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## **Revealing Identity to Form Student Character: Application of the Hidden Curriculum in Islamic Legal Education**

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**Abstract:** Education is one of the most important instruments for forming character and personality. In higher education, especially Islamic law education, curricula serve not only as a means of transferring science but also as a medium for character and moral formation. The study examines the application of hidden curriculum in Islamic law education and its implications for students' character at State Islamic Religious Institute (IAIN) Kendari. Research methods are qualitatively descriptive. Data is obtained through observations, interviews, and documentation. The collected data is processed through data reduction, presentation, and verification, with data validity testing using source triangulation, techniques, and time. The research results show the application of hidden curriculum in Islamic legal education is known through the interaction of faculty-students, Islamic law practice, observance of order and discipline, academic cultural awareness, and extracurricular activities. The values and norms that are indirectly taught in the educational environment have a considerable role in shaping the personality and character of students. The hidden implications of the curriculum for student character formation are manifested in student integrity and ethics, leadership and responsibility, empathy and justice, and the practice of the principles and values of Islamic law in everyday life. Therefore, institutions must integrate hidden curricula into Islamic law education to achieve comprehensive and sustainable educational goals.

**Keywords:** Hidden Curriculum, Islamic Law, Education, Student Character

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**Abstrak:** Pendidikan merupakan salah satu instrumen terpenting dalam pembentukan karakter dan kepribadian individu. Dalam konteks pendidikan tinggi, khususnya pendidikan hukum Islam, kurikulum tidak hanya berperan sebagai alat mentransfer ilmu pengetahuan, tetapi juga sebagai media untuk pembentukan karakter dan moral. Studi ini mengkaji penerapan hidden curriculum dalam pendidikan hukum Islam dan implikasinya terhadap karakter mahasiswa di Institut Agama Islam Negeri (IAIN) Kendari. Metode penelitian bersifat deskriptif kualitatif. Data diperoleh melalui observasi, wawancara, serta dokumentasi. Data yang terkumpul diolah melalui tahap reduksi data, penyajian data, dan verifikasi data, dengan uji keabsahan data menggunakan triangulasi sumber, teknik, dan waktu. Hasil penelitian menunjukkan penerapan hidden curriculum dalam pendidikan hukum Islam diketahui melalui interaksi dosen-mahasiswa, pengamalan hukum Islam, kepatuhan terhadap tata tertib dan disiplin, kesadaran budaya akademik, dan kegiatan ekstrakurikuler. Nilai-nilai dan norma yang secara tidak langsung diajarkan di lingkungan pendidikan memiliki peran yang sangat besar dalam membentuk kepribadian dan karakter mahasiswa. Implikasi hidden kurikulum terhadap pembentukan karakter mahasiswa terwujud dalam bentuk integritas dan etika mahasiswa, kepemimpinan dan tanggung jawab, empati dan keadilan, serta pengamalan prinsip dan nilai hukum Islam dalam kehidupan sehari-hari. Oleh karena itu, institusi pendidikan perlu mengintegrasikan hidden kurikulum dalam pendidikan hukum Islam untuk mencapai tujuan pendidikan yang komprehensif dan berkelanjutan.

**Kata Kunci:** Hidden Kurikululum, Pendidikan Hukum Islam, Karakter Mahasiswa

## Introduction

Character education for Islamic law students is one thing that will undoubtedly greatly influence the life of the nation in the future.<sup>1</sup> Students who are currently studying at universities are potential future leaders of the nation following the vision of a golden Indonesia 2045.<sup>2</sup> The current weakness of character education can be seen in several problems of violence that occur in

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<sup>1</sup>Arthur Saniotis, "Muslims and Ecology: Fostering Islamic Environmental Ethics," *Contemporary Islam* 6, no. 2 (2012); Zaharah Hassan et al., "Developing New Generation of Educational Leaders for World Class University," in *Procedia - Social and Behavioral Sciences*, vol. 15, 2011.

<sup>2</sup>Arifinsyah Arifinsyah, Safria Andy, and Agusman Damanik, "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2020), p. 91–108; Imron Arifin et al., "Islamic Crash Course as a Leadership Strategy of School Principals in Strengthening School Organizational Culture," *SAGE Open* 8, no. 3 (2018); Nisa Fitriani, Syamsul Anam, and Asep Maulana, "Building Literacy of Early Age Students' Language; Teacher Managerial Competence and Legal-Rational Authority of Boarding School Leaders," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2023).

society. Quoting from online media, most cases of bullying occur in elementary and middle school students, with 25% of each.<sup>3</sup> Meanwhile, other media revealed that as many as 44% of internet users had experienced harassment via digital platforms.<sup>4</sup> The Research and Development Agency and the Indonesian Ministry of Religion also recognized the decline in the student and student character index.<sup>5</sup> The problems above have received particular attention, but they have yet to be able to reduce the issues of student character in Indonesia, so necessary action is needed. This research will be presented by offering new things that can be implemented in educational institutions.

Character education has been an important highlight in Indonesia in the last 2 to 5 years. Character education is now required to be taught in Indonesian schools from elementary school through university education, according to the country's official declaration.<sup>6</sup> A character that has a moderate attitude, is not excessive, is accepting of diversity, is receptive to different points of view, and is able to live in harmony with individuals from diverse backgrounds is said to possess moderate character.<sup>7</sup> In the setting of Indonesian culture, which is extremely diverse in terms of socioeconomic class, cultural background, and religion, characters such as these are necessary.<sup>8</sup>

The findings of several studies indicate that extremism and intolerance are rather common among Indonesia's youth.<sup>9</sup> Without a doubt, this is quite worrying

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<sup>3</sup>Rafi, M. (2023, Oktober). Bully di Pelajar dan Mahasiswa, Pendidikan Karakter Perlu Dikuatkan. <https://www.Goodnewsfromindonesia.Id/>. Retrieved from <https://www.goodnewsfromindonesia.id/2023/10/18/bully-di-pelajar-dan-mahasiswa-pendidikan-karakter-perlu-dikuatkan>

<sup>4</sup>Jannah, M. Reaktualisasi Pendidikan Karakter Mahasiswa di Era Digital. *Ganto.Co*. Retrieved from <https://www.ganto.co/artikel/1016/reaktualisasi-pendidikan-karakter-mahasiswa-di-era-digital.html>.

<sup>5</sup>Marjan Ajevski et al., "ChatGPT and the Future of Legal Education and Practice," *Law Teacher* 57, no. 3 (2023).

<sup>6</sup>Moch. Sya'roni Hasan, Mar'atul Azizah, and Abd Rozaq, "Service Learning in Building an Attitude of Religious Moderation in Pesantren," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (2023).

<sup>7</sup>Maksim V. Demchenko et al., "Digital Transformation of Legal Education: Problems, Risks and Prospects," *European Journal of Contemporary Education* 10, no. 2 (2021); Windy Triana and Milah Karmilah, "Gender Awareness in Islamic Legal Education," *Ahkam: Jurnal Ilmu Syariah* 19, no. 1 (2019).

<sup>8</sup>Candida Leone, "A Private Law Theory for Sustainable Legal Education?," *German Law Journal* 23, no. 6 (2022); Awad Ali Alanzi, "The Models of Legal Education: Implication for Saudi Arabia," *Journal of Education and E-Learning Research* 7, no. 3 (2020); Amalia Rabiatul Adwiah, Aulia Faraz Tantia, and Intan Asyikin Rantikasari, "Implementation of Storytelling Method with Folktales in Instilling Character Values in Children: A Study at ABA Warungboto Kindergarten," *Golden Age: Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini* 8, no. 1 (2023), p. 81-105.

<sup>9</sup>Nur Ali et al., "Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia," *Islam and Christian-*

and could lead to societal unrest as well as jeopardize the integrity and unity of the country. As a result, it is imperative that younger generations be raised with strong moral principles.<sup>10</sup> Higher education is one of the key social institutions that is meant to be crucial in molding the character of Indonesia's youth.<sup>11</sup> Islamic higher education institutions are said to play a crucial role in fostering the qualities of moderation, tolerance, and harmony in variety since they are Islamic educational establishments in Indonesia that offer thorough religious instruction and Islamic ideals.<sup>12</sup> This hidden curriculum could be understood as a value system consisting of implicit values, attitudes, beliefs, and social conventions in the day-to-day activities of a certain educational setting, in this case the higher education setting at IAIN Kendari.<sup>13</sup> Through this hidden curriculum, it is hoped that it can form a strong character for current Islamic law education.<sup>14</sup>

It is widely believed that Islamic universities play a key role in fostering the principles of moderation, tolerance, and harmony amidst variety. This hidden curriculum can be understood as a value system consisting of implicit values, attitudes, beliefs, and social conventions that permeate everyday life in a certain educational setting, in this case the higher education setting at IAIN Kendari. It is envisaged that this covert curriculum will help shape a solid foundation for contemporary Islamic legal education.

Unfortunately, there isn't a lot of prior research that focuses on character development in higher education environments and the significance of the hidden curriculum. This study is to investigate the function of the hidden curriculum in

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*Muslim Relations* 32, no. 4 (2021); Robert W. Hefner, "Islamic Radicalism in a Democratizing Indonesia," in *Routledge Handbook of Political Islam*, 2015; Muhammad Anas Ma'arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, "Implementing Learning Strategies For Moderate Islamic Religious Education In Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (2022); Ahmad Suaedy, "Transformasi Islam Indonesia Dalam Trend Global: Mencari Penjelasan 'Moderasi Beragama' di Ruang Publik," *Jurnal Masyarakat Dan Budaya* 24, no. 3 (2022).

<sup>10</sup>Karman et al., The Design For Emancipatory Quran Interpretation Learning To Deradicalize Students' Quran Understanding, *Jurnal Pendidikan Islam* 7, no. 2 (2021).

<sup>11</sup>Joko Setiyono and Sulaiman Rasyid, "Counter-Narrative Strategies in Deradicalisation: A Content Analysis of Indonesia's Anti-Terrorism Laws," *HTS Teologiese Studies / Theological Studies* 78, no. 1 (2022).

<sup>12</sup>V. Rao and E. Hurry, "Safeguarding Children in Places of Religious Instruction...the Madressah Project," *Archives of Disease in Childhood* 96, no. Supplement 1 (2011).

<sup>13</sup>Luluk Asmawati, "The Development Of Puzzle Games For Early Childhood Based On The Banten Local Culture," *Jurnal Ilmiah Peuradeun* 11, no. 2 (2023).

<sup>14</sup>Aria Nakissa, "Cognitive Science of Religion and the Study of Islam: Rethinking Islamic Theology, Law, Education, and Mysticism Using the Works of Al-Ghazālī," *Method and Theory in the Study of Religion*, 2020; Emilio Spadola, "Aria Nakissa, The Anthropology of Islamic Law: Education, Ethics, and Legal Interpretation at Egypt's Al-Azhar," *Islamic Law and Society* 30, no. 1–2 (2022); Achmad Kholiq and Achyar Zein, "Fiqh Model of the Companions (Ṣaḥābah) of the Prophet and Its Influence on Abu Hanifah's Rational Fiqh and Malik's Traditional Fiqh," *Ahkam: Jurnal Ilmu Syariah* 21, no. 1 (2021).

efforts to improve the character of students in the Islamic Law study program at IAIN Kendari. It does so in order to address research gaps and build on the findings of earlier research. The definition of a hidden curriculum is the set of values, attitudes, beliefs, and social standards that are implicit in day-to-day activities in a certain educational setting, in this case, a university.

Initial observations and interviews revealed that many of the routines, habits, and social norms in the IAIN Kendari Islamic Law study program contribute, either directly or indirectly, to the development of character values. Building religious values, for instance, as well as a spiritual life, community and solidarity, identity formation, character development, and work ethic, as well as academic and professional ethics, are a few examples. This is thought to be one method by which the covert curriculum molds the personalities of students enrolled in the Islamic Law course.

This research offers theoretical and practical contributions. The theoretical contribution will add to the wealth of knowledge references about hidden curriculum and character in the scope of higher education which is still very minimal. Practical contribution, the results of this research can be a good reference for higher education administrators in optimizing the role of the hidden curriculum in shaping and developing the character of Islamic Law students at IAIN Kendari. Apart from that, this research can also be a reference for stakeholders in organizing future policies at tertiary-level educational institutions.

This type of research is qualitative research with a qualitative study approach.<sup>15</sup> Investigating the hidden curriculum to help IAIN Kendari students become better people is the goal of qualitative research. With an emphasis on the depth of meaning, this qualitative study was selected to comprehend the phenomenon from the participant's point of view.<sup>16</sup> Case studies are designed so that researchers can study one case thoroughly, in this case IAIN Kendari, and produce a complete description. Most people believe that a case study design is best for research questions that focus on the "how" and address modern problems in a real-world context. This research was conducted from August to December 2023, and chemistry occurred between researchers and informants thanks to intense communication or the presence of researchers at the location.

Purposive and total sampling methods were used to select research subjects, consisting of IAIN Kendari lecturers and students.<sup>17</sup> Data collection methods that are employed in triangulation include documentation studies, participant observation, and in-depth interviews. To gather data and information

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<sup>15</sup>Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakaya, 2007).

<sup>16</sup>Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (California: SAGE Publications, Inc, 2014).

<sup>17</sup>Carol Grbich, *Qualitative Data Analysis: An Introduction, Qualitative Data Analysis: An Introduction*, 2022.; Patricia L. Munhall, *Volumes 1&2, The Sage Encyclopedia of Qualitative Research Methods*, 2008.

about participants' experiences and viewpoints regarding the topic being studied, in-depth interviews were done.<sup>18</sup> Throughout the interview, the employed interview guide is flexible and adapts. In order to monitor participants' everyday activities connected to the research topic, participant observation was done.<sup>19</sup> Students' social interactions and the activities and routines of Islamic boarding schools—which are believed to constitute a covert curriculum—are observed. Supporting data comes from documentation studies including activity schedules and profiles of Islamic boarding schools.

To ensure that the research results are valid, various efforts were made. This includes increasing researcher participation in the field, conducting comprehensive and in-depth observations, combining data collection methods and information sources, and conducting joint assessments with participants. Data analysis uses the Miles and Huberman model.<sup>20</sup> Throughout the course of the research process, this analysis is conducted regularly and interactively, resulting in findings as well as data verification, presentation, and reduction. Data reduction is accomplished by condensing, emphasizing key points, concentrating on specific themes, and eliminating unimportant information. To give a clearer picture of what is happening, data is presented using narrative language enhanced with matrices, graphs, or charts.<sup>21</sup>

### **Hidden Curriculum in Islamic Boarding Schools: Moderate Character Formation**

This study found that the principles employed in Islamic boarding schools' everyday routines and activities—values that aren't articulated clearly in the official curriculum—are known as the hidden curriculum. The moderate nature of Islamic boarding schools is mostly shaped by the covert curriculum. The Chancellor of IAIN Kendari's findings indicate that Islamic boarding schools intentionally and purposefully instill Islamic concepts of moderation in students' daily lives through a variety of practices and activities. This occurs even though the formal curriculum does not explicitly include this. "*Forming a moderate character is very important so that students can practice Islam correctly, namely by being friendly, polite, tolerant and respecting differences,*" said the Chair of IAIN Kendari."

As explained by the IAIN Kendari lecturer, there are several examples of hidden curriculum at IAIN Kendari that contribute to the formation of students' personalities.

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<sup>18</sup> Carol Grbich, *Qual. Data Anal. An Introd.*

<sup>19</sup> Ge Lin and Peter A. Rogerson, "Elderly Parents and the Geographic Availability of Their Adult Children," *Research on Aging* 17, no. 3 (1995).

<sup>20</sup> Miles, Huberman, and Saldaña, *Qualitative Data Analysis: A Methods Sourcebook.*

<sup>21</sup> John Creswell, *Design: Choosing Among Five Approaches, Design: Choosing Among Five Approaches*, vol. 3, 2012.

### **Building Religious Values**

All students are taught to implement the importance of Sharia values in everyday ethics when they work, behave socially, and worship. Emphasis on good ethical behavior and values such as honesty, politeness, and respect for others, under Islamic teachings. According to the lecturer who did not want to be named, "We, as an educational institution, are committed to teaching all students the importance of implementing Sharia values in everyday life. We believe that values such as honesty, politeness, and respect for others "is the main foundation in forming good behavior and ethics. By understanding and applying Islamic teachings, we hope that our students can become individuals with integrity, both in the work environment, in social behavior, and in their worship."

The results of observations show that in essence, the IAIN Kendari educational institution has a strong commitment to teaching its students about the importance of implementing sharia values in everyday life. It is believed that values such as honesty, politeness, and respect for others are the basis for forming good behavior and ethics. By understanding and applying Islamic teachings, it is hoped that students can become individuals with integrity in various aspects of their lives.

### **Spiritual Life**

This spiritual life is divided into collective worship and understanding of the Koran and Hadith. This collective worship includes carrying out congregational prayers, recitation activities, and collective remembrance, while students are required to deepen their understanding of the Koran and Hadith by holding discussions, studies, and lectures. According to Vice Chancellor 3 for Student Affairs, "We recognize the importance of collective worship such as congregational prayers, recitation activities, and collective remembrance in strengthening spiritual relationships among students. Apart from that, we also believe that a deep understanding of the Koran and Hadith is very important. Therefore, we require students to deepen their understanding of the Koran and Hadith through discussions, studies, and lectures. In this way, we hope that students can integrate Islamic religious values into their daily lives and become more responsible and noble individuals."

this statement is that students' spiritual life is directed at two main aspects: collective worship and understanding of the Koran and Hadith. Collective worship such as congregational prayers, recitations, and collective remembrance is an integral part of strengthening the spiritual ties between them. In addition, the importance of a deep understanding of the Al-Quran and Hadith is also emphasized, with students required to deepen their understanding through discussions, studies, and lectures. Thus, a holistic approach to student spirituality includes not only ritual experiences but also intellectual mastery of Islamic

religious principles, creating a solid foundation for the ongoing development of character and morality.

### **Community and Solidarity**

The importance of building community and solidarity makes it important to instill Islamic brotherhood and solidarity. For *ukhuwah Islamiyah*, this builds a sense of brotherhood among fellow Muslim students by helping and supporting each other. This can be demonstrated by being active in social activities organized by the campus such as social service, fundraising and volunteer activities. This is as stated by the student affairs sector "We understand that building community and solidarity in our environment is a good thing. Because of this, we believe that instilling Islamic brotherhood and solidarity is a necessity. Ukhuwah Islamiyah is the foundation for building bonds of brotherhood among Muslim students, where we help and support each other. In practice, this is reflected in active involvement in social activities initiated by the campus, such as social service, fundraising, and volunteer activities. In this way, we strive to strengthen relationships between individuals and strengthen our commitment to contributing positively to society and each other."

Building community and solidarity in a higher education environment is important and beneficial. Muslim students believe that *ukhuwah Islamiyah*, which means bonds of brotherhood, is a necessary basis for helping and supporting each other. This is realized through active participation in various campus social activities, such as social service, fundraising, and volunteer activities. Through these efforts, they seek to strengthen relationships between individuals and increase their positive contributions to society.

### **Identity Formation**

Forming an Islamic identity can be reflected through clothing and appearance demonstrated. Clothing that complies with sharia, such as wearing the hijab for women and modest clothing for men, has become the accepted norm. and reflected in the language and communication used daily. Use of good and polite language, as well as emphasis on the use of Islamic terms in daily communication. In this regard, as stated by the head of the Islamic law study program, "We teach students and students an understanding of Islamic identity reflected through clothing under sharia, such as the hijab for women and polite clothing for men, as well as the use of polite language and Islamic terms in daily communication."

From this statement, it means that IAIN Kendari, especially the Islamic Law Study Program, always teaches pupils and students that Islamic identity is reflected through clothing according to sharia, such as the hijab for women and polite clothing for men, as well as the use of polite language and Islamic terms in daily communication.

### **Character Development and Work Ethic**

The hidden curriculum also teaches character development related to discipline and responsibility. Students are taught the importance of discipline in carrying out academic tasks and personal responsibility. Apart from that, work ethic is also taught which instills the value of sincerity. This is due to the value of hard work and sincerity in seeking knowledge and contributing to society following Islamic teachings. This is per the facts expressed by the Islamic Law study program lecturer as follows: "Students are taught the importance of discipline in carrying out academic tasks and personal responsibility, as well as a work ethic that instills the value of sincerity. "The value of hard work and sincerity in seeking knowledge and contributing to society under Islamic teachings is the basis of this education".

In this case, there are 3 main aspects of the education received by students:

**Discipline in Academic Tasks and Personal Responsibility:** Students are taught the importance of managing their time and priorities to complete academic assignments on time and with good quality. This discipline includes not only academic aspects but also personal responsibilities, such as involvement in extracurricular activities, personal time management, and maintaining a balance between studies and daily life. **Work Ethic and Value of Sincerity:** Students are encouraged to develop a strong work ethic, namely enthusiasm and dedication to work and study. Sincerity, or working with sincere intentions without expecting a reward, is an important value taught. This is under Islamic principles which encourage its followers to do everything with good and sincere intentions.

The value of hard work and sincerity according to Islamic teachings: In Islam, seeking knowledge is a highly recommended act of worship, and doing it with hard work and sincerity is part of good deeds. Students are taught that their contribution to society, both through the knowledge they gain and concrete actions, is a form of service that has high value in Islam.

The education provided to students integrates the values of discipline, work ethic, and sincerity as part of the curriculum and daily activities. The aim is to form individuals who not only excel in academics but also have strong character and are able to make positive contributions to society, following Islamic teachings. Overall, education that prioritizes discipline, work ethic, and the value of sincerity aims to produce individuals who are not only intellectually intelligent but also have noble character and play an active role in building a better society.

### **Islamic Based Extracurricular Activities**

The application of the hidden curriculum is also carried out through extracurricular activities. These extracurricular activities can include organizations that focus on Islamic development. Apart from that, he also attended seminars, workshops, and lectures that discussed contemporary Islamic

issues, this was revealed by students in the Islamic law study program "This extracurricular includes organizations that focus on Islamic development, as well as participation in seminars, workshops and lectures that discussing contemporary Islamic issues".

This shows the fact that extra-curricular activities at IAIN Kendari, especially in the Islamic Law study program, receive full support from the study program for Islamic-based extra-curricular activities by encouraging students to take part in organizational activities on campus and encouraging students to take part in workshops and lectures related to issues. contemporary Islamic issues.

### Academic and Professional Ethics

The final point in the results section of this research relates to academic and professional ethics. This is related to teaching students to maintain their integrity. For example, students' academic integrity is realized by not doing despicable things in academics such as plagiarism and other cheating in academics as part of Islamic ethics. Applying Islamic values in the profession one is involved in, such as honesty, justice, and social responsibility. Participation in social and humanitarian activities that reflect social responsibility under Islamic teachings

The students acknowledged the explanation given with the following statement, "although not specifically, almost every lecturer who teaches in our class always emphasizes the importance of integrity in ourselves, to face a world of work that has social responsibility."

In closing, it is clear that students recognize the importance of the values of integrity taught by their lecturers. This statement shows that although it is not always explicitly taught, almost every lecturer emphasizes the importance of integrity as a preparation for facing the world of work and social responsibility. The education provided does not only focus on academic aspects but also on building character and a strong work ethic. In this way, students are prepared to become individuals who are competent, have integrity, and can make positive contributions to society.

Table 1:  
Hidden Curriculum Research Findings in Shaping the Character  
of IAIN Kendari Students

No	Hidden Curriculum	Instilled values
1	Building religious values	a. Implementation of sharia b. Islamic morals
2	Spiritual Life	a. Collective worship b. Understanding the Koran and hadith
3	Community and Solidarity	a. Islamic Brotherhood

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4	Formation of Islamic identity	b. Social activities
5	Character development and work ethic	a. Clothing and appearance b. Language and communication
6	Islamic-based extracurricular activities	a. Discipline and responsibility b. Work hard and be sincere
7	Academic and Professional Ethics	a. Islamic student organization b. Islamic seminars and workshops a. Academic integrity b. Islamic professionalism

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The study's conclusions demonstrate the effectiveness of the hidden curriculum in fostering temperate values in IAIN Kendari students, including tolerance, openness, respect for differences, willingness to hear what others have to say, and the ability to live in harmony and peace despite having a wide range of backgrounds. This is seen in how well students work together to complete everyday tasks, support and respect one another, promptly settle interpersonal disputes, and engage in good interactions despite their wide range of individual variations.

### **Internalization of Values and Norms in the Hidden Curriculum at IAIN Kendari**

Research findings show that in the Islamic Law study program at IAIN Kendari, character forms the nation's noble values by maintaining mutual brotherhood being open-minded, and having strong responsibilities through daily processes that are formed due to habits and the internalization of unwritten values and norms. which forms the hidden curriculum. This hidden curriculum is a curriculum that is not visible but contains values, beliefs, attitudes, and social norms that are not visible in daily activities in a certain environment.

In higher education, in this case, the Islamic law study program at IAIN Kendari, it was revealed that it has 7 main components of a hidden curriculum that effectively shape the character of students, namely, developing religious values, spiritual life, community and solidarity, forming an Islamic identity, developing character and work ethic, Islamic-based extracurricular activities and academic and professional ethics. These results are similar to the concept first popularized by education experts such as Philip Jackson in his book "Life in Classrooms" (1968), where he describes the experiences and lessons students gain from the school environment other than the formal curriculum.<sup>22</sup> Apart from that, these findings are in line with the theory expressed by Howard Gardner which

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<sup>22</sup>Sherman A. Jackson, "Fiction and Formalism: Toward a Functional Analysis of Usul Al-Fiqh," in *Studies in Islamic Law and Society Vol. 15*, ed. Bernard G. Weiss (Leiden: Brill, 2002).

emphasizes the importance of education which covers various aspects of human development, including moral and spiritual.<sup>23</sup>

The inherent structure of the hidden curriculum, which directly addresses students' social and personal experiences in the classroom on a daily basis, allows for this remarkable influence to occur.<sup>24</sup> In this case, it is the Islamic Law study program environment at IAIN Kendari. Student acceptance and absorption of the moral teachings and ideals found therein—which frequently contradict with the ideal values found in the formal curriculum—is higher.<sup>25</sup> That's why, through an informal but massive habituation and internalization process that is carried out continuously, the hidden curriculum can shape student character.<sup>26</sup>

In this case, the Islamic Law study program, for example, carries out initial activities by forming or building and implementing Islamic values through the implementation of sharia and Islamic morals. This can be seen by establishing a legal clinic that provides Sharia-based consultation and legal assistance services to the community.<sup>27</sup> Furthermore, regarding the implementation of spiritual life through collective worship, this is demonstrated by the existence of congregational prayer activities, recitations and collective dhikr. This activity teaches how to obey the rules that apply in society and teaches to focus on worship without harming other people who have different worship procedures, mutually helping the congregation to feel like fellow Muslims.<sup>28</sup> These results corroborate studies by Arief Rohman, who found that congregational prayer practices help foster a democratic, tolerant, and orderly nature.

Community and Solidarity through *Ukhuwah Islamiyah* and this social activity is carried out by fostering and growing a sense of brotherhood among fellow Muslim students, by helping and supporting each other. Hold social service events, such as visits to orphanages, providing compensation, or raising funds for charity activities. This helps students to help each other and care for each other and organize charity bazaars, charity concerts, or other activities that can raise

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<sup>23</sup>Howard Gardner and Thomas Hatch, "Educational Implications of the Theory of Multiple Intelligences," *Educational Researcher* 18, no. 8 (1989).

<sup>24</sup>Carl Sharif El-Tobgui, "Reviews The Anthropology of Islamic Law: Education, Ethics, and Legal Interpretation at Egypt's Al-Azhar," *Journal of the American Oriental Society*, 2023.

<sup>25</sup>Naïma Lafranchi, "Assessing Islamic Religious Education Curriculum in Flemish Public Secondary Schools," *Religions* 11, no. 3 (2020).

<sup>26</sup>Hong Chin Hsiao, "Effects of Defense Suppliers' Practice of Online Character Education on the Employees' Learning Motivation and Perception of Integrity During COVID-19," *Frontiers in Psychology* 12 (2021).

<sup>27</sup>Sholahuddin Al-Fatih et al., "Academic Freedom Of Expression In Indonesia: A Maqashid Sharia Notes," *El-Mashlahah* 13, no. 2 (2023); Abdurrohman Kasdi, "Reconstruction of Fiqh Nusantara: Developing the Ijtihad Methodology in Formulating Fiqh from Indonesian Perspective," *Qudus International Journal of Islamic Studies* 7, no. 2 (2019).

<sup>28</sup>Supriyadi and Siti Suriyati, "Judges' Legal Culture in Dealing with High Number of Applications for Child Marriage Dispensation during Covid-19 Pandemic at the Kudus Religious Court," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 17, no. 1 (2022).

funds to help those in need. This is in line with research conducted by Dela et al, *ukhuwah Islamiyah* creates a good response and an atmosphere of social harmony is established. By emphasizing attitudes of sensitivity, tolerance, being solid, and supporting each other, giving praise and appreciation.<sup>29</sup>

The formation of Islamic identity can be seen through clothing and appearance. Clothing that complies with sharia, such as wearing the hijab for women and modest clothing for men, has become the accepted norm. Apart from that, discussion and communication are reflected in language and communication, the use of good and polite language, as well as an emphasis on the use of Islamic terms in everyday communication. Wearing clothing that complies with sharia, such as the hijab for women and modest clothing for men, can strengthen identity and solidarity within the Muslim community. This creates a sense of unity and togetherness among individuals who share the same beliefs. Apart from that, it can be used as personal protection. Sharia clothing is designed to protect the private parts and protect personal honor. For many women, the hijab provides a sense of security and comfort and protects them from unwanted views. The impact of using polite language is 2 things, namely improving the quality of communication, preserving culture and values and the influence on the social environment. This is in accordance with what was revealed in Saba Mahmood's book, which states that the hijab and other Islamic clothing are a way to strengthen religious identity and community solidarity.

Developing character and work ethic by strengthening discipline and responsibility, hard work and sincerity. Proven by using time management techniques such as the Pomodoro method or the Eisenhower Matrix to prioritize tasks and avoid procrastination. This can also be seen from making yourself responsible for your duties and obligations. This can be done by setting deadlines and providing reports to superiors or colleagues. Sincerity can be taught to start every task with good intentions and noble goals. In the Islamic context, this means trying to work with the intention of seeking Allah's approval, seeking happiness and satisfaction from the work done, not just from results or external recognition and developing an attitude of service and dedication, both to superiors, colleagues and customers. This helps maintain sincere intentions in work. The results of this research strengthen the research conducted by Sabil.<sup>30</sup>

Islamic-based extracurricular activities are implemented through Islamic student organizations and Islamic seminars and workshops. By participating in Islamic workshops and seminars, students gain new knowledge about various

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<sup>29</sup> Yayan Sopyan, Access To Justice of Citizenship Rights for Stateless Indonesian Migrant Workers' Children In Sarawak, Malaysia, *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 16, no. 2 (2021).

<sup>30</sup> Irhas Sabililhaq et al., Kepemimpinan Kepala Madrasah Era Disrupsi: Revitalisasi Nilai Religius-Interdisipliner Siswa, *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2023).

aspects of Islam, including fiqh, morals, and Islamic history, which contribute to continuous learning. Apart from that, seminars and workshops provide a platform for participants to meet and interact with fellow Muslims, build networks and a solid community. By holding and attending well-planned and relevant Islamic seminars and workshops, the Muslim community can gain many benefits, from increasing knowledge and skills to strengthening faith and community solidarity. The results of this research are following research conducted by June Ahn entitled *The Effect of Social Network Sites on Adolescents' Social and Academic Development: Current Theories and Controversies*.<sup>31</sup>

The hidden curriculum in the Islamic Law study program is implemented and forms academic and professional ethics that are visible in academic integrity and Islamic professionalism. In forming this Islamic professionalism, students often receive guidance from lecturers and seniors who emphasize Islamic work ethics, including responsibility, honesty, and sincere intentions in every professional action.<sup>32</sup> Lecturers begin with case studies in starting lectures demonstrated by Classes often use case studies and simulations related to Islamic law, which teach students how to apply Islamic legal and ethical principles in real professional situations.

The results of this research are in line with research conducted by Erika et al and Ruzika, which shows that students in the Islamic Law study program who are active in Islamic student organizations have a higher level of academic integrity and professionalism. They are more likely to follow Islamic ethics in their studies and careers.<sup>33</sup>

Based on the results of the discussion, the answer to this research gap is that in previous research no one has conducted research that reveals that the hidden curriculum is a form of student character. The role of the hidden curriculum is to improve the character of students in the Islamic Law study program at IAIN Kendari, the main key of which is building values, , spiritual life, community and solidarity, formation of Islamic identity, development of character and work ethic, Islamic-based extracurricular activities, and academic and professional ethics. Apart from that, this research also reveals that the informal but continuous process of habituation and internalization of unwritten routines and norms can effectively shape students' habits and character. This study

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<sup>31</sup> June Ahn, "The Effect of Social Network Sites on Adolescents' Social and Academic Development: Current Theories and Controversies," *Journal of the American Society for Information Science and Technology* 62, no. 8 (2011).

<sup>32</sup> Wael B. Hallaq, *The Origin and Evolution of Islamic Law* (Cambridge, MA: Cambridge University Press, 2005); Wael B. Hallaq, *A History of Islamic Legal Theories, A History of Islamic Legal Theories* (Cambridge: Cambridge University Press, 1997).

<sup>33</sup>Ruzika Hafizha, "Pentingnya Integritas Akademik," *Journal of Education and Counseling (JECO)* 1, no. 2 (2022).; Erika Löfström et al., *Who Teaches Academic Integrity and How Do They Teach It?*, *Higher Education* 69, no. 3 (2015); Löfström et al.

offers fresh perspectives on the profound embedding of moderate values through daily encounters. The role that educators play in this implementation is significant. Studies reveal that teachers who exemplify actual integrity and implement moderation principles in their daily lives—rather than just talking about them help students develop character more readily.

## **Conclusion**

Seven main points shape the character of students in the IAIN Kendari Islamic law study program. Hidden curriculum in Islamic law education plays a vital role in shaping student character and ethics. Through daily experiences and interactions in the academic environment, students learn to become legal professionals who not only understand legal theory and practice but also internalize Islamic values in every aspect of their lives. Thus, they are prepared to face challenges in the legal profession with high integrity and morality by Islamic teachings. The hidden curriculum plays a significant role in Islamic law education at IAIN Kendari, especially in forming student character. The values and norms conveyed indirectly through interactions and the educational environment have a significant impact on students' personal development. Therefore, it is essential for academic institutions to consciously and actively integrate a positive hidden curriculum in Islamic law education to achieve comprehensive and sustainable educational goals. This research has the limitation of only being conducted at IAIN Kendari, so the results may only partially apply to Islamic Law study programs at other institutions with different geographical and cultural contexts. In addition, data collection that relies on interviews and observations can be influenced by the subjectivity of both researchers and respondents. Respondents may give answers that are desired or perceived as socially "correct." Finally, this research uses a qualitative approach, so there needs to be more quantitative data that can provide a more objective and statistical picture of the influence of the hidden curriculum on student character.

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