



SCHOOL CULTURE-BASED HIDDEN CURRICULUM MANAGEMENT STRATEGY FOR VALUE TRANSFORMATION

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Abstract: This study aimed to examine the strategic implementation of hidden curriculum in transforming students' religious values at *Sekolah Menengah Atas Swasta* (SMAS). Employing a qualitative case study design, data were collected through observations, in-depth interviews, and document analysis involving 10 purposively selected informants, including the principal, vice-principal for student affairs, Islamic Religious Education teacher, five students, and two parents. Data were analysed using the interactive model of Miles, Huberman, and Saldaña through data condensation, data display, and conclusion drawing and verification. The findings showed that the hidden curriculum is strategically implemented through religious, academic, social, and environmental programmes, including daily prayers, Qur'anic activities, Friday Literacy, Friday Clean-Up, ROHIS, *Infraq*, and Juz 30 memorisation. These programmes embed values of religiosity, discipline, responsibility, consistency, social concern, respect, and literacy within students' everyday experiences. The internalisation process is strengthened through systematic programme planning, repeated habituation, teacher modelling, school policies, and student participation monitoring. The findings further indicated a gradual transformation in students' religious behaviour, reflected in increased familiarity with congregational prayer, Qur'an reading, discipline, and respectful interaction, with some practices extending into students' home environments. These findings implied that hidden curriculum can function as a sustainable educational mechanism for connecting institutional values with students' everyday behaviour through consistent school culture and social practices.

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INTRODUCTION

The development of digital technology has transformed various aspects of human life, including how individuals access information, interact socially, and develop value systems in their everyday lives. This transformation has created

numerous opportunities for education by facilitating access to knowledge, communication, and increasingly diverse learning resources. However, technological advancement also presents challenges for educational institutions, particularly in their efforts to instil moral and religious values among younger generations (Ansori et al., 2026; Hidayat, 2024; Kurniawan et al., 2025). Various studies have shown that the digital era is characterised by increasing individualism, declining quality of face-to-face social interaction, and increasingly complex influences of global culture on the formation of students' identities and behaviours (Marlina, 2024; Nurdaeni et al., 2024).

In the educational context, these changes pose challenges to the process of transforming students' values, as educational success is determined not only by academic achievement but also by students' ability to internalise and apply values in their everyday lives. This challenge is particularly significant in Islamic education, which places character formation and the strengthening of religious values as integral components of its educational aims (Ma`arif et al., 2024; Nuryanti et al., 2024). The weakening internalisation of religious values can be observed in various forms of student behaviour, including poor communication ethics, increasing incidents of bullying, declining discipline, and limited spiritual awareness. These conditions indicate that the acquisition of religious knowledge does not necessarily correspond to the application of religious values in students' everyday lives (Chailani et al., 2023; Pratiwi & Eliasa, 2024).

In Islamic education, value internalisation is not limited to religious instruction in the classroom but is also related to students' everyday experiences within the school environment. This issue is particularly relevant at SMA Uswatun Hasanah, where differences in students' behavioral maturity remain visible in everyday interactions. Some students, particularly those in the lower grades who have only recently entered the school environment, still demonstrate difficulties in maintaining respectful communication, including using inappropriate language when interacting with peers and showing less respectful forms of communication towards teachers. These conditions suggest that the internalisation of expected values may require experiences beyond formal classroom instruction. In response to these conditions, the school has developed and implemented various religious routines, character-oriented activities, and everyday school practices intended to provide students with continuous opportunities to encounter and practise the values promoted by the school. This situation raises an important question concerning how these practices are strategically designed, directed, and sustained as part of students' everyday school experiences.

Within this process, the hidden curriculum represents an educational mechanism that can support value transformation through experiences, habits, norms, patterns of interaction, and school culture that are not explicitly included in the formal curriculum but nevertheless influence the development of students' attitudes and behaviours (Ardiansyah et al., 2023; Obaid et al., 2024). In Islamic education, the hidden curriculum is particularly important because value transformation is fostered through teacher role modelling, habituation, social

interaction, and a religious school culture that are repeatedly enacted in everyday school life. Several studies have shown that the implementation of the hidden curriculum through religious culture and consistently conducted religious activities can strengthen students' character development, religious discipline, moral awareness, moral conduct, and religious identity ('Ulyan & Achmad, 2023; Anam et al., 2024; Fitria & Khalimah, 2024; Puadah et al., 2025). The integration of religious values into everyday school life has also been considered more effective in character formation than learning approaches that focus primarily on cognitive aspects (Bulqis & Fachri, 2025; Sailin et al., 2024 and Nurhayati et al., 2025).

Nevertheless, the hidden curriculum cannot be understood merely as a set of informal activities that occur spontaneously, as its implementation is closely related to how educational institutions design, manage, and integrate character-building values into the school culture. Previous studies have demonstrated a relationship between hidden curriculum practices, their management, and the development of students' values and character. Nurbarkah & Bahri (2025) found that religious habituation as a form of hidden curriculum contributed to students' discipline, spiritual connectedness, self-control, and development of religious habits. Meanwhile, Nailan & Nugraha (2024) demonstrated that the strategic management of school culture could foster values of honesty, cooperation, and compassion, while also having positive implications for students' motivation and performance. In a more specific context, Carnawi et al. (2024) showed that the development of the hidden curriculum in Islamic boarding schools involved planning, implementation, and evaluation directed towards strengthening students' moral development. These findings demonstrate that the hidden curriculum does not merely exist as an informal practice within school life, but can also be deliberately managed and contribute to the development of students' values and character.

Previous research has extensively examined the hidden curriculum as part of school culture that contributes to students' character development, particularly in religiously oriented educational institutions such as madrasahs and Islamic boarding schools. However, how the hidden curriculum is strategically managed within a senior secondary school that is not specifically based on the madrasah or Islamic boarding school model remains an important area for further investigation. This issue is significant because the transformation of students' religious values depends not only on the presence of religious programmes and habitual practices, but also on how schools design, manage, and sustain these practices as part of everyday school life. The novelty of this study lies in its examination of the strategic management of the hidden curriculum in fostering the transformation of students' religious values at SMAS Uswatun Hasanah, with particular attention to how school culture, habituation, and role modelling are deliberately managed to develop students' religious character.

This study aims to analyse the strategic management of the hidden curriculum in supporting the transformation of students' religious values at

SMAS Uswatun Hasanah. The study focuses on four main aspects: (1) the implementation of the hidden curriculum through religious programmes, habituation, and school culture; (2) the management of the hidden curriculum through planning, implementation, and supervision; (3) the transformation of students' religious values through habituation, role modelling, and value internalisation; and (4) the implications of the hidden curriculum as an educational instrument for value formation in developing students' religious character.

RESEARCH METHOD

This study employed a qualitative case study design to explore how *hidden curriculum* functions as a strategic tool for transforming students' religious values. The study was conducted at SMAS Uswatun Hasanah Jakarta, an Islamic school that integrates religious development programmes into its school culture. The case study approach was selected to understand the processes, interactions, and experiences underlying students' religious value transformation within a specific educational setting (Ghosh, 2025 and Haneda, 2025). Data were collected through observation, in-depth interviews, and document analysis involving 10 purposively selected informants, including the principal, vice-principal for student affairs, Islamic Religious Education teacher, five students, and two parents. Data analysis followed the interactive model of Miles, Huberman, and Saldaña through data condensation, data display, and conclusion drawing and verification. The analysis was conducted by identifying themes related to the management of hidden curriculum and religious value transformation. The credibility of the findings was ensured through source and technique triangulation, as well as member checking to confirm the consistency between the researcher's interpretations and participants' experiences (Nurfajriani et al., 2024 and Theobold et al., 2024).

RESULT AND DISCUSSION

Result

Strategic Design and Mapping of Core Values of the Educational Institution

The hidden curriculum at SMAS Uswatun Hasanah is reflected in the way the school translates its educational goals into specific values that are embedded in students' daily school experiences. The values identified in this study include religiosity, discipline, responsibility, consistency, social concern, respect, and literacy. These values are not stated only as general religious ideals but are connected to specific programmes and activities organised by the school. Observational data show that the programmes form part of the school's regular educational activities and involve students in repeated experiences related to the values promoted by the institution. The mapping of each programme, its form of activity, the values it contains, and the expected student outcomes is presented in Table 1.

Table 1. Mapping Programmes, Values, and Student Outcomes

School Programme	Form of Activity	Information	
		Values Internalised	Expected Student Outcomes
Shalat <i>Dhuha</i>	Religious routine	Religiosity, discipline, consistency	Students develop a regular and disciplined habit of performing worship
Congregational <i>Dhuhr</i> Prayer.	Religious routine	Religiosity, discipline, consistency	Students develop a regular and disciplined habit of performing worship
Friday Qur'an Study	Weekly religious activity	Religiosity, Qur'anic appreciation, discipline	Students develop regular Qur'an reading habits and engagement with religious learning
Friday Literacy	Weekly literacy activity	Discipline, responsibility, literacy, critical thinking	Students develop reading habits and greater engagement in learning
Friday Clean-Up	Weekly school activity	Responsibility, cleanliness, social concern, cooperation	Students develop responsibility for maintaining the school environment and working with others
Islamic Spirituality (ROHIS)	Religious activity	Religiosity, responsibility, respect, social concern	Students develop religious awareness and behaviour aligned with Islamic values
<i>Infraq</i>	Religious and social activity	Social concern, responsibility, sincerity	Students develop habits of giving and concern for others
Juz 30 Memorisation	Religious programme and graduation requirement	Religiosity, discipline, consistency, responsibility	Students complete the required Juz 30 memorisation as part of the graduation requirement

The mapping in Table 1 shows that the school distributes its core values across different programmes rather than placing them in a single religious activity. Salat *Dhuha* and Friday Qur'an Study, for example, provide regular opportunities to develop religiosity and discipline, while Juz 30 memorisation places greater emphasis on consistency and responsibility. Friday Literacy extends the development of these values into students' learning activities through reading, responsibility, and critical thinking. *Infraq* provides a direct context for social concern and responsibility, while Friday Clean-Up connects character development with responsibility for the shared school environment. The different programmes therefore provide distinct contexts for introducing and practising the values identified by the school.

The Juz 30 memorisation programme provides a particularly clear example of how a core value is connected to a concrete educational expectation. The programme is established as a requirement for graduation, making Qur'anic memorisation part of the students' educational pathway. Through this

arrangement, religiosity, discipline, consistency, and responsibility are linked to an expected outcome that students must achieve before completing their education at the school. This indicates that the school does not treat Qur'anic memorisation simply as an additional religious activity but gives it a defined position within the students' educational requirements.



Figures 1, 2, and 3: Friday Qur'an Study, Friday Literacy, and Islamic Spirituality (ROHIS) Activities

The documentation presented in Figures 1–3 also provides supporting evidence for the mapping of the programmes. Friday Qur'an Study, Friday Literacy, and Islamic Spirituality (ROHIS) are conducted regularly and involve students in different forms of learning and character development. Friday Qur'an Study provides opportunities for students to engage with the Qur'an, while Friday Literacy is supported by a school reading rack containing various books, including Islamic novels and recreational novels. Students may also use novels brought from home. The literacy activity consists of individual reading, in which students are required to read a novel during the week, prepare a one-page summary, and present it to other students during the Friday session. The activity is conducted in the school field and involves students from Grades 10, 11, and 12. To monitor participation, one student from each class is randomly selected to present their reading summary, and a participation list is maintained so that students who have presented are not selected again the following week. The random selection also encourages students to complete their reading and prepare their summaries before the Friday session. ROHIS provides a setting for religious learning and activities that support students' religious development. These observations provide a basis for identifying the specific values associated with each programme and the outcomes expected from students' participation.

Overall, the findings show that the hidden curriculum at SMAS Uswatun Hasanah is reflected in a planned arrangement of programmes through which the school's core values are given practical forms. The programmes are not identical in their objectives, but together they cover religious, personal, social, academic, and environmental aspects of student development. This mapping demonstrates how the school connects its educational values with specific activities and expected student outcomes, providing the foundation for the

subsequent internalisation of these values through the school's culture and daily practices.

Internalisation of Values through School Cultural Policies and Social Engineering

The internalisation of values at SMAS Uswatun Hasanah is closely related to how the school organises its religious and character-building activities. Interviews with the deputy headteacher for student affairs and Islamic Religious Education teachers show that these activities are planned through school working meetings rather than being carried out spontaneously. The meetings involve the headteacher, deputy headteacher, teachers, and coordinators responsible for religious programmes. Discussions in these meetings consider the school's vision and its emphasis on developing students' character, particularly through a religious school culture. Several activities are then included in the school programme and become part of students' regular experiences, as shown in Table 2.

Table 2. Religious Habituation Activities and Their Implementation Schedule

Activity/Programme	Information		
	Characteristics	Implementation Time	Coordinator
Shalat Dhuha	Routine	Daily	Vice Principle for Student Affairs
Congregational <i>Dhuhr</i> Prayer.	Routine	Daily	Teacher on Duty
Friday Qur'an Study	Routine	Every Friday	Islamic Education Teacher
Friday Literacy	Routine	Every Friday	Indonesian Language Teacher
Friday Clean-Up	Routine	Every Friday	First-period teacher
Islamic Spirituality (ROHIS)	Routine/Periodic	According to the programme schedule	Vice Principal for Student Affairs
<i>Infraq</i>		Every Friday	Vice Principal for Student Affairs
Juz 30 Memorisation	Continuous	Throughout the learning period until the graduation requirement is fulfilled	Vice Principal for Student Affairs

The activities listed in Table 2 show how the plans discussed in school meetings are brought into the students' daily and weekly routines. Salat Dhuha, Friday Qur'an Study, Friday Literacy, and Friday Clean-Up are carried out at fixed times, making them familiar parts of school life rather than occasional activities. ROHIS and *Infraq* are also provided as part of the school's religious and character-building activities according to the programme schedule. The *Infraq* funds are used for social activities, such as providing assistance during bereavement, distributing basic necessities during Ramadan, and supporting students or school members who experience misfortune. Students and parents are aware of the collection and its use, and parents may also collaborate through voluntary contributions when a student or school member experiences a difficult situation. Juz 30 memorisation is maintained throughout the learning period

because students are expected to fulfil it as a graduation requirement. Through these arrangements, the values promoted by the school are repeatedly encountered by students in different situations during their time at school.

School policy also gives particular programmes a stronger position in students' educational experience. One example is the requirement to complete Juz 30 memorisation as a condition for graduation. This requirement means that students are expected to maintain their memorisation rather than treating it as an optional religious activity. It also places responsibility on students to work towards a specific target set by the school. The policy therefore connects religious learning with discipline, consistency, and responsibility in a way that can be observed through students' participation in the programme. In this respect, the school uses its educational policies to reinforce the values that it wants students to develop.

The role of teachers is also visible in how these values are practised at school. Observations show that teachers take part in activities such as congregational prayer, religious guidance, and other activities intended to build students' habits. Their involvement gives students direct examples of how the values promoted by the school are practised in everyday situations. Teachers are therefore not only responsible for delivering programmes but also contribute through their own conduct and interaction with students. Students encounter religious practices not only as instructions from the school but also through the behaviour of adults around them. This daily interaction helps make religious practices and respectful behaviour a normal part of school life.

The school also monitors students' participation in the programmes. Duty teachers, Islamic Religious Education teachers, and the student affairs department are involved in observing students during various activities. The monitoring focuses, among other things, on students' participation and their compliance with the routines established by the school. This allows the school to maintain the continuity of activities and to address participation issues when they arise. Monitoring therefore works alongside the programmes and school policies to keep the established routines running consistently. Rather than functioning only as an administrative requirement, it becomes part of the way the school maintains the religious culture it has built.

These practices show that the internalisation of values at SMAS Uswatun Hasanah takes place through the combination of school policies, regular activities, teacher example, and monitoring. Students encounter the same values in different settings, from religious practices and Qur'an memorisation to literacy activities and maintaining school cleanliness. Because these activities are repeated and supported by the school's expectations, value formation becomes part of students' everyday school experience. The school environment thus provides social conditions that encourage students to participate in and become familiar with the behaviours promoted by the institution. This is how the hidden curriculum works through school culture and social arrangements rather than through formal classroom instruction alone.

Evaluation of the Impact and Sustainability of Student Behavior Transformation

Changes in students' religious behaviour were evident in accounts from teachers, students, and parents, as well as in observations at school. Several students explained that, at first, they joined religious activities because the school required them to do so. According to the Vice Principal for Student Affairs, students generally needed an adjustment period when they entered Grade 10, particularly those who were accustomed to speaking harshly or showing less respectful behaviour toward their peers. The changes became more noticeable after approximately one year, particularly when students reached Grades 11 and 12. After participating in the activities repeatedly, students became more familiar with the routines and began to participate without feeling that they were simply following a rule. What initially felt like an obligation gradually became part of their daily habits. Teachers also continuously monitored students' behaviour in their daily interactions, particularly those identified as needing greater attention because of their tendency to use harsh language. The teachers addressed such behaviour through direct reminders, advice, and corrective measures, including warnings about possible grade reductions, although the students' grades were not actually reduced. This change was particularly visible in students' participation in religious activities and their interactions with peers.

The Islamic Religious Education teacher also noticed changes in the way students practised religious activities. The Islamic Religious Education teacher observed that students regularly participated in congregational prayers and Qur'an reading activities and interacted respectfully with teachers and peers. These behaviours were observed not only during organised religious programmes but also in students' daily interactions at school. Parents also reported similar patterns in their children's daily lives, including regular prayer practices, Qur'an reading at home, and respectful interactions with parents. These changes were not limited to their participation in organised programmes, they could also be seen in their everyday interactions at school. Parents described similar changes in their children after taking part in the school's religious programmes. Their reports included greater discipline in performing prayers, more frequent Qur'an reading at home, and more respectful behaviour towards parents.

The accounts from parents provide an important indication that some of the habits developed at school continued at home. Several parents said that their children became more consistent in performing prayers and were more willing to read the Qur'an outside school hours. They also noticed that their children were more polite when speaking to and interacting with family members. Although these changes were not observed in the same way in every student, the accounts show that some of the behaviours encouraged at school were also present in students' home lives. This suggests that the experience students gained through the school programmes was not limited entirely to the school environment.

The observations also showed that students became increasingly familiar with the religious activities organised by the school. At the beginning, participation in some activities was closely connected to school requirements. With repeated practice, students appeared more accustomed to joining the activities as part of their normal routine. This could be seen in activities such as congregational prayer, Qur'an reading, and other religious programmes. The repeated nature of these activities gave students regular opportunities to practise the behaviours expected by the school. Over time, participation became less about simply fulfilling a requirement and more about carrying out a familiar routine.

Teachers also contributed to this process through their own involvement in school activities. Students regularly saw teachers taking part in religious activities and demonstrating the behaviour expected from them. This provided students with examples that they could observe directly rather than receiving the values only through verbal instruction. The combination of repeated practice and teacher example helped create an environment in which religious behaviour became a normal part of school life. The changes observed among students therefore developed through their continued experience of the school environment rather than through one particular programme.

The school continues to maintain these activities so that the changes already seen among students can be sustained. Salat Dhuha, Friday Qur'an Study, ROHIS, and other religious activities remain part of the school programme, giving students regular opportunities to practise these values. The Juz 30 memorisation requirement is also maintained as part of the graduation process, encouraging students to continue working on their Qur'anic memorisation. Teachers and the student affairs department continue to monitor students' participation in the activities and provide guidance when necessary. These efforts show that the school's concern is not only to introduce religious habits but also to keep them present in students' everyday lives.

Overall, the changes observed at SMAS Uswatun Hasanah show a gradual shift in students' religious behaviour, from participating because of school requirements towards becoming familiar with and practising religious activities as part of their routine. The accounts of students, teachers, and parents, together with the observations, point to changes in prayer habits, Qur'an reading, discipline, and respectful behaviour. At the same time, the school continues to maintain the programmes, teacher involvement, and monitoring that support these habits. The transformation is therefore treated as an ongoing process rather than a one-time outcome of a particular programme. By keeping these activities within the school routine, the school continues to provide opportunities for students to maintain and further develop the religious behaviours that have emerged.

Discussion

Strategic Design and Mapping of Core Values of the Educational Institution

The findings show that the hidden curriculum at SMAS Uswatun Hasanah is reflected in the way the school gives concrete forms to the values it seeks to develop in students. The values identified in this study include religiosity, discipline, responsibility, consistency, social concern, respect, and literacy, which are connected to particular programmes and activities. For example, religiosity, discipline, and consistency are reflected in Salat Dhuha and congregational *Dhuhr*prayer, while responsibility and social concern are represented through Friday Clean-Up and *Infahq*. Friday Literacy is associated with discipline, responsibility, literacy, and critical thinking, while Juz 30 memorisation connects religiosity with discipline, consistency, and responsibility through its position as a graduation requirement. This pattern supports the view that schools educate students not only through the formal curriculum but also through the values, norms, and habits embedded in everyday school life (Jarmer, 2024; Nuraini et al., 2025 and Obaid et al., 2024). It is also consistent with Whittaker (2024); Hasanah (2023); Howson et al. (2023); Razali et al. (2024) explanation that the hidden curriculum develops through institutional culture, social relationships, and students' everyday experiences. Similar findings were reported by Annabil et al. (2026) and Li & Curdt-Christiansen (2024), who demonstrated that the hidden curriculum can operate through educational practices and contribute to students' character and identity formation. Previous studies have emphasised the importance of integrating moral and spiritual development with students' cognitive growth (Marlina, 2024). In line with these perspectives, the findings suggest that the values upheld by SMAS Uswatun Hasanah are manifested through concrete religious, academic, social, and environmental programmes, rather than being confined to broad institutional principles.

The findings occur through the school's deliberate connection of particular values with recurring activities, routines, and programme requirements. Religious routines such as Salat *Dhuha* and congregational *Dhuhr*prayer provide regular contexts for students to practise religiosity, discipline, and consistency, while Friday Clean-Up and *Infahq* provide contexts for responsibility and social concern. Friday Literacy extends this arrangement into literacy-related activities by providing opportunities for students to engage with reading, responsibility, discipline, and critical thinking. Similarly, Juz 30 memorisation is positioned as a graduation requirement, giving students a sustained target that must be maintained throughout their learning period. Through this arrangement, the same value can be encountered across different activities, while one activity can involve several values at the same time. The mapping between values and programmes therefore takes place through the consistent organisation and repetition of activities in students' everyday school experiences, allowing the values promoted by the institution to be encountered through participation rather than through formal instruction alone.

Internalisation of Values through School Cultural Policies and Social Arrangements

The findings show that the internalisation of values at SMAS Uswatun Hasanah is closely related to how the school organises its religious and character-building activities. The programmes identified in this study were not implemented spontaneously but were discussed through school working meetings involving the headteacher, deputy headteacher, teachers, and programme coordinators, with consideration of the school's vision and emphasis on student character. This finding is consistent with previous research showing that the implementation of educational programmes is influenced by how schools organise and manage their resources (Asni et al., 2024; Imanudin et al., 2025; Wirya et al., 2024). It also corresponds Li & Curdt-Christiansen (2024) who demonstrate that the hidden curriculum operates through students' everyday experiences within the social environment of schooling. This regularity is consistent with Aldridge & Mclure (2024); Hartatik & Siswanto (2023), who emphasise school climate as an important context for students' moral development, and Lu & Kristjánsson (2026), who highlight habituation and repeated practice in character education. Teacher involvement also forms part of this process, as teachers participate in congregational prayer, provide religious guidance, and take part in activities intended to develop students' habits. This finding is consistent with Salim et al. (2025), who found that school culture can support the formation of students' religious character through teachers' active involvement and modelling of the values promoted by the school. This finding is in line Lu & Kristjánsson (2026), who emphasise teacher modelling in character education, where students learn values not only through explicit instruction but also by observing how significant adults behave.

The findings came about through the interaction of programme planning, repeated practice, teacher modelling, and monitoring within students' everyday school experiences. The school connects its vision and character priorities with specific activities that are implemented regularly, allowing students to repeatedly encounter and practise values such as discipline, consistency, responsibility, and social concern. Teacher participation provides behavioural examples, while monitoring by duty teachers, Islamic Religious Education teachers, and the student affairs department helps maintain the continuity of these routines. Through the integration of organisational and social practices, students experience values through various school activities, not only through formal classroom teaching. Character values can be embedded through continuous habituation, school routines, teacher modelling, and various curricular and extracurricular activities. Their findings further indicate that what students repeatedly see, hear, feel, and do within the school environment contributes to the formation of character.

Evaluation of the Impact and Sustainability of Student Behavior Transformation

The findings indicate that students' religious behaviour was evident not only through their involvement in school programmes but also in their daily interactions and routines. Students regularly took part in congregational prayers and Qur'an reading activities, while also demonstrating respectful behaviour towards teachers and peers. Parents similarly reported the continuation of practices at home, such as regular prayer, Qur'an reading, and respectful communication with family members. These findings are consistent with previous research which positions the hidden curriculum as an important element of school culture and character development (Carnawi et al., 2024 and Gardner & Lally, 2023). The findings further suggest that some religious practices continued beyond the school environment, although their continuation varied among students. This finding is consistent with Rahmadin & Astutik (2025), who emphasize the role of systematic and sustainable religious habituation in fostering students' religious character through repeated opportunities to practise religious values and behaviours.

These patterns emerged through the repeated practice, teacher modelling, and continuity of religious activities within the school environment. Congregational prayer, Qur'an reading, Friday Qur'an Study, and ROHIS provided recurring opportunities for students to practise religious behaviours, while teachers' participation provided visible examples of the practices promoted by the school. The Juz 30 memorisation requirement and teacher monitoring further maintained students' engagement with these activities. Repeated behaviour within a relatively stable context can support the development of habits. In this context, the consistent repetition of religious practices created recurring opportunities for students to perform the same behaviours, while teacher participation and school expectations reinforced their continuity. The reports from parents further indicate that some of these practices were also present in students' home lives, suggesting that the routines encountered at school could be reflected beyond formal school activities.

Contribution to the Study of Hidden Curriculum in Islamic Education

This study contributes to the study of hidden curriculum in Islamic education by illustrating how religious values are embedded in students' everyday school experiences through interconnected routines, teacher participation, school rules, monitoring, and habituation. Rather than operating as a separate set of activities alongside the formal curriculum, the hidden curriculum at SMAS Uswatun Hasanah is reflected in the consistent connection between the values promoted by the school and the practices through which students encounter and practise those values. The findings further highlight that the internalisation of religious values involves a continuous process in which repeated practices, teacher examples, and school expectations provide recurring contexts for students to experience religious behaviours. Thus, the contribution of this study lies in providing an empirically grounded account of how the

hidden curriculum in an Islamic educational institution operates through the interaction of programme design, repeated practice, teacher modelling, monitoring, and students' everyday experiences, extending previous discussions that have primarily examined hidden curriculum through school culture, character formation, and individual programmes.

CONCLUSION

This study found that the hidden curriculum at SMAS Uswatun Hasanah has an important role in shaping students' religious behaviour. It is reflected in the religious activities carried out regularly, the examples provided by teachers, and the school routines that place religious values within students' daily lives. The implementation of these practices is supported by continuous planning, implementation, and supervision, which helps create a school environment where students can practise the values being promoted. Over time, students became more accustomed to congregational prayer, Qur'an reading, discipline in worship, and respectful behaviour towards others. Some of these changes were also reported by parents at home, although they did not occur to the same extent among all students. The findings imply that schools should view hidden curriculum as an integrated part of everyday educational management rather than as a collection of additional activities. This means that the planning of religious programmes, teacher involvement, school routines, and monitoring need to be considered as interconnected elements in creating an environment where students can consistently encounter religious values in their daily school experiences. This study was conducted at only one school, so the findings reflect the particular context of SMAS Uswatun Hasanah and should be understood within that setting. Further studies could examine the hidden curriculum in several schools with different institutional and social backgrounds to see whether similar patterns can be found in other contexts. Comparative or mixed-methods research may also be useful to examine more closely how school routines, teacher modelling, and religious programmes influence the development and continuity of students' religious behaviour over time.

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