



The Internalization of Islamic Educational Values in the *Malam Ela-Ela* Tradition in Ternate

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Abstract

This study aims to analyze the internalization of Islamic educational values within the *Malam Ela-Ela* tradition practiced by the people of Ternate City toward the end of the month of Ramadan. This tradition represents a form of cultural and religious acculturation that has been passed down through generations and is rich in spiritual, social, and moral values. The study employs a qualitative research method using a content analysis approach, gathering data from various sources such as books, scientific journals, articles, historical documents, and relevant traditional manuscripts. The data were analyzed using content analysis techniques with historical, theological-normative, and educational anthropological approaches. The research findings indicate that the internalization of Islamic educational values within the *Malam Ela-Ela* tradition occurs through three stages: value transformation, value transaction, and transinternalization. The primary values internalized include faith (*taubid*), worship, ethics, Islamic brotherhood (*ukhuwah Islamiyah*), gratitude, family education, and the integration of Islamic culture. This tradition is not merely a religious ritual but also serves as a medium for the holistic character formation of the Muslim community in Ternate. However, modernization and cultural shifts pose challenges to the preservation of these values. Therefore, the preservation and revitalization of the *Malam Ela-Ela* tradition are crucial for maintaining the continuity of Islamic educational values in community life.

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INTRODUCTION

Islamic education does not only take place in formal settings such as madrasahs, schools, or universities, but can also be internalized through various traditions, cultures, and religious social activities within society (Hidayatullah et al., 2024). This aligns with the view that Islamic education has a broad scope, encompassing character development, the instillation of values, and the strengthening of spirituality (Fandra & Rambe, 2025; Gani et al., 2024; Zain & Mustain, 2024). The internalization of Islamic educational values is crucial because it not only influences cognitive understanding but also transforms how an individual perceives and acts. In this way, Islamic values can take root within the individual and serve as a guiding principle for behavior and action within society (Hakim, 2022; Ristianah, 2020).

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Within the context of Muslim communities in Indonesia, the process of internalizing Islamic educational values is often influenced by local cultural practices. Muslim communities across the Indonesian archipelago have traditions passed down through generations, rooted in local culture yet also shaped by Islamic values (Ansari, 2024; Prasetawati & Asnawi, 2018). One example is the *Malam Ela-Ela* tradition practiced by the people of Ternate City toward the end of the month of Ramadan. This tradition is not merely observed as a routine cultural activity but is also utilized as a means to deeply instill religious values and Islamic education.

Malam Ela-Ela is a unique tradition of the Ternate community held on the 27th night of Ramadan or on odd-numbered nights toward the end of the holy month. During this tradition, people gather in groups carrying torches, lanterns, or oil lamps as they walk through the village streets. Children, teenagers, and adults all participate, making this tradition a lively collective celebration. Additionally, this tradition is accompanied by the recitation of *shalamat*, prayers, and verses from the Quran, giving it a strong religious atmosphere. Thus, this tradition not only strengthens social bonds but also serves as a means of spreading Islam.

The Islamic educational values embodied in *Malam Ela-Ela* can be observed through several aspects. First, the aspect of faith or creed, where Muslims are reminded to strengthen their faith through remembrance of God, prayer, and the recitation of verses from the Holy Quran. Second, the aspect of worship, as *Malam Ela-Ela* is typically observed during the final nights of Ramadan believed to be filled with blessings thereby encouraging the community to further increase their righteous deeds. Third, the aspect of character, as this tradition fosters a sense of community, tolerance, social responsibility, and creates a spirit of mutual cooperation within society. Thus, *Malam Ela-Ela* can be regarded as a form of holistic education, encompassing spiritual, moral, and social dimensions.

However, the phenomena of modernization and globalization often pose challenges to the survival of local religious traditions such as *Malam Ela-Ela*. The younger generation tends to be more interested in popular culture which is practical, fast-paced, and individualistic than in religious traditions rich in symbols and meaning. If no efforts are made to preserve these traditions and infuse them with new meaning, the Islamic educational values embedded in them may be threatened by the changing times. Therefore, it is important to conduct in-depth research on how Islamic educational values are internalized within the *Malam Ela-Ela* tradition, as well as to what extent this tradition remains relevant in shaping the character of the Muslim generation in Ternate City.

Furthermore, from an educational anthropology perspective, the *Malam Ela-Ela* tradition serves as an example of successful cultural and religious acculturation that has helped build the identity of Ternate's Muslim community. Islam did not come to eliminate local traditions, but to imbue them with Islamic meaning. This demonstrates Islam's ability to coexist with local culture. In an educational context, this tradition illustrates an effective cultural strategy for instilling Islamic values in alignment with the character of the local community.

Research on the internalization of Islamic educational values within the *Malam Ela-Ela* tradition also holds practical significance. For educators and religious leaders, the research findings can serve as a basis for strengthening educational methods rooted in local wisdom. For the community, this study can raise awareness of the importance of preserving traditions that are not only enjoyable but also aid in the process of learning values. Meanwhile, for academics,

this research can enrich the study of Islamic education with a cultural perspective that is often overlooked.

Thus, research on the internalization of Islamic educational values within the *Malam Ela-Ela* tradition toward the end of Ramadan in Ternate holds significant urgency. This tradition is not merely a part of Ternate's culture but also serves as a natural means of fostering Islamic character. Through this tradition, the values of faith, worship, morality, and solidarity can continue to be preserved for the younger generation. Therefore, an in-depth study is needed so that the values of Islamic education within the *Malam Ela-Ela* tradition can be understood, appreciated, and sustainably preserved in the lives of the Muslim community in Ternate.

METHODS

The research method used in this study is qualitative research employing a content analysis approach, which involves collecting data from various sources such as books, journals, articles, historical documents, and traditional texts relevant to the theme of the internalization of Islamic educational values (Ardiansyah et al., 2023; Aryasutha et al., 2025; Engkizar et al., 2022; 2024; Kassymova et al., 2025; Maputra et al., 2020; Tamhir, 2025; Warwefubun et al., 2026; Wekke et al., 2024). According to Al Jumadi, (2022); Qurrota et al., (2023), content analysis research is conducted through the activities of collecting literature data, reading, taking notes, and processing reference materials without conducting direct field observations.

The research data sources consist of primary sources namely, the Quran and hadiths related to *Lailatul Qadar*, literature on the internalization of Islamic educational values, and documents related to the *Malam Ela-Ela* tradition as well as secondary sources, including books on Islamic education, research on the religious traditions of the Indonesian archipelago, cultural studies of North Maluku, and publications on educational anthropology. Data were collected through documentation, critical reading, and thematic note-taking to gain a deep understanding of Islamic values and the cultural context within these traditions. Data analysis employed content analysis techniques, involving data reduction, thematic classification, inductive analysis, and drawing conclusions to obtain a comprehensive picture of the internalization of Islamic educational values within the *Malam Ela-Ela* tradition. This study employs a historical approach to trace the origins of the tradition, an educational anthropology approach to understand the tradition's role as a medium for transmitting values, and a theological-normative approach to examine the Islamic teachings underpinning the spiritual practices and character formation of the Ternate community.

RESULT AND DISCUSSION

Islamic Educational Values Embodied in the *Malam Ela-Ela* Tradition

North Maluku, particularly the community in Ternate City, is committed to preserving the *Malam Ela-Ela* tradition. However, population growth and urbanization have led to a decline in attention toward local traditions, resulting in a shift in traditional values, including those associated with *Malam Ela-Ela*. In Ternate City, the *Malam Ela-Ela* tradition is not merely a cultural practice but a vehicle for Islamic education that teaches monotheism, worship, Islamic brotherhood (*ukhuwah Islamiyah*), moral conduct, gratitude, family values, and the integration of Islamic culture.

The *Malam Ela-Ela* tradition in Ternate City embodies important Islamic educational values. This tradition is not only a religious practice but also a positive socialization process, passed down from generation to generation, and involving the entire community. *Malam Ela-Ela* serves as a means to strengthen the understanding and practice of Islamic teachings, foster solidarity among Muslims, and have a positive impact on the youth in terms of ethics, faith, Sharia, and social aspects. Therefore, it is important to pass this tradition on to the younger generation so that Islamic educational values are preserved and applied in daily life (Buatan & Nur, 2024).

The Process of Internalizing Islamic Educational Values in the *Malam Ela-Ela* Tradition Toward the End of Ramadan in Ternate City

The *Malam Ela-Ela* tradition in Ternate is a religious tradition typically observed toward the end of Ramadan, specifically to welcome the Night of Power (*Lailatul Qadar*). This tradition is not merely a cultural ritual but also holds deep spiritual significance and is rich in Islamic educational values. It encompasses the process of learning, internalizing, and passing down Islamic values from one generation to the next.

The internalization of Islamic educational values within the *Malam Ela-Ela* tradition occurs gradually, progressing from introduction and understanding to character development. This aligns with the concept of Islamic education, which emphasizes the transformation of values, the cultivation of habits, and the development of moral character in daily life. This process of internalization can be explained through three main stages.

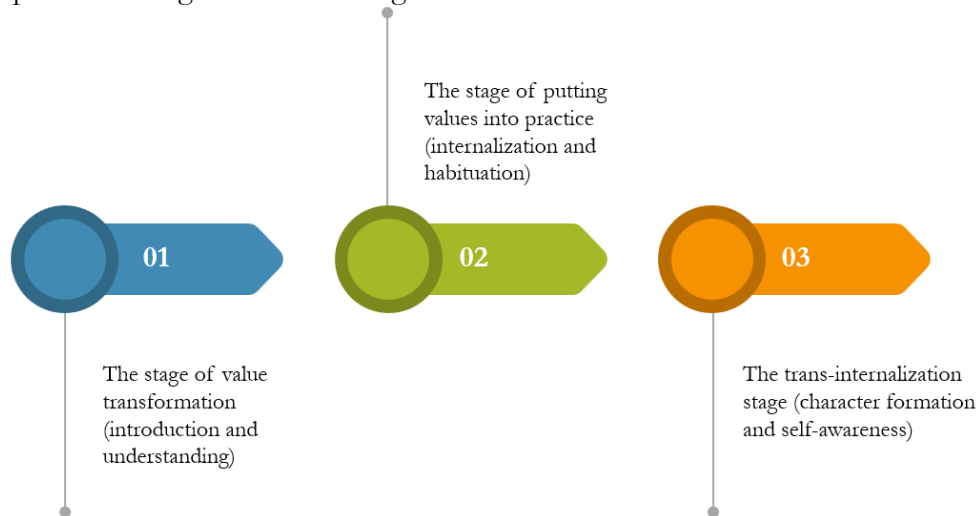


Fig 1. The Process of Internalizing Islamic Educational Values in the *Malam Ela-Ela* Tradition

First, the stage of value transformation (introduction and understanding). The first stage is the process of conveying the Islamic values contained in the *Malam Ela-Ela* tradition. At this stage, the community is introduced to the meaning and purpose of *Malam Ela-Ela*, particularly regarding the significance of the Night of Power (*Lailatul Qadar*). Parents, religious leaders, and clerics often explain the importance of strengthening faith and increasing acts of worship during the last ten nights of Ramadan.

The principle of tawhid is central to this process. The community is encouraged to strengthen their faith in Allah SWT, bearing in mind that all acts of worship on the Night of Power are better than a thousand months. Children and

teenagers are also introduced to acts of worship such as prayer, dhikr, and reading the Quran. In this way, they do not merely view the tradition as a social activity, but also understand the spiritual dimension underlying it.

Second, the stage of putting values into practice (internalization and habituation). After being introduced, Islamic values are then put into practice in the observance of traditions. *Malam Ela-Ela* is typically filled with various forms of worship, such as congregational prayer, recitation of the Quran, *zikr*, and collective supplication. Through these direct practices, the community learns to internalize the meaning of worship with sincere devotion.

Additionally, the *Malam Ela-Ela* tradition serves as a means of instilling the value of Islamic brotherhood. These activities are carried out collectively in mosques, prayer halls, and within the community, thereby fostering a sense of togetherness, solidarity, and mutual cooperation. Residents help one another in preparing the event, sharing food, and maintaining the cleanliness of the environment. Moral values are also instilled through attitudes of mutual respect, speaking kindly, and cultivating patience and humility.

In this tradition, the value of gratitude is also internalized. This gratitude is reflected in the prayers offered, as well as in the joy of the community, which is still given the opportunity to experience Ramadan and hopes to attain the blessings of the Night of Power (*Lailatul Qadar*). Gratitude is expressed not only individually but also collectively with family and neighbors.

Third, the trans-internalization stage (character formation and self-awareness). The final stage is when the Islamic values practiced in the *Malam Ela-Ela* tradition become an integral part of the community's personality. At this stage, the internalization of values has reached a level of consciousness and shapes character. The role of family education is particularly strong in this process. Parents who encourage their children to participate in the *Malam Ela-Ela* tradition are, in effect, providing religious education from an early age. Children learn through direct experience, imitating their parents' behavior in worship, and understanding the importance of maintaining community cohesion. Thus, this tradition serves as a medium for the transmission of Islamic values from the older generation to the younger generation.

Furthermore, the *Malam Ela-Ela* tradition also embodies Islamic cultural values. Although it takes the form of a local tradition, its practice remains grounded in Islamic principles and does not conflict with Sharia law. This teaches the community that culture can coexist with Islamic teachings, as long as it holds positive values. It is this awareness that enables the people of Ternate to uphold their Islamic identity while preserving local wisdom.

The internalization of Islamic educational values within the *Malam Ela-Ela* tradition in Ternate City occurs through a continuous process. The value transformation stage serves as the entry point for understanding the tradition's meaning; the value transaction stage emphasizes internalization and habituation through direct practice; while the transinternalization stage fosters Islamic consciousness and character within the community.

Thus, the concept of internalizing values involves the process of instilling values so that they become an integral part of one's personality and consciously guide behavior. The internalized values include monotheism, worship, Islamic brotherhood, moral conduct, gratitude, family education, and Islamic culture. Thus, the *Malam Ela-Ela* tradition serves not only as a cultural heritage but also as an

effective means of Islamic education in shaping a generation of Muslims who are faithful, possess noble character, and have a strong sense of community.

CONCLUSION

Based on the findings and discussion presented, it can be concluded that the *Malam Ela-Ela* Tradition in Ternate City is a manifestation of the internalization of Islamic educational values derived from the Quran and Hadith, particularly regarding the virtues of *Lailatul Qadar*, and serves to foster spiritual awareness and strengthen the relationship between humans and Allah as well as among fellow human beings. The process of internalizing Islamic educational values in this tradition occurs gradually and continuously, through introduction, internalization, and character formation, so that Islamic values can be deeply rooted in the lives of the community. The internalized values include tawhid, worship, *ukhwwah*, *akhlak*, gratitude, family education, and Islamic culture, which play a vital role in shaping a generation of Muslims who are faithful, possess noble character, and have a strong sense of community and cultural identity.

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Author contribution

Nurfitri Salamah: Writing-Preparation of original manuscript, Conceptualization, Methodology, **Satriyani Fauzi:** Visualization, Investigation, Improve Content, **Amanan Soleman Saumur:** Data accuracy and analysis, Improve Language.

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