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Exploring The Role Of Teachers In The Development Of Hidden Curriculum Based On Islamic Boarding Schools

Bachrul Ulum, Riswadi

Universitas Bhinneka PGRI Tulungagung, Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda

Email: bachrul.ulum@ubhi.ac.id, riswadi1977@gmail.com

Abstract

The most effective effort in achieving the national development target is through education. The purpose of this study is to explore the role of teachers in the development of hidden curriculum-based islamic boarding schools. This research uses a qualitative approach method with data collection techniques in the form of interviews and observations. The subject of the study consisted of 80 students and 10 teachers. Findings from the study show that teachers have a very crucial role in the development of hidden curricula based on islamic boarding schools, especially in terms of shaping the character of students. Teachers understand that the character of students is not only formed through formal subjects but also the values of Islamic boarding schools passed down from generation to generation. Therefore, the teacher acts as a facilitator in helping students understand and apply the values of Islamic boarding schools in everyday life. Teachers also act as models for students, by demonstrating behaviors and actions that are following the values of Islamic boarding schools. In this case, teachers need to have a deep understanding of the values of Islamic boarding schools and the ability to integrate these values into the existing curriculum.

Keywords: Teacher, Hidden Curriculum, Islamic Boarding School, Student Character.

Abstrak

Usaha yang paling efektif dalam mencapai target pembangunan nasional yaitu melalui pendidikan. Tujuan dari penelitian ini adalah untuk mengeksplorasi peran guru dalam pengembangan kurikulum tersembunyi berbasis pesantren. Penelitian ini menggunakan metode pendekatan kualitatif dengan teknik pengumpulan data berupa wawancara dan observasi. Subjek penelitian terdiri dari 80 siswa dan 10 guru. Temuan dari penelitian menunjukkan bahwa guru memiliki peran yang sangat krusial dalam pengembangan kurikulum tersembunyi yang berbasis pesantren, terutama dalam hal pembentukan karakter santri. Guru memahami bahwa karakter siswa tidak hanya dibentuk melalui mata pelajaran formal tetapi juga dengan menerapkan nilai-

nilai pesantren yang diajarkan secara turun-temurun. Oleh karena itu, guru berperan sebagai fasilitator dalam membantu siswa memahami dan menerapkan nilai-nilai pesantren dalam kehidupan sehari-hari. Guru juga berperan sebagai model bagi siswa, dengan memberi contoh bagaimana berperilaku dan bertindak sesuai dengan nilai-nilai pesantren. Dalam hal ini, guru perlu memiliki pemahaman yang mendalam tentang nilai-nilai pesantren dan kemampuan mengintegrasikan nilai-nilai tersebut ke dalam kurikulum yang ada.

Kata Kunci: Guru, Kurikulum Tersembunyi, Pesantren, Karakter Santri.

Introduction

The most effective effort in achieving the national development target is through education. Workers and employers both gain from people developing new skills and developing those they already have.¹ One method for enhancing human resources to achieve the development of a nation is through education.² Teachers are less focused on the essential human concerns that define teaching and how teachers educate their pupils as a result of their growing concern with a topic and educational achievements for their purpose.³ The 21st century, which is characterized by globalization in all aspects of life, places the education sector as one of the spearheads to prepare competitive human beings, therefore the management of education must be aimed at anticipating a life full of uncertainty, paradox, and full of competition.⁴

In the classroom and among the school community, teachers and leaders play a variety of functions.⁵ Currently, the community's attention is on teaching the

curriculum and producing academic results, which is the main responsibility of educators. One of the less highlighted, but often the main reasons for teachers to get into education, is "hidden curriculum". However, Since the emotional affective side and spiritual intelligence are less noticeable and do not appear to be the work of education, education concentrates on intellectual capacity. Society considers intelligent people are those who can memorize many mathematical formulas, master foreign languages fluently, and can answer class lesson questions precisely and meticulously. In a conclusion, this educational system only creates brain-intelligent individuals.⁶

In several previous research articles, Janet Orchard expounds that teacher education is progressively fixated on content and scholarly accomplishments for their intrinsic value, often disregarding the rudiments that ought to be the focal point of teaching. This can impact the way educators instruct their students.⁷ Orón Semper & Blasco's hidden curriculum will

remain a problem in schools as long as the teacher fails to see his or her role as a facilitator who was previously teacher-centered to a student-centered model. The result is sometimes irrelevant to the stated goal. Therefore, this study suggests how hidden curriculum becomes real in schools through activities that trigger interpersonal relationships between teachers and students.⁸

Alsubaie explains that student achievement and belief systems may be affected or enhanced by hidden expectations, skill sets, knowledge, and social processes.⁹ Bamkim's research elucidates that the hidden curriculum is frequently the primary venue where students acquire knowledge, as most schools lack sufficient instructional time to teach social skills.¹⁰ Interpreting teachers' instructions, being aware of behaviors that please teachers and adults, blending in with the group, and recognizing social signs and body language are some of the ways that the hidden curriculum affects students.

Ardiansyah's research elucidates the pivotal role of teachers in countering radicalism through the hidden curriculum as a tool in educational institutions. Despite the absence of explicit mention of this value in the school curriculum, it can be effectively inculcated through the hidden curriculum in school.¹¹ Research has shown

that the behavior, development, productivity, and performance of students can all be significantly impacted by the hidden curriculum.¹² Subsequent findings by Koutsouris reveal that the hidden curriculum has a significant impact on students in educational institutions. Hidden curricula can shape a student's character and influence their perception of the world.¹³ It can also influence students' self-conception or self-identity, as well as their ability to fit in and reduce anxiety in their environment. Additionally, it can help students develop positive characteristics such as dignity, humility, hard work, responsibility, and appreciation, and provide them with the college knowledge and rigorous academic preparation.

Education is not only about the mastery of knowledge, but also about the development of character and a positive attitude in students. To achieve this goal, teachers must be able to develop a hidden curriculum that is integrated into every aspect of activities in the school. In Islamic boarding schools, the hidden curriculum can be integrated by developing Islamic values and Islamic boarding schools culture that characterize the institution.¹⁴ Having been established as the oldest educational and cultural institution in Indonesia, pesantren prioritises not only cognitive aspects but also overall education.¹⁵ Pesantren can be

aply referred to as an integrated institution that combines religious and general education.¹⁶ In pesantren, students are not only taught religious subjects and general sciences in the classroom but are also provided with education on morals, mentality, work skills and other values both inside and outside the classroom.¹⁷

However, the development of a hidden curriculum cannot be done in any way and requires careful planning. According to Nurul Huda's research, the hidden curriculum can be leveraged to attain specific objectives and enable each participant to obtain preliminary comprehension and means to achieve the desired goals. In this instance, the structured curriculum can be optimized through the hidden curriculum to enhance participants' abilities.¹⁸

The primary objective of educational institutions is to prepare students who can achieve outstanding careers and accomplishments that are valuable for the future.¹⁹ At present, there is limited research on the significant role of teachers in the development of boarding school-based hidden curriculum. Additionally, the conducted research has not thoroughly explored this topic, indicating the need for further research to deepen our understanding of the vital role of teachers in the development of the hidden curriculum

in boarding schools. Therefore, this research will explore the role of teachers in the development of Islamic boarding schools-based hidden curricula. Through this research, it is hoped that it can provide a clear picture of hidden curriculum development planning in Islamic boarding schools and the important role of teachers in its implementation.

Method

The qualitative method was chosen because this research aims to understand and describe the role of teachers in the development of hidden curricula in a more in-depth and detailed way.²⁰ The data sources in this study were obtained through purposive sampling, which ensured that the samples taken had characteristics relevant to the research being conducted.²¹ The case study research design is used because this research focuses on the role of teachers in the development of hidden curricula in one particular educational institution, namely Islamic boarding schools.²² This case study was carried out at PMDG 2 located in Ponorogo city which has a high local cultural wealth. The participants in this study were 80 students and internal stakeholders,²³ including boarding school leaders, teachers, and organizational managers in Darussalam Gontor Modern Islamic Boarding School Campus 2.

Data collection was carried out using observation techniques, in-depth interviews, and documentation studies.²⁴ Observations are carried out to observe the condition of the school environment and student behavior in interacting with the surrounding environment. In-depth interviews were conducted with students and teachers to gain information about the approaches used in developing hidden curricula and ways of integrating local cultures into the learning process. Documentation studies were conducted to collect documents such as syllabuses, curricula, and school programs related to the development of hidden curricula and the role of the teacher.

Data analysis was performed using Miles and Huberman's model, which consists of data collection, data condensation, data presentation, and conclusion. Data from observations, interviews, and documentation studies will be processed and categorized into certain themes related to exploring the role of teachers in the development of hidden curricula based on Islamic boarding schools.²⁵ Data interpretation is carried out by analyzing and interpreting research findings to produce conclusions and recommendations related to exploring the role of teachers in the development of hidden curricula based on Islamic boarding schools.

Results and Discussion

1. The teacher's strategy in the hidden curriculum based on Islamic boarding schools.

The role of teachers in the development of a hidden curriculum based on Islamic boarding schools is very important because teachers are one of the most influential factors in the formation of student character and values. Based on the results of interviews and observations that researchers have made, there are several efforts carried out by teachers in formulating the first Hidden Curriculum strategy: guided by the vision, mission, and objectives of the educational institution, Second, holding teacher council evaluation meetings, and Third: mapping of academic and nonacademic activities of the lodge in the form of daily, weekly, monthly and yearly.

The results of the research above are following Phillip Jackson as the originator of the hidden curriculum theory in 1968.²⁶ what educators teach students without realizing it. Unwritten values, beliefs, conventions, and culture are all part of the hidden curriculum that instructors instill in pupils through interactions, modeling, and the culture of their school or classroom. The hidden curriculum is likely the most significant in the field since it frequently has

the long-lasting effects that educators hope to achieve when they enter their line of work.

- a) Guided by the vision, mission, and objectives of the educational institution.

In planning the *hidden curriculum* in PMDG Campus 2, teachers are guided by the purpose, intention, and objectives of the organization's educational institution, so that in its operations it moves on a *track* mandated by stakeholders and does not fall out of the values set. The results of this study are relevant to the research conducted by Dewi Ixfina²⁷ that the vision and mission are very important as a foundation in educational operations. A fundamental objective that distinguishes one school institution from another similar school and that describes the scope of its operations in the form of *outputs/outcomes* is defined and spelled out in the mission of the school. The mission of the school is a broad and durable general statement or formulation which is the intention of the school. Because it also contains an educational philosophy rather than a school strategic decision-maker, implying the image that the school wants to convey, which reflects the school's self-concept, and indicates the school's main products or services, as well as the main customer, needs that the school will meet.²⁸

- b) Holding teacher council evaluation

meetings.

The next stage is carried out by the teachers, which is to hold a meeting with all teachers. This aims to understand all components of education, especially teachers or educators who are in Islamic boarding schools so that planning can achieve the expected and maximum goals. The meeting time is weekly, monthly, and yearly. With the involvement of various parties, it is hoped that all *stakeholders* will be able to have the same perception and understanding in carrying out all activities in Islamic boarding schools, including hidden *curriculum*. So that the planning that has been set by the *founding fathers* can be realized optimally.

To describe the purpose, intention, and objectives of the organization of education, the Islamic boarding schools must make an action plan. In the course of action are made policies, programs, and activities. This work program is a common will of the school residents. The preparation of this program is based on accurate, rational, and potential data and information owned by students. The steps in compiling a work program are: *First*, Conduct an inventory of needs that will be implemented in each school year. *Second*, Hold a working meeting to finalize the program. *Third*, Form a team in the implementation of activity plans in each program.²⁹

- c) Mapping of academic and nonacademic activities.

As for the mapping of activity programs at PMDG Campus 2, it is mapped into daily, weekly, and annual activities. According to Nurhalim,³⁰ several things must be considered in developing a hidden curriculum, namely rules, regulations, and routines. Teachers as implementers are required to understand the above because every form of hidden curriculum is expected to be able to lead in a positive direction. The results of this study are relevant to the research study by Syarifuddin,³¹ that the implementation of a hidden curriculum can be realized with routine, weekly activities, and teacher attitudes.

The results of this study found that the mapping of activities was divided into 3, namely: First, daily activities include: getting up early, praying at dawn, reading the Quran, and providing Arabic and English vocabulary. Daily sports activities are carried out in the morning and evening. Vocabulary-giving activities morning and afternoon. For arts and skills course activities are carried out in the morning and evening. As for studying in the morning class, students enter at 07.00 - 12.30 WIB. Then continue to enter the afternoon class at 14.00 - 15.00 WIB. The evening activities of the students began after isya' prayer, which is to study at night with the

homeroom teacher. At 22.00 WIB, all students must be in the dormitory to participate in the evening before going to bed. Second, weekly activities include English, Arabic, and Indonesian speech practice activities. conversational activities in Arabic and English. Morning jog activities together. Scout practice activities. Thirdly, the annual activity: acceptance for new students, *Khutbatul 'Ary* introductory week to introduce life in the Lodge as a whole. Various Olympic activities, leadership and scouting training, sports activities, art activities, and scientific activities. The annual activities are also related to the evaluation of the teaching and learning process, which is carried out in the midterm general test activities, semester exams, and class VI final examination activities.

All education at PMDG Campus 2 includes a community-based *hidden curriculum*, namely: everything that is heard, seen, felt, done, and experienced by students and residents of Pondok Modern Darussalam Gontor Campus 2 in a limited time by time and space, which is intended to achieve educational goals.³²

2. The form of teacher implementation in the hidden curriculum based on Islamic boarding schools.

Implementation of the hidden curriculum in Islamic boarding schools is

divided into two aspects, namely: structural and cultural. According to Rakhmat Hidayat, there are two aspects to the hidden curriculum study, namely First: the structural (organizational) aspect explains the division of classes, various school activities outside of learning activities, and various facilities provided by the school. Second: cultural aspects include school norms, hard work ethic, roles, and responsibilities, social relations between individuals and between groups, conflicts between students, rituals, and celebrations of worship, tolerance, cooperation, competition, teacher expectations of students, and time discipline. These two aspects serve as examples and guides for seeing and listening to the hidden curriculum in schools.³³

The form of implementation of the hidden curriculum at PMDG campus 2 which includes structural aspects includes Class division, Extracurricular activities in the arts, skills, sports, and school facilities.

a) Class Division.

The division of classes in PMDG is carried out annually. In the criteria for class increase, there are two influencing factors, namely the academic scores of the early and late semester exams, and non-academic based on akhlaq, adab, and daily behavior of students. based on interviews with teachers,

it is explained that the class is based on alphabets, the highest in the cottage is class B. In order, the highest class alphabet should be class A, but in Gontor cottage class A is omitted. The goal is to eliminate the student's sense of arrogance when he gets an A grade.

b) Extracurricular.

The extracurricular activities at PMDG are very diverse. Extracurricular activities in the field of art, include Calligraphy, Painting, Letter, Ornament and Cartoon Animation, Martial Arts, theater arts, and music. Extracurricular activities in the field of skills, including scouting, Muhadhoroh or Speech Exercises in 3 languages namely Arabic, English, and Indonesian, scientific discussions and studies, Arabic and English Courses, Marching Band, Computer and Typing Courses, Photography, Journalism, Jam'iyatul Qurra', Jam'iyatul Huffadz. Extracurricular activities in sports, including Morning run, Football, Futsal, Basketball, Badminton, Table Tennis, Table Tennis, Takraw, Volley, Gymnastics, and Bodybuilding. The results of the study are relevant to the explanation Aslan,³⁴ that hidden curriculum can be realized in the form of intentional or unintentional experiences that can change student behavior that is more inclined to the transformation of values, morals, and

morals both between teachers and students, schools with students and between students and between students.

c) School Facilities.

PMDG pays great attention to the fulfillment of facilities and infrastructure. Such as public libraries and special libraries include the poles of Islamic *turats*, maps, globes, atlases, language laboratories, audio, clothing for the practice of hajj manasik, miniature of Ka'bah, audio listened to by students when free, walls decorated by slogans or mottos and so on. Those who are educated through this media are students, teachers, families, and everyone who visits PMDG. This is following Gontor's broadcast, what the students in this cottage see, hear, feel, and do is part of Gontor's education.

The second aspect that is no less important is the cultural aspect. As for those included in this aspect, they include: norms, values, school atmosphere and climate, teacher and student interaction, worship, competition, teacher and student expectations, and discipline. Various kinds of activities that are accustomed regularly certainly influence students. *Stakeholders* have an important role in shaping the personality of students which is carried out in Islamic boarding schools. With the habituation carried out in a structured manner, it

certainly has an impact on students. The above is relevant to that stated by Margolis,³⁵ that Students discover norms, values, and beliefs through rules and practices that shape daily routines and social relationships in extended classrooms and schools.

The forms of implementation of the hidden curriculum that include cultural aspects include School norms, school atmosphere, teacher and student interaction, Worship, Competence, Teacher expectations of his students, and Discipline. Dede Rosyada stated that *hidden curriculum* theoretically s very rationally affects students, both regarding the school environment, classroom atmosphere, patterns of interaction of teachers with students in the classroom, even on policies and management of school management more broadly and the behavior of all components of the school in the relationship of their vertical and horizontal interactions.³⁶

a) School Norms.

Norms in PMDG in the form of mottos, philosophy of life, five souls, and disciplinary regulations. Teachers as the spearhead of education and to prepare prospective leaders in future generations of students must be equipped with noble values so that students when entering

society have guidelines and become pioneers for a good society. In line with what is described by Mustaghfiroh,³⁷ The hidden curriculum has an important point in equipping students with the value system and norms that apply in society.

b) School atmosphere.

The implementation of the dormitory system at PMDG to create an atmosphere conducive to education is very effective. The environment can be used as an effective means of education, everything that is seen, felt, and done by students will contain educational values. In line with Caswita,³⁸ to realize the success of the hidden curriculum, the school community, namely teachers and other educational personnel, must create a school climate that is conducive to the educational process because the school atmosphere is an aspect that cannot be separated from the hidden curriculum.

c) Teacher-Student Interaction.

Interactions at PMDG do not only occur in the classroom, but also outside the classroom. The PMDG Campus 2 dormitory system, has advantages in shaping the character of students following the vision, mission, values, and philosophy of Gontor. One of them is the example of a Kyai, teacher, organizational administrator, and senior class, in discipline, language, and

dress. The process of interaction guided by Kyai and the teacher and not limited by time and space makes it possible to form a student according to the expectations of Gontor's cottage. The above results are relevant to the research researched by Lukman,³⁹ that the teacher's personality is effective in strengthening character education, including being able to behave as a friend, being able to be a role model, being able to understand lessons, being disciplined, respecting students, treating students impartially in terms of sanctions, being patient, relaxed, willing to learn throughout life, mastering character education skills, not being known as a fierce teacher, and being considered a pleasant teacher. An effective teacher's personality can provide understanding and improvement of character education in schools.

d) Worship.

Worship is carried out at PMDG to form a generation of believers, Muslims, and muhsin. The types of worship in this cottage are very diverse ranging from mandatory, such as prayers to sunnah. One of the efforts carried out by the cottage in terms of worship is in the form of forcing students to get used to these activities. With a background personality, of diverse origin, it takes several steps for students to understand the implementation of worship.

Congregational prayers are also held in the rooms of their respective students which is intended for each student to have been a prayer priest. It indirectly teaches us to always be prepared to be a priest as a *mukallaf* man. Explained to Sabriadi,⁴⁰ that the internalization of education in the aspects of aqidah, worship, and morals becomes something fundamental and at the same time an obligation for every Muslim.

e) Competence.

PMDG accommodates the talents of its students through various activities, one of which is the holding of various competitions, including Gorda olympiad, PORSENI, Quiz competition between classes, speech competition between zones, Qur'an or qira'ah recitation competition, Qur'an memorization competition, Arabic and English drama competition, *vocal group* competition, and others. The purpose of holding this activity is to increase the insight of the students in the fields of sports, arts, skills, and scouting, and increase the dexterity, activeness, and enthusiasm of the students in carrying out activities at the cottage. Especially adding *Ukhummah Islamiyyah* among the students.

f) The teacher's expectations of his students.

Through various forms of activities in the cottage, a teacher shows his

expectations for his students. Various forms of expression of a teacher as an effect of teacher expectations, such as: giving direction at the beginning and end of each activity. With the participation of a teacher in each activity. The vital role influenced by hidden curriculum will shape students' perceptions, students will imitate whatever the teacher does. Then the teacher must realize that they will be an example to students.⁴¹

g) Discipline.

PMDG has two types of discipline: written discipline and unwritten discipline. The implementation of student discipline includes various aspects, namely: worship, morals, learning, work ethic, Arabic and English, dressing, attendance, and others. According to Rennert-Ariev,⁴² Consequently, teachers in schools have to make rules even if not explicitly and officially. The message contained in hidden *curriculum* often supports the achievement of educational programs, even if its influence is stronger than the usual learning process.

According to Alsubaie,⁴³ the educational experiences one has can either positively or negatively influence their future development. So this is the role of the teacher to use as effectively and efficiently as possible so as not to conflict with the expectations that have been set by the

educational institution. In summary, the hidden curriculum is crucial in schools as it makes a significant and positive impact on learners in a variety of ways. For teachers and staff, particularly teachers who fail to implement this kind of curriculum properly and positively, it can be an issue. To get a bigger picture, the role of teachers in the development of pesantren-based Hidden Curriculum can be seen in the table below.

No	The Role of Teachers	Example and Evidence
1	Creating a conducive classroom climate imbued with pesantren values.	Educators take the time to converse with pupils after class and give particular attention to students who require assistance.
2	Integrating pesantren values into formal learning.	Teachers instruct pupils to memorize the Quran and assign tasks to implement religious teachings in their everyday lives
3	Providing positive examples and role models in daily life.	Educators exhibit attitudes and behaviours that embody pesantren values, such as showing respect towards others, maintaining hygiene and appreciating diversity.
4	Directing and guiding students in understanding religious concepts.	Instructors provide concrete examples of individuals who have successfully applied religious principles in their daily lives and engage in discussions to facilitate a deeper understanding of the

		concepts.
5	Encouraging students to develop strong moral values.	Teachers employ courteous language and value pupils' viewpoints in interactions, such as exchanging greetings upon meeting and creating opportunities for pupils to ask questions or express their thoughts during class.
6	Cultivating positive relationships between students and teachers and among students.	Educators foster positive relationships with students by offering encouragement and recognition when they demonstrate moral values in daily life.
7	Fostering strong cooperation with parents.	Teachers openly and clearly communicate information about pesantren policies and regulations to parents, for instance, through brochures or the pesantren website, to provide parents with the necessary information
8	Providing a conducive environment for discussion and sharing experiences.	Instructors provide facilities and materials that facilitate the learning and discussion process in the classroom, such as whiteboards or reference books
9	Developing pesantren-based extracurricular activities.	Teachers organize sports activities that embody pesantren values, like inter-pesantren soccer or volleyball tournaments, to promote physical health and cultivate a

		sense of camaraderie among pesantren students
10	Assisting students in developing social and leadership skills.	Teachers establish student discussion groups or forums to discuss social or religious issues, enabling students to deepen their understanding of the issues and learn to collaborate in devising effective solutions.

Table 1 Role of Teacher in Hidden Curriculum

According to the Indonesian constitution, teachers are regulated as professionals who must fulfill competencies in pedagogical, social, personal and professional fields.⁴⁴ As professional educators, it is crucial to recognize that our responsibility in leading and guiding students is a determining factor in the quality of education and the quality of graduates produced.⁴⁵ Schools or trained educators should therefore create some courses on the significance of concealed curricula and how to work with them as well as equip teachers with this knowledge and skills.

Winna sanjaya argues that two aspects can influence behavior as a hidden curriculum, namely: First, the relatively fixed aspects are the ideology, beliefs, and cultural values of the community that affect the school, including determining what culture

is and should not be passed on to the nation's generation. Second, Aspects that can change include the organizational variables of social and cultural systems. Organizational variables include how the teacher manages the class, how the lesson is given, and how the grade increase is carried out. Social system, including how the pattern of social relations between teachers, teachers, students, teachers with school staff, and others.⁴⁶

Conclusion

Based on the findings from the studies that have been conducted on research the exploration of the role of teachers in the development of an Islamic boarding schools-based hidden curriculum, Teachers play an important role in developing the pesantren-based hidden curriculum as facilitators who assist students in cultivating social, moral, and spiritual values. Developing the hidden curriculum also necessitates cooperation among teachers, students, and parents, as well as support from the pesantren environment to ensure its success. Periodic evaluation and monitoring can aid teachers in enhancing the developed hidden curriculum. In light of these findings, teachers play a crucial role in developing the hidden curriculum in pesantren, which aligns with the policies of the national education system and Islamic education to cultivate students with noble morals. We

contend that to achieve this objective, internal stakeholders, such as pesantren managers, teachers, and students, must re-understand the significance of the function of the hidden curriculum in student progress. The teachers should take the lead in developing the hidden curriculum to shape students with strong moral and spiritual values and noble morals. For future research, it is advisable to increase the number of research participants and employ various research methods to strengthen findings and generalisations.

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Endnotes

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