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RELIGIOUS ACTIVITIES AS HIDDEN CURRICULUM IN MADRASAHS: THE CONSTRUCTION OF RELIGIOUS CULTURE IN CHARACTER FORMATION

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Abstract

This study examines religious activities in madrasahs as a form of *hidden curriculum* that contributes to the construction of religious culture and the formation of students' character. Using a qualitative approach with a library research design, this study analyzes various relevant literature on Islamic education, hidden curriculum, and character education. The findings indicate that religious activities such as congregational prayer, Qur'anic recitation, and other ritual practices are not merely formal obligations, but function as implicit pedagogical instruments that shape students' values, attitudes, and behaviors. Through repetitive practices and social interactions within the madrasah environment, these activities construct a religious culture that fosters discipline, social responsibility, and spiritual awareness. Furthermore, the concept of *hidden curriculum* provides a theoretical framework to understand how values are transmitted indirectly through daily practices and institutional culture. However, the effectiveness of religious activities depends on their implementation. When carried out only as routine formalities without reflective understanding, their transformative impact becomes limited. Therefore, this study highlights the importance of integrating reflective and contextual approaches in managing religious activities, supported by teacher exemplification and a conducive institutional environment. This research contributes to the discourse on Islamic education by emphasizing the role of experiential learning and implicit value transmission in fostering holistic character development in madrasahs.

Keywords: Hidden curriculum; Religious activities; Madrasah education; Religious culture.

Abstrak

Penelitian ini mengkaji kegiatan keagamaan di madrasah sebagai bentuk *kurikulum tersembunyi* yang berkontribusi pada pembangunan budaya keagamaan dan pembentukan karakter mahasiswa. Dengan menggunakan pendekatan kualitatif dengan desain penelitian perpustakaan, penelitian ini menganalisis berbagai literatur yang relevan tentang pendidikan Islam, kurikulum tersembunyi, dan pendidikan karakter. Temuan tersebut menunjukkan bahwa kegiatan keagamaan seperti shalat berjamaah, pembacaan Al-Qur'an, dan praktik ritual lainnya bukan sekadar kewajiban formal, tetapi berfungsi sebagai instrumen pedagogis implisit yang membentuk nilai, sikap, dan perilaku siswa. Melalui praktik berulang dan interaksi sosial dalam lingkungan madrasah, kegiatan ini membangun budaya keagamaan yang menumbuhkan disiplin, tanggung jawab sosial, dan kesadaran spiritual. Selanjutnya, konsep *kurikulum tersembunyi* memberikan kerangka teoritis untuk memahami bagaimana nilai-nilai ditransmisikan secara tidak langsung melalui praktik sehari-hari dan budaya kelembagaan. Namun, efektivitas kegiatan keagamaan tergantung pada pelaksanaannya. Ketika dilakukan hanya sebagai formalitas rutin tanpa pemahaman reflektif, dampak transformatifnya menjadi terbatas. Oleh karena itu, penelitian ini menyoroti pentingnya mengintegrasikan pendekatan reflektif dan kontekstual dalam mengelola kegiatan keagamaan, didukung oleh teladan guru dan lingkungan kelembagaan yang kondusif. Penelitian ini berkontribusi pada wacana pendidikan Islam dengan menekankan peran pembelajaran pengalaman dan transmisi nilai implisit dalam mendorong pengembangan karakter holistik di madrasah.

Kata kunci: Kurikulum tersembunyi; Kegiatan keagamaan; pendidikan madrasah; Budaya religius.

A. INTRODUCTION

Islamic education in madrassas has a strategic position in shaping human beings who are not only intellectually intelligent, but also have moral and spiritual integrity. In the context of contemporary education, various phenomena of moral degradation among adolescents such as low social ethics, increasing deviant behavior, and weakening religious awareness show that the education system that focuses too much on the cognitive aspect has not been able to answer the need for character formation as a whole (Lickona, 1991). Therefore, madrasas as value-based educational institutions have the responsibility to present an integrative educational process, which not only transmits knowledge, but also internalizes Islamic values in the lives of students (Muhaimin, 2006).

In this framework, religious activities are one of the important instruments in the process of internalizing values. Practices such as congregational prayers, recitals of the Qur'an, dhikr, cults, and the commemoration of Islamic holidays not only function as ritual worship activities, but also as pedagogical media that shape students' religious awareness and moral habits. In the perspective of classical

Islamic education, habituation (*ta'wīd*) is the main method of character formation, because the values that are repeated constantly will be embedded in the individual and form a relatively stable behavioral tendency (Al-Ghazali, 2005).

Religious activities in madrassas can be understood as part of the process of forming a religious culture that lives in an educational environment. Religious culture is not only reflected in formal worship practices, but also in the patterns of interaction, social norms, and religious symbols that develop in the madrasah environment. An environment full of religious values will create an atmosphere conducive to the internalization of values, because learners not only learn through formal instruction, but also through repeated social experiences in daily life (Azra, 1999; Tilaar, 2012)

However, reality shows that the implementation of religious activities in madrassas is often still at the level of administrative formality. Many activities are carried out regularly, but they are not fully accompanied by a deep meaning. Religious activities tend to be positioned as an institutional obligation, rather than as a reflective and transformative learning process. As a result, there is a gap between the intensity of religious practice and the actual behavior of students in daily life, which shows that the process of internalizing values has not been running optimally (Azra, 1999).

This phenomenon indicates that there is a problem in understanding the function of religious activities in education. If religious activities are only understood as ritual activities, then their pedagogical potential is limited. Therefore, a theoretical approach is needed that is able to explain the implicit dimension of religious practice. In modern education studies, the concept *of hidden curriculum* offers a relevant perspective to understand how values are transmitted indirectly through the practices, habits, and culture of educational institutions (Jackson, 2013).

The concept *of hidden curriculum* emphasizes that the educational process does not only occur through the formal curriculum, but also through students' daily experiences in the school environment. Values such as discipline, obedience, responsibility, and religiosity are often formed through repetitive practice and are not always realized as part of the learning process. In the context of madrasas, religious activities can be understood as a form of *hidden curriculum* that plays a role in implicitly shaping religious awareness and students' character.

This perspective can be reinforced through the habitus theory put forward by Bourdieu, which explains that social practices carried out continuously in an environment will form a dispositional structure embedded in the individual. Religious activities that are carried out regularly in madrassas have the potential to form religious *habitus*, which is behavioral tendencies that reflect Islamic values in daily life. Thus, religious activities function not only as rituals, but also as a mechanism for the reproduction of religious culture in the educational environment (Bourdieu, 1986).

However, the study of religious activities as a *hidden curriculum* in the context of madrasas is still relatively limited. Most research tends to focus on a description of religious practices or program evaluations, without examining in depth the implicit dimensions that shape student culture and character. In addition, the integration between the perspective of classical Islamic education and modern social theory in understanding this phenomenon is still rare. This shows that there are theoretical gaps that need to be filled through a comprehensive and integrative literature review.

Based on this description, this study aims to analyze religious activities in madrassas as a *hidden curriculum* and explain their role in the construction of religious culture and the formation of student character. This research also seeks to integrate the perspective of Islamic education with the theory *of hidden curriculum* and *habitus* to produce a more holistic understanding. Theoretically, this research is expected to enrich the scientific treasures of Islamic education, especially in the development of the concept of value internalization. Practically, this research is expected to be a reference for madrasah managers in designing religious activities that are more meaningful, reflective, and oriented towards character formation.

B. RESEARCH METHOD

This study uses a qualitative approach with the type of library *research* (Adlini et al., 2022). This approach was chosen because the research aims to conceptually analyze religious activities in madrassas as a *hidden curriculum* in the construction of religious culture and the formation of students' character. Literature studies allow researchers to review, analyze, and synthesize various relevant literature sources in order to gain a comprehensive understanding of the phenomenon being studied (Zed, 2014).

The data sources in this study consist of primary data and secondary data. Primary data is in the form of major scientific works directly related to the concept *of hidden curriculum*, religious culture, and character education, such as books and scientific articles by major figures such as Jackson, Bourdieu, and Lickona. Meanwhile, secondary data includes national and international journals, proceedings, and other supporting literature relevant to the research topic. The selection of sources is carried out selectively by considering their credibility, relevance, and contribution to strengthening the research analysis.

The data collection technique is carried out through documentation, namely by identifying, classifying, and inventorying various literature related to the research theme. This process involves searching academic databases such as Google Scholar, indexed journals, and reference books that have authority in the study of Islamic education and modern educational theory. Each resource used is then recorded and categorized based on the main theme of the study.

The data analysis technique in this study uses content analysis. The analysis was carried out through several stages, namely: (1) data reduction by selecting

information relevant to the focus of the research; (2) the presentation of data by organizing concepts and findings from various literature in a systematic manner; and (3) drawing conclusions by interpreting the relationship between religious activities, *hidden curriculum*, religious culture, and character formation. This approach allows researchers to produce in-depth and structured theoretical synthesis (Krippendorff, 2019).

To maintain the validity and validity of the data, this study uses the source triangulation technique, which is by comparing various references from different sources to obtain information consistency. In addition, the researcher also conducts a critical evaluation of each literature used, so that the results of the analysis are not only descriptive, but also reflective and argumentative.

With this approach, the research is expected to be able to provide a comprehensive understanding of the role of religious activities as a *hidden curriculum* in shaping religious culture and student character in madrasas, as well as making a theoretical contribution to the development of Islamic education studies.

C. RESULTS AND DISCUSSION

1. Hidden Curriculum in Education

The concept *of hidden curriculum* is one of the important ideas in modern education studies that highlights the implicit dimension of the learning process in schools. This term was first popularized by Philip W. Jackson in his work *Life in Classrooms*, which explains that in addition to a formal curriculum that is explicitly designed, there is also a series of values, norms, and practices that students indirectly learn through their daily experiences in the school environment (Jackson, 2013). Thus, education does not only take place through teaching materials and teacher instruction, but also through social interactions, institutional culture, and school organizational structure.

In this perspective, the *hidden curriculum* covers various aspects that are not written in the curriculum document, but have a significant influence on the formation of students' attitudes and behaviors. Values such as discipline, obedience, hierarchy, cooperation, and attitude towards authority are often instilled through daily practices in schools, such as classroom rules, teacher-student communication patterns, and a developing organizational culture (Giroux & Penna, 1979). Therefore, *hidden curriculum* can be understood as a social mechanism that functions to transmit certain values implicitly in the educational process.

Furthermore, critical education thinkers see the *hidden curriculum* as an instrument of social reproduction. Bowles and Gintis argue that the education system serves not only as a means of transmitting knowledge, but also as a tool to reproduce existing social structures, including power relations and social inequality (Bowles & Gintis, 1976). In this context, *hidden curriculum* plays a role in shaping students' awareness and behavior to conform to certain social norms

and expectations. In other words, schools not only educate, but also "shape" individuals to fit into the prevailing social structure.

However, this perspective is not entirely deterministic. A number of contemporary studies show that *hidden curriculum* also has positive potential as a means of internalizing moral values and character. In the context of character education, values such as responsibility, honesty, and empathy are often more effectively instilled through real practice and hands-on experience than through mere verbal instruction (Lickona, 1991). This shows that *hidden curriculum* can be a powerful pedagogical instrument if managed consciously and in a directed manner.

In the context of Islamic education, the concept *of hidden curriculum* has a strong relevance to the principles of habituation (*ta'wīd*) and exemplary (*uswah*). Islamic education not only emphasizes the transfer of knowledge (*ta'lim*), but also the formation of character through practice and life experience. Al-Ghazali emphasized that morality is not enough to be taught theoretically, but must be formed through repeated practice and habituation until it becomes part of the individual's character (Al-Ghazali, 2005). Thus, daily practices in the educational environment have an important role in shaping the personality of students.

The relationship between *hidden curriculum* and habituation in Islamic education shows that there is a common point between modern education theory and classical educational traditions. If in the Western perspective *the hidden curriculum* is understood as an implicit process in education, then in Islam the concept has long been known in the form of habituation and example as the main method of education. This shows that values are not only taught, but also "lived" in daily practice in the educational environment (Muhaimin, 2006).

In addition, *the habitus* theory proposed by Bourdieu provides a deeper framework for analyzing the working mechanism of the *hidden curriculum*. Bourdieu explained that social practices that are carried out repeatedly in an environment will form an embedded disposition in the individual, which then influences the way of thinking and acting. In the context of education, *the hidden curriculum* can be understood as a process of habitus formation, in which certain values become part of the cognitive and affective structure of students through repeated experiences (Bourdieu, 1986).

Through this perspective, schools are not only places of knowledge transfer, but also social arena where various values and norms are produced and reproduced. The interaction between teachers and students, the school's organizational structure, and daily practices such as time discipline, discipline, and routine activities all contribute to shaping students' *habitus*. Thus, *hidden curriculum* works subtly but has a long-term impact on the formation of individual character.

In practice, the success of the *hidden curriculum* is highly dependent on the consistency of the educational environment. A conducive and consistent environment in implementing certain values will strengthen the process of

internalizing those values. Conversely, inconsistencies between formally taught values and practices that occur in the field can undermine the effectiveness of hidden *curriculums*. Therefore, it is important for educational institutions to harmonize between the formal curriculum and daily practices so that the educational process runs in an integrative manner.

Furthermore, in the context of globalization and rapid social change, the role of *the hidden curriculum* has become increasingly important. Challenges such as moral crisis, individualism, and the degradation of values demand that education focus not only on the academic aspect, but also on the formation of strong character. In this case, *hidden curriculum* can be a strategic means to instill moral and social values through direct experience experienced by students (Azra, 1999).

Thus, it can be concluded that *the hidden curriculum* is an important dimension in education that functions as an implicit mechanism in transmitting values and shaping the character of students. In the context of Islamic education, this concept is in accordance with the principles of habituation and example, so that it can be integrated conceptually to strengthen the process of internalizing values. Therefore, a deep understanding of *the hidden curriculum* is important as a basis for designing more effective and transformative educational practices.

2. Religious Activities as a Hidden Curriculum in Madrasah

Religious activities in madrassas are one of the important elements in the Islamic education process which not only functions as a ritual activity, but also as a means of forming the religious character and culture of students. In practice, activities such as congregational prayers, Qur'anic tadarus, dhikr, cults, and the commemoration of Islamic holidays have become an integral part of daily life in madrasas. Although formally these activities are often not explicitly listed in the written curriculum, their existence has a significant influence on the formation of student attitudes, values, and behaviors. In this context, religious activities can be understood as a form of *hidden curriculum* that works implicitly in the educational process.

As part of the *hidden curriculum*, religious activities in madrassas not only transmit grades through verbal instruction, but also through direct experiences experienced by students. This process takes place repeatedly and is integrated into daily life, so that the values contained in it become part of students' consciousness and habits. For example, the practice of congregational prayer not only teaches the obligation of worship, but also instills the values of discipline, togetherness, and obedience to the rules. Thus, religious activities function as a medium for internalizing values that are practical and contextual (Lickona, 1991).

Religious activities in madrassas play a role in shaping the religious culture that is characteristic of the Islamic educational environment. This religious culture is reflected in the patterns of interaction, social norms, and religious symbols that live in students' daily lives. An environment full of religious practices will create an

atmosphere that encourages students to behave in accordance with Islamic values, even in the absence of direct instruction. In this case, religious activities serve as a social mechanism that shapes students' religious habits and mindsets.

From the perspective of *habitus* theory, religious activities carried out regularly in madrassas can be understood as the process of forming a religious disposition in students. Bourdieu explained that repetitive social practices will form relatively permanent mental and behavioral structures. Thus, religious activities not only result in temporary obedience, but also form a sustained behavioral tendency. Students who are used to practicing religion consistently tend to internalize these values in their daily lives.

In addition, religious activities also function as a means of social learning that involves interaction between students, teachers, and the madrasah environment. Through joint activities such as congregational prayer and tadarus, students learn about cooperation, solidarity, and collective responsibility. These interactions reinforce the process of internalizing values because students not only learn individually, but also through social experiences that involve community. In this context, religious activities become a social space that allows for a broader and deeper learning process.

However, the effectiveness of religious activities as a *hidden curriculum* is highly dependent on how these activities are managed and implemented. If religious activities are only carried out as a routine without deep meaning, then the potential for transformation is limited. Formalistic activities tend to result in only temporary compliance without significant changes in attitudes and behaviors. Therefore, a more reflective and contextual approach is needed so that religious activities are truly able to become an effective means of internalizing values (Deal & Peterson, 2009).

In the context of Islamic education, the importance of habituation in forming character has long been emphasized by scholars. Al-Ghazali stated that morality cannot be formed only through theoretical teaching, but must be through continuous practice and habituation until it becomes part of the individual self (Al-Ghazali, 1998). This view is in line with the concept of *the hidden curriculum*, where values are instilled through repeated practice and hands-on experience. Thus, religious activities in madrassas can be seen as a form of concrete implementation of the principle of habituation in Islamic education.

Furthermore, religious activities as a *hidden curriculum* also have the potential to bridge the gap between theory and practice in education. There is often a difference between the values taught in class and the behaviors shown in everyday life. Through religious activities, students have the opportunity to practice these values directly, so that there is an integration between knowledge and action. This is important in forming an authentic character and not just normative.

On the other hand, the main challenge in optimizing religious activities as a *hidden curriculum* is to ensure consistency between the values taught and the

practices that occur in the madrasah environment. The mismatch between the two can lead to cognitive dissonance in students, which can ultimately undermine the process of internalizing grades. Therefore, the role of teachers as role models (*uswah hasanah*) is very important in ensuring that the values taught are truly realized in daily practice (Muhaimin, 2006).

In a broader context, religious activities in madrassas can also be understood as part of a character education strategy based on Islamic values. Character education not only aims to form ritually obedient individuals, but also to have moral integrity, social responsibility, and spiritual awareness. Religious activities that are designed systematically and reflectively can be an effective means to achieve these goals, as they provide meaningful hands-on experiences for students (Azra, 1999).

In this case, religious activities in madrassas have a strategic role as a *hidden curriculum* in the educational process. Through repeated practices, social interactions, and religious culture that is formed, this activity is able to transmit Islamic values implicitly and shape the character of students in a sustainable manner. Therefore, it is important for madrasas to manage religious activities in a more targeted and reflective manner so that their potential as an educational instrument can be maximized.

3. Religious Cultural Construction in Madrasah

Religious culture in madrassas is one of the fundamental elements that distinguish Islamic educational institutions from general educational institutions. This culture is not only reflected in religious symbols, but also in the values, norms, and practices that shape the daily lives of madrasah residents. In this context, religious culture can be understood as a value system that is internalized through social interactions and repetitive practices that form a pattern of collective behavior (Fatmawati & Sholikin, 2020)

The construction of religious culture in madrassas does not happen instantly, but through a long and continuous process. This process involves various elements, such as institutional policies, the role of teachers, religious activities, and social interaction between madrasah residents. Religious activities that are carried out regularly are one of the main mediums in building this religious culture, because through repeated practice, Islamic values are slowly embedded in individual and collective consciousness (Pamungkas et al., 2024).

In the perspective of the sociology of education, religious culture can be understood as the result of a process of social construction that involves the internalization of values through interaction and experience. Berger and Luckmann explain that social reality is formed through the process of externalization, objectification, and internalization. In the context of madrasas, religious values are first manifested in the form of practice (externalization), then become part of the social and cultural structure of the institution (objectification),

and finally internalized by students as part of individual consciousness (internalization) (Salim, 2020).

Religious activities play an important role in the process, as they become a concrete means for students to experience and live religious values. Practices such as congregational prayer, tadarus Al-Qur'an, and dhikr not only teach the obligation of worship, but also form a pattern of social interaction based on Islamic values. Through this practice, students learn about discipline, togetherness, responsibility, and spiritual awareness firsthand (Nirwani Jumala & Abubakar, 2019).

In the perspective of Bourdieu's *theory of habitus*, religious culture in madrassas can be understood as the result of the process of forming dispositions embedded in individuals through repetitive social practices. Bourdieu states that *habitus* is a mental structure that is formed through life experiences and then influences the way individuals think and act. Thus, religious activities carried out consistently in madrassas contribute to shaping students' religious *habits*, which are reflected in daily attitudes and behaviors (Bourdieu, 2020).

The role of teachers in the construction of religious culture is also very significant. Teachers not only function as material presenters, but also as role models (*uswah hasanah*) that become a reference for students in behaving. The example of teachers in carrying out religious practices and showing religious attitudes will strengthen the process of internalizing values, as students tend to imitate the behavior they see in the surrounding environment. In this case, consistency between teachers' words and actions is the main key in building an authentic religious culture (Hidayat, 2022).

In addition, the policies and management of madrasas also play a role in shaping religious culture. Religious programs that are systematically designed and integrated with academic activities will create an environment conducive to the internalization of values. On the other hand, if religious activities are only sporadic and not well managed, then their impact on the formation of religious culture becomes limited. Therefore, a managerial approach is needed that is able to integrate religious values into all aspects of madrasah life.

However, the construction of religious culture in madrassas is inseparable from various challenges. One of the main challenges is the tendency to formalize religious practices, where religious activities are carried out as routines without deep meaning. This condition can hinder the process of internalizing values, because students only carry out practices mechanically without understanding the essence of the values contained in them. Therefore, it is important to develop a more reflective and contextual approach in the implementation of religious activities.

Another challenge is the influence of the external environment that is not always in line with the religious values taught in the madrasah. Globalization, technological developments, and the rapid flow of information can affect students' mindsets and behaviors, thus creating tension between the values

learned in madrassas and social realities outside. In this context, religious culture in madrassas must be able to adapt and provide a strong foundation for students in facing these challenges.

To overcome these challenges, a comprehensive strategy is needed in building religious culture in madrasas. One strategy that can be done is to integrate religious activities with a more reflective learning process, so that students not only carry out the practice, but also understand its meaning and relevance in daily life. In addition, strengthening the role of teachers as role models and mentors is also an important factor in ensuring the success of the value internalization process.

Analytically, the construction of religious culture in madrassas is a complex process that involves various factors, ranging from religious activities, the role of teachers, to institutional policies. Religious activities as part of the *hidden curriculum* have a strategic role in shaping the culture through repeated practices and meaningful social experiences. Therefore, good management of religious activities is the key to creating a strong and sustainable religious culture in madrasas.

4. Implications for Student Character Formation

Character formation is one of the main goals in the education system, especially in the context of Islamic education in madrasas. Character is not only concerned with the moral aspects of the individual, but also includes the social and spiritual dimensions that are reflected in the attitudes, behaviors, and mindsets of learners. In this framework, religious activities as part of the *hidden curriculum* have significant implications for the process of forming students' character, because values are not only taught theoretically, but also experienced directly through daily practice (Fahham, 2020).

One of the main implications of religious activities is the formation of religious character that becomes the foundation for student behavior. Religious character includes awareness of divine values, adherence to religious teachings, and commitment to carry out the practice of worship in daily life. Through activities such as congregational prayer and Qur'anic tadarus, students not only learn about the obligation of worship, but also internalize the spiritual values that shape their life orientation. This process occurs gradually through habituation that is carried out consistently (Al-Ghazali, 1998).

In addition to religious character, religious activities also contribute to shaping the character of discipline. Structured worship practices, such as congregational prayers with a set time, train students to respect time and obey rules. The discipline formed through religious activities does not only apply in the context of worship, but can also be reflected in students' academic and social activities. Thus, religious activities function as a means of learning that integrates spiritual values and discipline.

Another implication is the formation of a social character that reflects the values of togetherness, solidarity, and empathy. Religious activities carried out collectively, such as congregational prayers and religious social activities, provide space for students to interact and cooperate with others. Through this experience, students learn to respect differences, help others, and build harmonious social relationships. These values are essential in shaping individuals who are not only personally religious, but also socially concerned.

In the perspective of *habitus* theory, the implications of religious activities on character formation can be understood as the process of forming dispositions that are embedded in the individual. Bourdieu explained that repeated practices will form a relatively permanent mindset and behavior. Thus, religious activities carried out regularly in madrassas have the potential to form a character that is not temporary, but becomes part of the student's identity (Bourdieu, 2020). This shows that character is not only formed through teaching, but also through repeated life experiences.

Religious activities also have implications in forming *self-control* in students. Values such as patience, honesty, and responsibility taught in religious practices assist students in managing their emotions and behaviors. For example, the practice of fasting teaches self-control, while dhikr and prayer activities help calm the mind and increase spiritual awareness. This ability to control oneself is an important aspect in the formation of mature character (Azra, 2012).

However, the effectiveness of religious activities in shaping character is inseparable from the quality of its implementation. If religious activities are only carried out as a routine without a deep understanding, then the impact on character formation becomes limited. Students may simply carry out the practice mechanically without internalizing the values contained in it. Therefore, a more reflective approach is needed, where students are invited to understand the meaning and relevance of each religious activity carried out.

The role of teachers in this context is very important, because teachers function as facilitators as well as role models in the character formation process. The example of teachers in practicing religious values will strengthen the process of internalizing values in students. On the other hand, if there is a discrepancy between the values taught and the teacher's behavior, it can weaken the character formation process. Therefore, consistency between the teacher's speech and actions is a key factor in the success of character education.

In addition, the madrasah environment as a whole also has a role in determining the success of character formation. A supportive environment, both physically and socially, will strengthen the process of internalizing values. Conversely, an unconducive environment can hinder the process. Therefore, it is important for madrassas to create an educational ecosystem that is in harmony with the religious values that they want to instill in students.

In a broader context, the implications of religious activities on character formation also have relevance to the challenges of education in the modern era.

In the midst of globalization and rapid social change, character education is becoming increasingly important as an effort to maintain the identity and moral values of the younger generation. Religious activities that are well managed can be a moral fortress that helps students in facing these various challenges (Azra, 2012).

Thus, it can be concluded that religious activities as a *hidden curriculum* have broad implications for the formation of students' character. Through the process of habituation, social interaction, and spiritual experience, this activity is able to form religious, disciplinary, social, and self-control character in a sustainable manner. However, the success of this process is highly dependent on the quality of implementation, the role of teachers, and the overall madrasah environment. Therefore, systematic and reflective efforts are needed to optimize the role of religious activities in character education in madrasas.

D. CONCLUSION

Religious activities in madrassas have a strategic role as a *hidden curriculum* that functions to transmit Islamic values implicitly through daily practices, social interactions, and institutional culture. Through activities such as congregational prayers, recitals of the Qur'an, and other worship practices, a religious culture is formed that not only becomes the identity of the madrasah, but also builds *the religious habitus* of students. This process contributes to character formation that includes religious, disciplinary, social, and self-control dimensions, which develop gradually through consistent habituation and direct experience.

However, the effectiveness of religious activities as a *hidden curriculum* is highly dependent on the quality of its implementation. Formalistic activities without reflective meaning have the potential to lose their transformative power in shaping students' characters. Therefore, a reorientation in the management of religious activities is needed towards a more reflective, contextual, and integrative approach, supported by the example of teachers and a conducive madrasah environment. Thus, religious activities can be optimized as a holistic and sustainable character education instrument.

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