education in Thailand is provided by universities, technical institutes, professional and technical colleges, and teacher education universities. It is divided into two categories of institutions:

First, higher education institutions under the Ministry of Education, including public and private universities, professional/technical and agricultural institutes, and teacher colleges. Second, special institutions under other ministries, such as the College of Classical Thai Arts under the Ministry of Culture, nursing colleges under the Ministry of Public Health, and others (KBRI et al., 2014, p. 6).

Yala Rajabhat University, as one of the higher education institutions in southern Thailand, has implemented various programs and curricula in Islamic education, including study programs, religious courses, religious activities, and character development. Moreover, the university is actively pursuing international academic collaborations with institutions from countries such as Indonesia and Malaysia, aiming to strengthen education and research that supports students' character and religious behavior development.

Islamic education in Thailand has its own unique history and development within the country's cultural and political context. The majority of Thailand's population adheres to Theravada Buddhism, making Islam a minority religion. However, a significant Muslim community exists in the southern provinces of Pattani, Yala, Narathiwat, and Satun, where Muslims make up an estimated 71% in urban areas and 86% in rural areas (YCCI, 2006, p. 34). In Songkhla, Muslims comprise about 19%, while Buddhists account for approximately 76.6% (Zalnur, 2023, p. 151). Initially, Islamic religious education in southern Thailand focused on Qur'anic instruction, which every Muslim is obliged to learn. This instruction was delivered in mosques and at the homes of religious teachers (Tok Guru). Each village had a Tok Guru's house that served as a Qur'anic study center. Subsequently, pondok (Islamic boarding schools) emerged, playing a vital role as important educational institutions in southern Thailand (Rahman & Muviati, 2020, p. 29).

Islamic education serves as a comprehensive system and way of life for humans in all aspects, and historically, almost no community has existed without utilizing education as a means of cultural transmission and human resource development. Since Islamic education is seen as essential for achieving happiness in this life and the hereafter, it holds a crucial role in all areas of life, aligning with the philosophical purpose of human existence (Minarti, 2022, p. 6). Religious behavior refers to a person's actions, conduct, or daily behavior that is inseparable from activities related to their faith, helping to avoid chaos in everyday life (Khosyatillah, 2018, p. 27). It also refers to behaviors or practices rooted in religious teachings based on the Qur'an and Hadith, which are often cultivated through religious education. Such education aims to enhance the individual's potential to become a person of faith, piety, and noble character (Subyantoro, 2010, p. 46).

A person's religious behavior is shaped and influenced by two main factors internal and external both of which contribute to the formation of religious personality and behavior. The internal factor recognizes humans as religious beings (*homo religiosus*), inherently possessing the potential for faith and a natural inclination toward religion, including devotion and worship of a higher power. The desire

for religion is a natural disposition that has become part of human creation by the Almighty (Hakim, 1979, p. 11). Religiosity can be manifested in various aspects of human life. Religious activity does not only occur when someone performs ritual acts (worship), but also when engaging in other activities driven by supernatural strength. This includes not only visible actions that can be seen with the eyes, but also unseen activities that occur in a person's heart. Therefore, a person's religiosity encompasses various aspects or dimensions (Hidayat F, 2018, p. 23–24).

The religious behavior of university students is greatly influenced by the quality of religious education they receive. Good education encourages students to be more actively involved in religious activities such as congregational prayer, reading the Qur'an, and religious social activities. Research shows that students who receive strong religious education tend to have a higher level of commitment to religious practices. Religious activity does not only occur during ritual practices (worship), but also in invisible actions within a person's heart. In addition to symptoms, the effects or influences of religion can be observed in human behavior. There are many factors that affect the level of implementation of Islamic education in students' daily lives. Among the influencing factors are students' understanding of Islamic values, their family backgrounds, and their social and living environments (Muhammad, 2020, p. 9). It is narrated from Sa'id bin 'Ufair (may Allah be pleased with him) that the Prophet (peace be upon him) said, as stated in the book *Sharh Sahih al-Bukhari* (al-'Uthaymin, 2010, p. 308).

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ (رواه مسلم)

"Whomever Allah wills goodness for, He grants him understanding in the religion."

(Hadith narrated by Muslim no. 1038, as cited in *Sahih Al-Bukhari*, Volume 1, Hadith no. 71, by Shaykh Muhammad Bin Salih Al-Uthaymeen, p. 308). The formation and development of students' religious attitudes are influenced by various factors, including family education, campus environment, and religious knowledge. The religious behavior exhibited by students is a manifestation of their religious attitudes and also a result of educational processes, socialization, and intellectual engagement (Hajaroh M, 1998, p. 29). Students hold a crucial role in society. According to Siallagan, there are three fundamental roles of students:

The intellectual role ; They are expected to live their lives proportionally, fulfilling their responsibilities as students, children, and members of society.

The moral role ; As campus members known for their freedom to express, act, discuss, speculate, and orate, they bear moral responsibilities and must remain untainted by negative environmental influences.

The social role ; As agents of change, students should be able to think critically, collaborate synergistically, and take concrete actions, all while maintaining sincerity as pioneers and contributors to society (Subyantoro, 2010, p. 46).

Previous studies have shown that effective Islamic education, supported by a relevant curriculum and a conducive environment, has a strong and positive influence on the formation of religious behavior (Alyana, 2025, p. 226). In addition, Farid (2022, p. 17) stated that *"students who are active in religious organizations exhibit better religious behavior. These organizations serve as platforms for character development, cadre formation, and the empowerment of both current and future generations."* Therefore, quality Islamic education can significantly enhance students' prospects for future success.

At Yala Rajabhat University, students' religious behavior demonstrates a high level of commitment to Islamic values. They actively participate in various educational and religious development programs, including international collaborations with countries such as Malaysia and Indonesia, which contribute to improving religious competence and the management of Islamic education. However, in practice, students face several moral challenges, particularly in maintaining consistency in their religious behavior amidst the influence of modern culture and rapid globalization.

They must make strong efforts to remain steadfast in religious principles while navigating fast-paced social and cultural changes. Furthermore, students' understanding of Islamic values can vary significantly, which may stem from inadequate religious education at earlier levels. Hence, this study is important to explore the extent to which Islamic education at this university can shape the religious behavior of its students.

Methodology

This study employs a qualitative descriptive approach, which involves written or spoken data derived from individuals and observed behaviors. The researcher seeks to comprehensively describe the actual conditions. The qualitative method allows researchers to explore and better understand the complexity of a phenomenon (Fanani; Romlah, 2022, p. 6). Data collection techniques were carried out through observation, interviews, and documentation. Observation refers to the systematic monitoring and recording of phenomena as they appear in the research subject (Sujarweni, 2014, p. 31). In this study, observation was used to monitor activities involved in the implementation of Islamic education and its role in shaping students' religious behavior in the Islamic Education Program at Yala Rajabhat University. The researcher conducted direct observations on-site to assess the implementation of Islamic education in forming students' religious character.

Interviews were used as a tool to extract verbal data. This method must be conducted in depth, involving the exchange of information and ideas through a question-and-answer process between two parties, allowing meaning to be constructed on a specific topic (Sugiyono, 2009, p. 72). In this research, informants included lecturers from the Islamic Education Department and students from the same program. The study adopts a descriptive qualitative approach to understand the phenomenon of religious behavior in relation to the implementation of Islamic education from the perspectives of those involved. This approach emphasizes an understanding of the social context and the meaning embedded in the process of implementing Islamic education through observation, interviews, and documentation.

Data sources in this research consist of both primary and secondary sources: Primary data sources include direct informants involved in the Islamic education process, such as the head of the Islamic Education Department, lecturers, and students. Secondary data sources include documents and archives that support the primary data, such as official reports, activity records, and other supporting documentation related to the implementation of Islamic education. Data analysis was carried out using a descriptive qualitative method through an interactive model, which includes: Data Collection: Gathering data from observations, interviews, and documentation. Data Reduction: Filtering and selecting data relevant to the research focus. Data Presentation: Presenting data in a systematic and structured narrative form. Conclusion Drawing: Drawing conclusions based on the data presented and verified to gain a clear understanding of the implementation of Islamic education. This analytical model enables the researcher to comprehensively and holistically describe the phenomenon in accordance with the studied social context.

Result and Discussion

Results

The implementation of Islamic education plays a vital role in shaping students' religious behavior, particularly in the academic environment of Yala Rajabhat University, Southern Thailand. Islamic education serves not only as a medium for the transmission of religious knowledge but also as a means for character formation and the development of religious behaviors that reflect Islamic values in a comprehensive manner. This study examines how the implementation of Islamic education at Yala Rajabhat University contributes to the formation of students' religious behavior. Implementation of Islamic Education in Shaping Students' Religious Behavior at Yala Rajabhat University:

1. *Tahfidzul Hadits Program*

One of the efforts to ensure that hadith remains preserved among university students is by incorporating Hadith Studies as a compulsory course. This has been implemented at Yala Rajabhat University in the Islamic Education Study Program. Memorizing hadith plays a crucial role in Islamic education, as it not only strengthens religious understanding but also shapes character and religious behavior. Among students, especially those pursuing Islamic studies, memorizing hadith presents a unique challenge that requires effective and efficient learning methods. In this context, the researcher employs the *talaqqi* method as an appropriate approach.

The *talaqqi* method is a traditional technique that has long been used in teaching Islamic knowledge, including the memorization of hadith. *Talaqqi* literally means “to receive” or “to take directly” from a teacher through oral and interactive transmission. This method emphasizes dialogue and intensive repetition between teacher and student, ensuring that the memorization is well-embedded.

The hadith materials to be memorized cover the following themes: 1) Faith, Islam, and Ihsan, 2) The sweetness of faith and the traits of hypocrites, 3) Characteristics of believers, 4) Intention, 5) Responsibility 6) Advice, 7) The rights of a Muslim,, 8) Piety (*taqwa*), 9) Noble character, 10) Brotherhood and orphans.

The Technique of Memorizing Hadith through Talaqqi

The technique of memorizing hadith is carried out using the *talaqqi* method, in which the lecturer first recites the hadith, followed by the students repeating after them. The purpose is to ensure the correct pronunciation of the hadith. After that, students memorize the hadith independently and then submit their memorization.

Stages of Implementing the Talaqqi Method:

- a. Recitation by the lecturer: The lecturer recites the hadith slowly and clearly to the students.
- b. Repetition by the students: The students repeat the recited hadith to ensure correct pronunciation and memorization.
- c. Correction and explanation: The teacher corrects any pronunciation or memorization errors and explains the meaning of the hadith if necessary.
- d. Repeated practice: The process of reciting and repeating is carried out repeatedly until the students fully master the hadith.
- e. Memorization evaluation: The teacher conducts periodic evaluations to assess the accuracy and fluency of the students' memorization.

Advantages of the Talaqqi Method:

- a. Interactive: Allows direct dialogue, enabling immediate correction of mistakes.
- b. Enhances concentration: Face-to-face learning helps students stay focused and motivated.
- c. Strengthens memorization: Intensive repetition reinforces memory retention.
- d. Builds discipline: Regular study sessions foster consistent learning habits.

Based on the results of an interview with the lecturer in charge of the Hadith Education course, who is also the Head of the Islamic Education Study Program, conducted on July 15, 2024, the syllabus for this course requires third-year students to memorize hadith over the course of one semester. Furthermore, an interview conducted on September 19, 2024, with a student named Norain Daroming revealed that the program is highly beneficial, as it not only emphasizes memorization of hadith but also focuses on understanding their meanings and applying them in daily life. The interviewee stated that by memorizing hadiths on noble character and responsibility and then trying to practice them in social interactions, her motivation to behave in accordance with Islamic teachings increased significantly. In addition, the *talaqqi* method was considered very helpful in the effective memorization process.

Based on the researcher's observations, students participated in the *tahfidz al-hadith* program with dedication and enthusiasm. The memorization did not stop in the classroom; it continued outside class hours, even late into the night. The research findings show that the *talaqqi* method is highly effective in helping students memorize hadith properly. Direct interaction with the course lecturer provided students

DOI: <https://doi.org/10.62872/b3zt5c63>

with the opportunity to quickly correct mistakes and gain a deeper understanding of the meanings of the hadith. As a result, the tahfidz al-hadith program has been successfully implemented at Yala Rajabhat University as part of the effort to foster religious behavior.

2. Program of Giving advice before the lesson begins

Students usually take turns delivering short religious talks before the lesson begins. The content of these talks typically includes quotes from the Hadith or the Qur'an. The purpose of this activity is to remind students to continuously uphold the principle of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) among themselves. Given the importance of this program, students prepare thoroughly before delivering their talks. Each talk lasts for about seven minutes, similar to the typical "kultum" (short sermon) commonly practiced in Indonesia.

Based on an interview conducted on September 20, 2024, with several students who regularly participate in the short sermons before class, they stated that the activity greatly helps deepen their understanding and enhance their religious awareness. One student, Abdulloh Romanjeh, expressed that through these talks, he and his peers are consistently reminded of Islamic teachings, especially the concept of *amar ma'ruf nahi munkar*. This motivates them to apply these values in their daily lives.

Observations made by the researcher indicate that this advice-giving program serves as a means of character development for students on campus. From both the interviews and observations, it can be concluded that the short talks delivered by students are effective in increasing religious awareness and promoting positive behavior. This program not only strengthens students' religious understanding but also helps them develop public speaking skills and confidence.

3. Silaturahmi Association

This silaturahmi (social bonding) program is not only implemented within the campus environment but also closely connected to activities outside the campus. On campus, each cohort from the Islamic Education Study Program organizes group *silaturahmi* sessions to get to know each other better. Off campus, the *silaturahmi* is carried out by visiting the homes of fellow students according to a set schedule.

The technical implementation of the *silaturahmi* includes a group recitation of the Qur'an, followed by refreshments provided by the host. In return, the visiting students bring gifts and present a certificate to the host family.

Based on an interview conducted on August 23, 2024, with a student from the Islamic Education Study Program named Bismee Seemaso, it was revealed that each semester, students take turns visiting one of their friends' homes. The program includes the joint recitation of the Holy Qur'an, shared meals, and the giving of gifts to the host family. This activity is considered an effort to cultivate religious behavior.

Observations also showed that off-campus *silaturahmi* involves scheduled home visits to fellow students. These visits run smoothly and are well-organized, providing students with an opportunity to interact in a more relaxed and personal setting outside the academic environment. From both the interviews and observations, it can be concluded that the *silaturahmi* program plays an important role in applying religious values such as *ukhuwah Islamiyah* (Islamic brotherhood) and compassion among peers. Through this program, participants can strengthen social bonds and improve religious behavior in a tangible way in their daily lives.

4. Ma'al Hijrah Activities (Islamic New Year Celebration)

The celebration of the Islamic New Year (Hijri New Year) is a commemorative event held every Muharram, and in Patani, it is referred to as Ma'al Hijrah. Although the term differs, it carries the same meaning in commemorating the Islamic New Year.

Ma'al Hijrah activities in Southern Thailand are an important part of the religious traditions practiced by the Muslim communities in the region. Ma'al Hijrah refers to the commemoration of the Prophet Muhammad's (PBUH) migration (Hijrah) from Mecca to Medina. This event is typically organized to strengthen faith and to reflect on the values of struggle and sacrifice in Islam.

The meaning of Ma'al Hijrah is to move from one place to another, or symbolically, to move from something bad to something better. It serves as a commemoration of the Islamic New Year. The Ma'al Hijrah program is implemented in three southern provinces of Thailand: Yala, Patani, and Narathiwat. At the Islamic Education Study Program of Yala Rajabhat University, the celebration includes a religious lecture (tausiyah) delivered by an ustadz (Islamic scholar), followed by various competitions organized by students of the Islamic Education department.

Based on an interview conducted on August 11, 2024, with a student of the Islamic Education Study Program named Nureeta Jehwae, she stated that Ma'al Hijrah is not just a celebration of the Islamic New Year, but also a significant moment to strengthen their faith and remember the Prophet Muhammad's (PBUH) struggle. During the celebration, they observe a unique tradition known as the preparation of bubur ashro, a special porridge that is a hallmark of the event. In addition to the religious lecture, the event is enlivened by various competitions, which create a joyful atmosphere and strengthen the bonds among students. The source added that the Ma'al Hijrah activities are closely related to the formation and reinforcement of religious behavior in their community.

Observations of the Ma'al Hijrah celebrations in Southern Thailand particularly within the Islamic Education Study Program at Yala Rajabhat University reveal unique traditions that distinguish these events from Islamic New Year celebrations in Indonesia. One notable difference is the preparation of bubur ashro, a traditional Patani dish that takes hours to cook and closely resembles jenang (a type of sweet porridge) in Indonesia. This tradition has become an integral part of the Ma'al Hijrah commemoration and serves to strengthen social ties within the local Muslim community.

5. Maulid Nabi Program

Mawlid al-Nabi is a commemoration of the birth of the Prophet Muhammad (peace be upon him). In Thailand, it is celebrated with religious sermons (tausiyah) delivered by religious leaders (Himam, 2020, p. 88). However, the events organized by the Islamic Education Study Program at Yala Rajabhat University include not only the recitation of poems (nadzam) related to the Prophet Muhammad (PBUH) but also the recitation of salawat (blessings upon the Prophet).

Salawat is an expression of a Muslim's love for the Prophet Muhammad (PBUH). Over time, various forms and styles of salawat have emerged, one of which is the *Burdah*. The Burdah Salawat is a poetic praise dedicated to the Prophet, containing moral messages, spiritual values, and a spirit of devotion, written by the poet Abu Abdillah Sharafuddin Muhammad bin Sa'id al-Busiri, also known as Imam al-Busiri.

According to an interview conducted on September 11, 2024, with a student of the Islamic Education Study Program named Fayza, she stated that the Mawlid event is not only about commemorating the Prophet's birthday through the recitation of poems and salawat—especially the deeply meaningful Burdah Salawat—but also involves inviting orphans and collaborating with the surrounding community to give gifts as a form of compassion and honor, in accordance with Islamic teachings.

Based on the researcher's observation, this celebration is not merely a remembrance of the Prophet's birth but also conveys the educational values of Islam, teaching spiritual, moral, and social aspects to the community. It also strengthens the unity of Muslims amid diversity. This event also serves as a means to foster both social and religious bonds within the local Muslim community.

6. Al-Qur'an Recitation program

Collective Qur'an recitation is conducted every Thursday night at the student dormitory's prayer room (musholla). The activity begins with congregational Maghrib prayer, followed by Qur'an recitation until the 'Isha prayer. After 'Isha, a communal meal and an open discussion among students are held. The purpose of this program is not only to gain spiritual rewards from reciting the Qur'an but also to strengthen the bonds of brotherhood among students.

Based on an interview conducted on September 17, 2024, with a student named Sureyanee Lateh, she stated that the collective Qur'an recitation every Thursday night serves not only as a means to earn religious merits but also to enhance the spirit of fraternity among students. They believe that the Qur'an will intercede (give syafaat) for its readers. Additionally, the program provides a valuable moment for students to share knowledge and experiences through post-recitation discussions, thereby nurturing the spiritual, social, and intellectual aspects of the community.

Observations by the researcher indicate that this program is a well-organized and scheduled religious activity. It is typically held regularly weekly or monthly in the campus mosque or a designated prayer room. During the activity, students recite the Qur'an together, using either the tartil method (slow and correct recitation) or tadarus (recitation along with reflection on meaning). The benefits of this activity include improving the quality of Qur'anic recitation, deepening understanding of its contents, developing students' religious character and moral conduct, and fostering stronger ties of solidarity and fellowship among Muslim students.

Discussion

Islamic educational theory emphasizes that Islamic religious education aims to shape a Muslim personality characterized by commendable traits and behaviors while avoiding reprehensible conduct. The formation of religious behavior is carried out through structured and continuous educational programs within academic environments, creating a learning atmosphere that supports the internalization of religious values.

This is closely related to Behaviorism Theory, which is viewed as a process of behavioral change resulting from interactions between stimulus and response (Yuningsih, 2011, p. 7). In Islam, the concept of behaviourism which highlights the important role of the learning environment is not a new idea. This principle aligns with Islamic educational teachings that emphasize how a person's behavior is shaped through interaction and environmental influences. As stated in the Hadith of the Prophet: *"Every child is born in a state of fitrah (pure nature), but it is his parents who make him a Jew, a Christian, or a Magian."* (Hadith narrated by al-Bukhari and Muslim)

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: “مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ، كَمَثَلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ، فَحَامِلُ الْمِسْكِ: إِمَّا أَنْ يُخَذِّيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكَبِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً”

"The example of a good companion and a bad companion is like that of a seller of perfume and a blacksmith. As for the perfume seller, he may give you some perfume as a gift, or you might buy some from him, or at the very least, you will enjoy a pleasant fragrance. As for the blacksmith, he may burn your clothes, or you may be exposed to an unpleasant smell." (Hadith narrated by al-Bukhari and Muslim)

Furthermore, religious education is intended to enhance human potential so that individuals become believers in and devoted to the One Almighty God and possess noble character. Islamic religious education plays a crucial role in shaping both individual and collective religious behavior. In this regard, religious education serves as the most essential and primary factor in providing moral and ethical foundations that reflect the quality of a person's understanding and internalization of religious values both individually and communally as well as the quality of their behavior as servants of Allah Subhanahu wa Ta'ala (Kurnaesih, 2007, p. 70).

The theory of religious behavior pertains to how individuals act within the religious domain, influenced by various elements such as education, social environment, and personal experience. Within the framework of Islamic education, this theory can be elaborated through the following aspects:

- a. The formation of religious identity is strongly influenced by Islamic education. By teaching Islamic values, it is expected that students will be able to understand and internalize religious teachings, which will subsequently have an impact on their behavior in daily life (Hidayat, 2018, p. 50).

- b. Morality and Ethics Islamic education emphasizes the values of morality and ethics as an essential part of religious behavior. The theory of religious behavior suggests that individuals who receive proper education on Islamic morals are more likely to exhibit positive behavior in religious contexts. Good character is the foundation of proper religious conduct, and Islamic education must underscore the significance of morality in all aspects of life (al-Ghazali, 2005, p. 111).
- c. Environmental Influence Environmental factors, particularly education and social interaction, significantly influence a person's religious behavior (Supriyadi, 2019, p. 130).

Conclusion

The implementation of Islamic education in shaping students' religious behavior at Yala Rajabhat University, Thailand, demonstrates the vital role that religious instruction plays in nurturing students' religiosity. At this university, Islamic education is not merely treated as a course subject but is integrated systematically into the students' identity formation. Several well-executed programs support this integration, including the Tahfidzul Hadith Program, Pre-Learning Advice Program, Promotion of Brotherhood and Social Ties (Silaturrahim), Ma'al Hijrah Activities (Islamic New Year Celebration), the Prophet Muhammad's Birthday (Maulid Nabi) Commemoration Program, and Collective Qur'an Recitation Activities. These initiatives collectively contribute to the development of students' religious behavior by creating an environment that supports spiritual growth and moral grounding. The effectiveness of these programs aligns with behaviorist theory, which stresses the importance of repetition, reinforcement, and habituation in shaping behavior. Through continuous participation in structured religious activities, students internalize Islamic values, which leads to lasting and positive changes in behavior. Therefore, the holistic and integrated approach to Islamic education at Yala Rajabhat University serves as a commendable model for fostering religious character and strengthening Islamic identity in a multicultural academic setting.

References

- Al-Bukhari, M. b. I. (2006). *Sahih al-Bukhari*. Beirut: Dar al-Minhaj.
- al-Ghazali, A. (2005). *"Ihya Ulum al-Din."* Beirut: Dar al-Kutub al-Ilmiyyah.
- al-Utsaimin, S. M. b. S. (2010). *Shahih Syarah Shahih Al-Bukhari*. Jakarta: Darus Sunnah Press.
- Alyana, A., Sukmawati, M., Nuryati, T., & Tinggi Agama Islam Negeri Bengkalis, S. (2025). Pengaruh Pembelajaran Pendidikan Agama Islam terhadap Perilaku Keagamaan Siswa. *Jurnal Budi Pekerti Agama Islam*, 3(3). <https://doi.org/10.61132/jbpai.v3i3.1227>
- Andriani, F. (2015). Teori belajar behavioristik dan pandangan islam tentang behavioristik. *Syaikhuna: Jurnal Pendidikan dan Pranata Islam*, 6(2), 165-180.
- al-Albani, M. N. (2009). *Shahih Al-Jami Asshaghir Jilid 3*. Pustaka Azzam.
- Azani, A., Rahma Yuni, S., & Rambe, S. (2025). *Sistem Pendidikan di Thailand*. 2(1), 243–259. <https://doi.org/10.61132/karakter.v2i1.424>
- Farid, M. A. (2022). *Pengaruh Organisasi Sosial Kegamaan (Karang Taruna dan Remas) Terhadap Perilaku Remaja di Desa Ngingas Waru Sidoarjo*. Skripsi. Surabaya: Universitas Negeri Sunan Ampel
- Hajaroh, M. (1998). *Sikap dan perilaku keagamaan mahasiswa Islam di Daerah Istimewa Yogyakarta*. *Jurnal Penelitian dan Evaluasi Pendidikan*, 1(1), 19-31.
- Hakim, A. (1979). *Perbandingan agama: pandangan Islam mengenai kepercayaan Majusi, Shabiah, Yahudi, Kristen, Hindu, Buddha*. CV Diponegoro.
- Hambali, D. S., & Asyafah, A. (2020). *Implementasi pembelajaran pendidikan agama islam di pendidikan tinggi vokasi*. *Jurnal Kajian Pendidikan Umum*, 18(2), 8–19.

DOI: <https://doi.org/10.62872/b3zt5c63>

- Hidyat, F. (2018). *Perilaku Keagamaan Mahasiswa Pendidikan Agama Islam UIN Raden Intan Lampung* (Doctoral dissertation, UIN Raden Intan Lampung).
- Himam, A. (2020). *Islam Nusantara Di Thailand; Studi Etnografi Ritual Ibadah Muslim di Thailand Selatan*. Jurnal Kopis: Kajian Penelitian dan Pemikiran Komunikasi Penyiaran Islam, 2(2), 77-90.
- Kbri, A. P., Kedutaan, B., Republik, B., Bangkok, I., & Bangkok, T. B. (2014). *Sistem Pendidikan di Thailand*.
- Khosyatillah, A. (2018). *Dampak media sosial terhadap perilaku keagamaan: studi kasus 7 mahasiswa jurusan studi Agama-Agama Fakultas Ushuluddin dan Filsafat Universitas Islam Negeri Sunan Ampel Surabaya*. Universitas Islam Negeri Sunan Ampel Surabaya.
- Kurnaesih, U. (2017). Peran Pendidikan Agama Islam dalam Membentuk Tingkah Laku Keagamaan. *Adz-Zikr: Jurnal Pendidikan Agama Islam*, 2(2), 51-71.
- Maharani, D., & Mavianti, M. (2024). Analisis Terhadap Pembinaan Akhlak Siswa Melalui Mata Pelajaran Agama Islam Pada Sekolah Musleeminsuksa School Songkhla Hatyai Thailand. *Innovative: Journal Of Social Science Research*, 4(1), 328-341.
- Minarti, S. (2022). *Ilmu Pendidikan Islam: Fakta teoretis-filosofis dan aplikatif-normatif*. Amzah.
- Muhammad, N. (2020). *Pengaruh Pembelajaran Materi Studi Islam Terhadap Perilaku Beragama Mahasiswa Di Ma 'had Al-Jami' ah Uin Raden Intan Lampung* (Doctoral dissertation, UIN Raden Intan Lampung).
- Noviani, D., & Nazir, M. (2023). Jurnal Studi Islam Indonesia (JSII) Pendidikan Islam Di Thailand Dan Indonesia (Analisis Perbandingan Kurikulum dan Pendanaan Pendidikan). In *Jurnal Studi Islam Indonesia (JSII)* (Vol. 1, Issue 1).
- Qomusuddin, Ivan Fanani; Romlah, S. (2022). Analisis Data Kuantitatif dengan Program Lisrel 8.8. Yogyakarta : Deepublish
- Rahman, R., & Muliati, I. (2020). *Pendidikan Islam Di Thailand*. Jurnal Kawakib, 1(1), 23-34.
- Rizal, S. (2019). *Model Pembelajaran Hadist Integratif Dengan Tema Silaturahmi*. Edisi, 1(1), 178196-178196.
- Rosdiarini, R. (2020). Implementasi Prinsip-prinsip Manajemen Pendidikan Islam: Studi Kasus Madrasah Ibtidaiyah Al-Mukminin Kalangan, Jombang. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, 5(1), 80–101. <https://doi.org/10.31538/ndh.v5i1.464>
- Setiawan, E., Pascasarjana Sosiologi Universitas Brawijaya Malang Alamat Korespondensi, P., & Banyuwangi Jawa Timur, B. (2015). Nilai-nilai Religius dalam Syair Shalawat Burdah. In *LiNGUA* (Vol. 10, Issue 1).
- Subyantoro, *Pelaksanaan Pendidikan Agama*, (Semarang: Balai Penelitian dan Pengembangan Agama, 2010), hlm. 46
- Sugiyono. (2015). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
- Sujarweni, V. W. (2014). *Metodologi penelitian Lengkap, Praktis, dan Mudah Dipahami*. Yogyakarta: Pustaka Baru.
- Yuningsih, A. (2011). *Penerapan Teori Belajar Behavioristik (Thorndike) Melalui Teknik Drill And Practice Untuk Meningkatkan Aktivitas Belajar Siswa Pada Bidang Studi Bahasa Indonesia Dalam Materi Mengarang Siswa Kelas V Sdn 023 Sedinginan Kecamatan Tanah Putih Kabupaten Rokan Hilir* (Doctoral dissertation, Universitas Islam Negeri Sultan Syarif Kasim Riau).
- Zalnur, M., Tiya, D. P. R., & Rahman, A. (2023). Role of islamic education in southern Thailand. *Arus Jurnal Pendidikan*, 3(3), 147-155.