

Date Received : February 2025  
Date Revised : May 2025  
Date Accepted : May 2025  
Date Published : May 2025

## CONSTRUCTION OF ADAB EDUCATION INPUT THROUGH HIDDEN CURRICULUM AT ISLAMIC BOARDING SCHOOL, SOUTH SUMATRA

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### Keywords:

Construction, Civil  
Education, Input

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### ABSTRACTS

**Background:** The challenge of modernization in Islamic boarding schools involves balancing the formal religious curriculum with practical skills and daily life lessons. **Purpose:** This study explores the role of the hidden curriculum in the construction of adab (manners) education at the Qodratullah Banyuasin Islamic Boarding School in South Sumatra, Indonesia. Adab education, integral to Islamic character formation, extends beyond formal learning and is deeply embedded in the social interactions, daily activities, and institutional culture of Islamic boarding schools. **Method:** Utilizing a case study approach, this research employs interviews, observations, and documentation as data collection methods. **Result:** The findings indicate that the hidden curriculum significantly contributes to the development of adab through three primary inputs: figure-based education, literacy, and activities. Figure-based education, exemplified by the role of the kyai (Islamic scholar), establishes a model for students in terms of behavior, values, and norms. Literacy-based education fosters critical thinking and intellectual growth through the study of Islamic texts. Activity-based education emphasizes social interactions and extracurricular activities that reinforce communal values and ethics. **Conclusion:** This research highlights the importance of the hidden curriculum in shaping students' character, demonstrating how adab education in Islamic boarding schools provides a holistic framework for character and moral development, combining both formal and informal educational processes. The study offers valuable insights for educational policymakers seeking to integrate Islamic values into the educational system while addressing the challenges of modernization and globalization.

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## A. INTRODUCTION

Adab Education is an educational process that focuses on the development of individual character and behavior in accordance with ethical and moral values. Manners include important aspects such as politeness, responsibility, empathy, and integrity, all of which are considered to be the basis of noble morals. Adab education aims to form individuals who not only have knowledge, but also have attitudes and behaviors that are in accordance with social and religious norms. Adab education has an important role in the formation of a person's morals and character. This is not only relevant in the context of formal learning in schools, but also in informal education at home and in society. Adab education helps individuals to become human beings with integrity, be able to interact well in society, and have sensitivity to the needs of others. As stated by, (Lickona 1991) Arthur (2003) *"Education with character aims to build the moral foundations of the individual, which are essential for personal and social well-being."* In the context of rapid globalization and modernization, the relevance of adab education is increasing. Along with dynamic social change, there is an urgent need to equip the young generation with strong moral values so that they are able to adapt to change without losing their identity and moral integrity. According to Thomas Lickona, an expert in character education, *"Character education is the deliberate effort to cultivate virtue-that is, objectively good human qualities that are good for the individual person and good for society"*. (Lickona 1991)

This statement emphasizes the importance of adab education as an effort to instill essential good qualities for individuals and society. The urgency of adab education can be seen from the increasing prevalence of cases of unethical behavior in various circles of society, including in the school environment. Problems such as bullying, violence, and violations of moral values indicate a crisis in character formation. Therefore, adab education is very important to prevent moral degradation and to build a more harmonious society. Ibn Qayyim al-Jawziyyah stated that "Knowledge without manners is a dangerous disease, and manners without knowledge are futility" (Ibn Qayyim al-Jawziyyah, 2013). This quote emphasizes that adab education must go hand in hand with science education to achieve balance in life. (Immediately, 2022)

The scope of adab education is very broad and includes formal, non-formal, and informal education. In the context of formal education, adab can be taught through a school curriculum that integrates moral values into various subjects. Outside of school, adab education can be applied through extracurricular activities, leadership training, and community programs designed to strengthen the character and morals of children and adolescents. Informal education that takes place in the home and social environment also plays an important role in shaping manners from an early age. (Arthur 2003)

The curriculum aspect is one of the factors that greatly affects the success of national education. The curriculum includes all teaching plans designed to achieve educational objectives, including subject content, teaching methods, and evaluation. A good curriculum must be adapted to the needs of the community, the times, as well as the potential and interests of students. The success of national education is highly dependent on the ability of the curriculum to develop student competencies in accordance with global demands as well as relevant moral and social values (Fullan, 2007).

The importance of the curriculum in the success of national education is affirmed by , which states that Anon (Anon n.d.-c) "*Curriculum plays a pivotal role in the education system; it determines what students are supposed to learn, how they are taught, and how their learning is assessed. A well-designed curriculum can significantly enhance the quality of education.*" This statement highlights that a well-designed curriculum can improve the overall quality of education, thereby contributing to the achievement of national education goals.

The existence of a renewal program in the field of national education is one of the efforts to prepare the Indonesian people and nation who are able to develop a stable democratic life in entering the current era of globalization and information. However, what must be emphasized is that the success of national education does not only come from the curriculum aspect. In this case, "Teachers" as educators also greatly determine the success of national education. No matter how good the concept offered in the curriculum made by the government, if human resources in this case teachers are not ready with a good curriculum, it will be difficult to apply it. Therefore, teachers should

also be prepared to improve the quality of education. As expressed by Sirozi, "If a teacher is only limited to the transfer of knowledge, technology is very much more than enough to provide it. So we must be able to provide something that technology cannot provide. Education is not only a transfer of knowledge, but also a transfer of value.

Teachers must be able to be role models for students, teachers must be able to instill good values, be human role models with integrity to their students." . Adab education in Indonesia is not only related to individual behavior towards God, but also places great emphasis on the aspect of their interaction in society. This reflects the understanding that adab education has a broad dimension, including spiritual and social aspects. Through manners education, students are taught to develop social awareness, which includes an understanding of the needs and feelings of others, as well as the importance of contributing positively to society. In addition, adab education also instills the values of solidarity and responsibility towards others, which are important values in building a harmonious and caring society. (Muhammad Sirozi, 2019) (Budimansyah, D., & Wibowo, A. 2014)

Adab education and character education are often considered to have similarities, but in essence, these two concepts have fundamental differences. Adab education emphasizes more on the aspects of manners, manners, and good behavior in interacting with others. This concept is rooted in cultural values and traditions that are taught from generation to generation to form individuals who behave in accordance with the norms and ethics that prevail in society. Meanwhile, character education is broader in scope, not only limited to behavioral aspects in interaction, but also includes the formation of moral, ethical values, and individual personality. Character education aims to form individuals who are not only good in behavior, but also have integrity, responsibility, empathy and other positive values that are the basis for decision-making and actions in daily life .(Althof, W., & Berkowitz, M. W, 2006) (Berkowitz, M. W., & Bier, M. C, 2004)

Islamic boarding schools often emphasize the aspect of discipline as an integral part of adab education, teaching students to have an attitude of responsibility and good manners. Adab education in Islamic boarding schools also includes social values, teaching students to respect others, be fair, and make a positive contribution to society.

Although Islamic boarding schools strive to remain relevant to the context of the times, they are faced with the challenges of modernization, globalization, and technological developments that can have an impact on people's mindsets and behaviors. Therefore, the evaluation of the extent to which Islamic boarding schools are able to face the dynamics of this era in delivering adab education is very important. The challenges of modernization also include changes in the curriculum of Islamic boarding schools, with a focus that may be more on formal aspects and religious curricula, rather than aspects of daily life and practical skills. Changing communication patterns between generations, where younger generations tend to use more modern languages and media, are also part of the challenge, creating a gap with generations of educators. The importance of (Anon n.d.-z) (Abuddin Nata, 2015) (Budi Santosa, 2019) *the hidden curriculum* in adab education in Islamic boarding schools is in the spotlight, because adab values are not only taught through the formal curriculum, but also through indirect processes such as social interaction, daily activities, and institutional culture. *The hidden curriculum* ensures that the values of adab taught have relevance to daily life, shaping the learning process of adab to be not only theoretical, but also applied in the real context of students in Islamic boarding schools (Farah Nabilah, 2020)

Islamic boarding schools are faced with the challenge of finding the right balance between maintaining traditional values and responding to the demands of modern times. The role of educators in Islamic boarding schools is very important, because the way they communicate, set examples, and educate indirectly shape the value pattern of Islamic boarding schools. Education in Islamic boarding schools has its own uniqueness, especially in the context of Islam. Islamic boarding schools often place great emphasis on the formation of Islamic character and manners in addition to formal education. In this case, looking at the construction of adab education through (Ahmad Syafi'I, 2021) *the Hidden curriculum* can provide a deeper understanding of the approach used at the Qodratullah Banyuasin Islamic Boarding School. The Qodratullah Islamic Boarding School as an Islamic educational institution in Indonesia has a great responsibility in forming a civilized generation. One of the strategies used is the implementation of *the Hidden curriculum*. *Hidden curriculum* refers to educational by-products that are not outlined in the programmed curriculum, but have a significant influence on the school

experience. In the context of the Qodratullah Islamic Boarding School, *the hidden curriculum* is the foundation for the formation of adab education. The teachers at this pesantren are not only transmitters of knowledge, but also role models for students. The principles of Islamic manners are instilled through various activities, dhikr, shadaqah, and other worship practices. The hidden curriculum at the Qodratullah Islamic Boarding School covers religious, moral, and character aspects. Students are not only evaluated based on their mastery of knowledge, but also their strong faith, moral goodness, and intellectual intelligence. This shows that adab education in this pesantren does not only focus on intellectual aspects, but also spiritual and moral.

#### **B. METHOD (500 - 1000 words)**

This research used a qualitative case study methodology, as delineated by Creswell (2012), to investigate the development of adab education via the hidden curriculum at the Qodratullah Banyuasin Islamic Boarding School in South Sumatra. The case study methodology was chosen for its capacity to deliver a comprehensive, contextually nuanced examination of intricate educational processes in a real-world environment. The methodology facilitated an extensive examination of the influence of social interactions, daily practices, and institutional culture on the development of adab education, extending beyond the formal curriculum. This approach is adept at elucidating the subtle and frequently hidden elements of educational procedures that foster character development.

Data collection was performed using a combination of semi-structured interviews, direct observations, and document analysis. Semi-structured interviews were conducted with key stakeholders, including educators, students, and school officials, to obtain insights regarding the influence of the hidden curriculum on adab education. The interviewees offered comprehensive insights into the roles of personalities like the kyai, the incorporation of literacy in adab instruction, and the impact of extracurricular activities. Observation sessions were undertaken to document real-time interactions and daily activities within the boarding school that facilitate adab education, including communal prayers, religious studies, and student socialization. Moreover, pertinent papers, including the school's curriculum, activity reports, and

student handbooks, were examined to provide a deeper insight into the institutional framework underpinning adab education.

The data analysis adhered to the methodology proposed by Miles and Huberman (1994), encompassing three principal stages: data reduction, data display, and conclusion drawing/verification. During the data reduction step, the gathered data were classified into themes aligned with the research topics, emphasizing figure-based education, literacy-based education, and activity-based education. During the data visualization phase, these categories were structured to discern patterns and correlations among various data sources. Ultimately, the conclusion involved combining the findings to emphasize the significant ways in which the hidden curriculum fosters the formation of adab at the Qodratullah Islamic Boarding School. The study utilized criteria of credibility, transferability, dependability, and confirmability as defined by Lincoln and Guba (1985) to assure the findings' credibility and trustworthiness, employing numerous data sources and triangulation to validate the results.

### **C. RESULT AND DISCUSSION**

#### **Construction of Adab Education input through *Hidden Curriculum* based on Figures, Literacy and Activities at the Qadratullah Banyuasin Islamic Boarding School, South Sumatra.**

##### **Construct Adab Education input through *Figure-based* Hidden Curriculum**

The figure in the Islamic boarding school is the determinant in the policies implemented by the Islamic boarding school, According to the Great Dictionary of the Indonesian Language (KBBI) the figure is a form or form, a figure or role model, meaning that the center is the center, attention. The similarities of the word figure itself are profile, figure (which contains the meaning of body shape, body, stature, posture, body appearance, and personality or body attitude), figure and role model.

According to Alwi (2002:316) a figure is a form of figure, a person's role and is the center of attention of many people. As explained by Abuya. H. Ahmad Syafiq Hidayatullah alhafidz, we are an institution that is very open to input from all parties to improve the development of Islamic boarding schools (Interview, April 2024)

This was also justified by the guardian of the student, Mr. Irpan, explaining that meetings are routinely held with the guardian of the students and the management so that the guardian of the students can provide input and appreciation for the manager at the qodratullah Islamic boarding school (Interview, April 2024). The attitude of the manager is an important and influential element in the policy process that is enforced in the Islamic boarding school, the importance of figures in the Islamic boarding school is a benchmark for the community in choosing a boarding school.

Exemplary Figure of a Kiai is the most important element. Kiai is not only the founder of the pesantren but also the formulator of the learning materials in it. The kiai's expertise in certain Islamic scientific fields such as hadith, fiqh, tafsir and so on, is not uncommon to be a characteristic of a pesantren. More than that, the authority of the kiai is not only felt inside the Islamic boarding school, but also outside the Islamic boarding school or the surrounding community. Kiai is not only a leader of Islamic boarding schools but also a teacher in Islamic sciences (Arif Subhan, 2012). In line with the above opinion, Tholhah Hasan in Sugeng Haryanto summarizes that kiai leadership generally appears in four dimensions, namely first, as a community leader, if it appears as a leader of a community or political organization. Second, the intellectual leader, in his capacity as a religious teacher, issuer of fatwas and legal reference. Third, spiritual leaders, if the kiai leads worship, becomes a mursyid toriqot, becomes a moral role model. Fourth, administrative leaders, if the kiai plays the role of the person in charge of educational institutions, Islamic boarding schools or other community bodies (Sugeng Haryanto, 2012). The charisma possessed by the kiai causes them to occupy leadership positions in their environment. Apart from being a religious leader and village community leader, the kiai also leads a boarding school where he lives. In this Islamic boarding school environment, kiai is not only recognized as a teacher who teaches religious knowledge, but is also considered by the students as their own father or parents. As a father whose influence is wide on students, he places the position of the kiai as a person who is respected, respected, obeyed and becomes a source of scientific guidance for students (Sukamto, 2012).

This is also mentioned in the Qodratullah Islamic boarding school, the figure of Almaghfurlah Buya Husni Thamrin Madani is the first mudir, one of the policies built by policy communication from the manager in improving the Islamic boarding school



to ensure that all parties involved understand the goals, strategies, and steps to be taken. Here are some of the steps taken by managers in communicating the policy (Interview, March 2024):

The manager of the Islamic boarding school can ensure that the improvement policy is accepted and supported by the entire Islamic boarding school community, so that the goal of improvement can be achieved more effectively and efficiently with the communication carried out by the manager, of course, affecting the image of the Islamic boarding school in the community.

The number of new students in each batch at the Qodratullah Islamic Boarding School is equal to the quota of each batch of 300 (January 2024 Documentation) which is spread from various regions, especially from the areas closest to the Islamic Boarding School from the Province of Jambi, Bangka, Lampung and several students come from the island of Java, the Qodratullah Islamic Boarding School is one of the Islamic boarding schools that are in demand by the community, because it has an excellent program to develop the intellectual and spiritual potential of our students (December 2023 interview). Here we are committed to producing the next generation of people who not only excel in religious science, but are also able to compete in the global era with the provision of science and technology. We believe that the harmonization between the knowledge of the world and the hereafter is the key to creating individuals who are faithful, intelligent, and noble in PPQ, we provide a conducive learning environment, where students can develop themselves comprehensively. Our curriculum is designed to combine formal and non-formal education with in-depth religious teaching. With the support of experienced and dedicated teachers, we try to hone the potential of each student, so that they not only become hafiz-hafidzah and ulama, but also future leaders who can make a positive contribution to society and the nation. (Wawancara Mudir Ma'had, March 2024). New students at Islamic boarding schools have diversity because they come from several regions spread across Indonesia, some already understand the rules that apply in boarding schools, some have good communication, some have an understanding to quickly adapt and vice versa, the behavior of students in Islamic boarding schools is a benchmark for the community and Islamic boarding school managers in implementing the strategies applied.

In this context, students only understand the rules that exist in Islamic boarding schools. Understanding the rules at Islamic boarding schools is an important step for new students to adapt to the new environment. The following are the activities of new students in understanding the rules in Islamic boarding schools:

- a. **Availability of Guides for new students:** Islamic boarding schools provide a guidebook or written regulations. After the students carried out the registration and entered the Islamic boarding school environment, they were given a publication guidebook at the Qodratullah Islamic Boarding School.
- b. **Active role of companion:** the manager also collaborates with students in grade IX to accompany new students so as to provide opportunities for new students, do not hesitate to ask more senior students about rules that have not yet been understood. They are usually more experienced and can provide clearer explanations.
- c. **The pesantren carries out activities to introduce new students every year:** If there is an orientation session for new students, make sure to follow it well. Orientation usually provides an overview of life in the pesantren and its rules.
- d. **Rules :** Qodratullah Islamic boarding school has a strict schedule, starting from prayer times, studying, to other activities. This can be seen on the agenda of the following students <https://ppqodratullah.com/keseharian-santri/> .
- e. **Availability of Announcements both on the Web and Mading Pesantren:** Announcements delivered by the management of the boarding school or ustadz-ustadzah.
- f. **Communicate with the Administrator:** "If there are unclear rules or there are things you want to know more, don't hesitate to communicate with the Boarding School Administrator".
- g. **Be Polite and Polite:** A polite and polite attitude will help in interacting with fellow students, ustadz, and administrators. This is also part of implementing the rules of good manners in Islamic boarding schools.

- h. **Participate in Activities:** Actively participate in activities at the Islamic boarding school. In addition to being able to help understand the rules, it can also expand your association and add experience.

In the context of understanding and complying with the rules at the Islamic boarding school will help new students to live life in the Islamic boarding school more smoothly and comfortably, with the policies that have been implemented by new students at the Qodratullah Islamic Boarding School, the understanding of the rules of order can be well established, this can be seen from the orderliness of the students in participating in activities at the Qodratullah Islamic Boarding School. In the last 5 (five) knows, thank God, the new students have moved on a positive trend in understanding the rules in the Qodratullah Islamic Boarding School. New students are already in accordance with the value order. Values are principles or standards that are considered important and upheld by individuals or groups in society. Values determine what is considered good or bad, right or wrong, important or unimportant. Values form the basis of the norms that apply in society. The life of new students at the Islamic boarding school is very similar to the values of:

- a. **Social Values:** Values related to human relationships, such as politeness and mutual cooperation, can be seen from the activities of students in carrying out mutual cooperation every Friday morning, and respecting managers and more senior students.
- b. **Spiritual Values:** Values related to beliefs and religion, the development of students in the religious learning process is quite good for the students to be able to adapt to religious materials in Islamic boarding schools.
- c. **Moral Values:** The principle that determines good and bad behavior based on ethics, the excellence of the Qodratullah Islamic Boarding School is to uphold ethics in accordance with the vision of the Qodratullah Islamic Boarding School <https://ppqodratullah.com/> .

### **Construct of Adab Education input through Literacy-based Hidden Curriculum**

A comprehensive and continuous effort to make the school a learning organization whose citizens are literate throughout life through public involvement. Growing

interest in reading through 15-minute reading activities (Permendikbud No. 23 of 2015) national education rooted in the culture of the Indonesian nation based on the Pancasila and the 1945 Constitution is directed to increase the intelligence and dignity of the nation, realizing human beings and Indonesian people who believe and fear Allah swt, quality and independent so that they are able to build themselves and the surrounding community and can also meet the needs of development and responsible for nation building. Education must be able to foster the spirit of patriotism and strengthen the love of the homeland, increase the spirit of nationality and social solidarity as well as awareness of the nation's history and the attitude of appreciating the services of heroes who are oriented towards the future. Efforts to improve the quality of education remain the main priority in development. Therefore, education is very important in organizing human life both as a group and as a nation. That is why education is used as a forum for centralization in creating harmony between nations. This is in line with the words of Allah swt. in QS al-Mujadilah/58:11

O you who have believed, when it is said to you, "Have space in the council", then make room for Allah, and Allah will give you space. and if it is said, "Stand up," then stand up, surely Allah will exalt the believers among you and those who are given knowledge of some degrees. and Allah is Aware of what you do (QS. Al-Mujadilah :11)

The climate of the learning process developed in schools must be able to foster a sense of self-confidence and a culture of continuous learning in accordance with the principles of lifelong learning in order to advance society and the growth of creative, innovative, and forward-looking attitudes and behaviors looking to the future. The success of education is certainly not as easy as turning the palm of your hand, of course, in reaching a glorious generation, various parties must unite so that dreams can be achieved. The government runs a government that cares about education supported by community leaders, religious leaders, and cultural leaders united in realizing the generation expected by the nation and state, namely a glorious generation. The progress of a nation depends on its young generation, if a nation and state have a glorious generation, then the nation and state will become a developed country. The glory of the nation's children can only be measured by education, if education in a nation goes well, then the generation will be good, but if in a country the education is bad, then the generation will also be destroyed. Basically, every child of the nation certainly has good

ideals, but the ideals of the nation's children must be supported and facilitated by various good systems, one of which is the literacy system. In this regard, the Qodratullah Islamic Boarding School pays close attention to literacy, both reading, writing and critical thinking skills as carried out at the Qodratullah Islamic Boarding School for reading proficiency an acceleration program is held

The Qur'an reading acceleration program aims to help individuals learn to read the Qur'an more quickly and effectively. These programs are typically designed for different age groups, from children to adults, with methods tailored to ease the learning process. The following are some aspects in the Qur'an reading acceleration program, The methods applied by the Islamic Boarding School Management in carrying out the acceleration of Qur'an reading proficiency are as follows:

a. Learning Methods

Iqra' Method: Using the Iqra' book which consists of several volumes that make it easier to learn to read the Qur'an gradually, it is dedicated to students who do not understand reading the Qur'an.

Qira'ati Method: Focuses on teaching how to read hijaiyah and tajweed letters directly from the Qur'an mushaf, dedicated to students who can read but are not yet fluent.

Tilawati Method: Combining tajweed and tahsin (correcting recitation) teachings with a structured approach. Reading Together: Students read together with the guidance of the teacher, who aids in listening and imitating correct reading. Drilling: Continuous repetition of material to ensure that students really master every law of tajweed taught, especially for students who have read it correctly.

b. Material

Mastery of Hijaiyah Letters: Knowing and memorizing hijaiyah letters and their punctuation.

Tajweed: Learning the laws of tajweed that help in reading the Qur'an correctly.

Tahsin: Improvement and improvement of the recitation of the Qur'an.

Memorizing the Surahs at the beginning of the Short surah: To increase familiarity with the text of the Qur'an to new students in the Islamic boarding school environment.

c. Techniques and Tools

Audio Visual: The use of video and audio to aid with pronunciation and pronunciation.

The classroom is sluggish, the facilities at the Islamic boarding school support the students to learn the Qur'an, the ustadz in the Islamic boarding school are experienced in teaching in class .

d. Mentoring and Evaluation

Teacher or Supervisor: The presence of a teacher or supervisor who is experienced in teaching the Qur'an, in this case the Islamic boarding school collaborates with senior students who are proficient in reading the Qur'an.

Periodic Evaluation: Tests and exams to assess students' progress in reading the Qur'an are routinely carried out every Monday after the implementation of the Ashar prayer is carried out by all students.

This Qur'an reading acceleration program can be very useful for those who want to deepen their understanding and ability to read the Qur'an in a shorter time, with effective methods and the right guidance, this is certainly carried out because new students at Islamic boarding schools come from various backgrounds so that there needs to be acceleration so that in the next stage the Qur'an learning process is in accordance with the rules applied by the boarding school pesantren (Interview).

e. Books that support literacy activities

Qodratullah Islamic boarding schools not only equip students to be proficient in reading the Qur'an but also invite students to understand Islam Kaffah, after students understand the reading of the Qur'an correctly, students are taught to study books, in Islamic boarding schools the available book facilities are very good which cover various Islamic disciplines. These books support the learning of Islam and help students understand Islamic teachings in depth for students in the Qodratullah Islamic Boarding School. Here are some books that are commonly studied in Islamic boarding schools.

### **Construct Adab Education input through Activity-based Hidden Curriculum**

Reality in social life consists of groups of people with diverse characters and personalities. Character and personality are internal drives that give birth to behavior. Thus the life of social groups will be found a diversity of interests, thoughts, attitudes, goals, and human behaviors found in a social forum. These relationships can be seen from individuals or groups by meeting each other and determining the system and form of social relationships that occur. Human behavior patterns are related to the goals of each individual, so that in each step it is inseparable from the interests of individuals or groups. It is inevitable for every individual, that no individual is able to achieve his goals without having to live in a group. Therefore, in the life of the group, various social interests will be found such as living in a safe, orderly, prosperous state, and avoiding threats or disputes. With the existence of collective interests, collective personalities, and collective goals, collectivity will give birth to group identity. Group identity is a characteristic of human life in its community as a cultural term (Eli M Setiadi, 2017). Roucek and Warren said that cooperation means working together to achieve common goals and is a form of social process, in which there are certain activities aimed at achieving common goals by helping each other and understanding each other's activities (Abdulyasni, 2012).

According to Abuya Syafiq Hidayatullah (Interview, March 20204) Interaction is important in life together as it happened at the Qodratullah Islamic boarding school. The social interaction at the Qodratullah Islamic boarding school is very rich and diverse. The social attraction that occurs in this Islamic Boarding School is the separation between male and female students, especially the male students who teach are the ustadz while for female students the teacher is ustazah, this separation is important in the Islamic boarding school even though it is not stated in the curriculum but it has been carried out by the management since the boarding school was established which was commanded by Almaghfurlah Buya Husni Thamrin Madani as the first mudir, social interaction at the Qodratullah Boarding School is very good, it can be seen from:

- a. **Relationship between Ustadz and Santri:** Ustaz (teacher) and santri (student) have a close and respectful relationship. Ustaz not only teaches religious knowledge but also becomes a role model in behavior and morals, the

interaction between the two takes place fluidly but still in accordance with the applicable rules/norms, living life in the same place in the Islamic boarding school environment.

- b. **Life Together:** Students live in the same community, so the interaction between them is very intense. They share spaces, activities, and everyday experiences, which form a strong relationship.
- c. **Activities:** Students are often involved in various activities together, such as studying together, worshiping, and participating in various religious events. This activity supports the formation of social bonds and the development of social skills.
- d. **Social Life and Traditions:** Islamic boarding schools often have traditions and customs that are strictly guarded. Social interaction in the pesantren also involves participation in this tradition, which forms an identity and sense of togetherness, the traditions that are awaited at the Qodratullah Islamic Boarding School are congregational prayers in mosques, Celebration of holidays (PHBI) and others.

**From the tradition that is carried out gives rise to collaborative learning,** in addition to formal learning, students are often involved in collaborative learning, where they help each other in understanding the subject matter or in daily activities.

#### **D. CONCLUSION**

*The Hidden Curriculum* at the Qadratullah Banyuasin Islamic Boarding School plays an important role in shaping the input of adab education. This input includes exemplary figures, such as kyai and ustadz, who are models of manners for students. Literacy applied through the study of books and the reading of Islamic literature strengthens students' understanding of the values of adab. In addition, daily activities such as congregational prayers, recitations, and social activities provide a practical foundation for students to apply adab in daily life. This combination creates a conducive environment for the formation of character and morals of students with noble character.



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