

THE HIDDEN CURRICULUM AND SPIRITUAL INTELLIGENCE OF ALPHA GENERATION STUDENTS AT THE ARRAUDLAH ISLAMIC BOARDING SCHOOL

Dini Nur Islami¹, Ahmad Miftahul Ma'arif²

Universitas Kiai Abdullah Faqih Gresik

¹dinurislami2@gmail.com,

²marufmuhammad74@gmail.com

Abstract:

Generation Alpha is a generation born and raised in the digital era, facing significant challenges in spiritual development due to their intense exposure to technology. Islamic boarding schools (pesantren) as institutions of Islamic education hold a strategic role in nurturing the moral and spiritual dimensions of students through the *hidden curriculum* an unwritten form of education instilled through institutional culture, habits, and social interaction. This study employs a qualitative approach with a descriptive method. Data were collected through observation, interviews, and documentation. The aim of this research is to analyze the implementation of the *hidden curriculum* in strengthening the spiritual intelligence of Generation Alpha students and to identify which aspects of spiritual intelligence are reinforced through such implementation. The findings reveal that the *hidden curriculum* is implemented through intensive communication among pesantren members, utilization of available resources including facilities and educators, the exemplary conduct of ustadz/ustadzah, and a supportive bureaucratic structure. The spiritual intelligence aspects strengthened include forgiveness, sincerity (ikhlas), consistency (istiqomah), calmness, promptness in completing tasks, and sensitivity toward others.

Keywords: *Hidden Curriculum, Spiritual Intelligence, Santri, Alpha Generation, Pesantren*

Introduction

Generation Alpha (Gen A), consisting of individuals born after 2010, has grown up in an era marked by rapid technological and informational advancements. They are a generation that has grown up with widespread access to electronic devices and the internet. While these technological advancements bring significant benefits in terms of connectivity and access to information, there are concerns regarding their impact on spiritual development.¹

There are several challenges Generation A faces in navigating this so called era at our fingertips. First, they often find themselves trapped in a dependency on electronic devices and social media. They were raised with constant exposure to technology and frequently spend a significant amount of time using these devices. This strong attachment can interfere with their engagement in spiritual activities, such as worship and self reflection. They may become too fixated on the virtual world and digital life, thereby neglecting deeper spiritual needs.²

Second, widespread exposure to information on the internet can also lead to a superficial understanding of spiritual values. Gen A can easily be exposed to content that does not always align with moral and spiritual values. They face pressure to follow trends and norms that are inconsistent with the beliefs or spiritual values they should uphold.³

Third, easy and quick access to information can also lead to a lack of patience and self reflection among Generation A. They are accustomed to instant gratification and to the speed with which they can obtain answers or solutions from electronic devices. This can diminish their awareness of spiritual processes that are profound in nature and require more time.⁴

¹ JM Twenge and WK Campbell, "Associations between Screen Time and Lower Psychological Well-being among Children and Adolescents: Evidence from a Population-Based Study," *Preventive Medicine Reports* 12 (2018): 271-283.

² LD Rosen, LM Carrier, and NA Cheever, "Facebook and Texting Made Me Do It: Media-Induced task-Switching While Studying," *Computers in Human Behavior* 29, no. 3 (2013): 948-958.

³ Twenge and Campbell, "Associations between Screen Time and Lower Psychological Well-being among Children and Adolescents: Evidence from a Population-Based Study."

⁴ AK Przybylski and N Weinstein, "A Large-Scale Test of the Goldilocks Hypothesis: Quantifying the relations between Digital-Screen Use and the mental Well-Being of Adolescents," *Psychological Science* 28, no. 2 (2017): 204-215.

Fourth, social interactions that take place digitally can also hinder the formation of strong and deep social bonds. Generation A may face challenges in building meaningful interpersonal relationships and gaining strong social support from their surroundings. This can have a negative impact on their spiritual development, as healthy social support and interaction can be important factors in strengthening spiritual values.⁵

In this context, concrete efforts are needed to address the negative impact of technology on the spiritual development of Generation A. Education is designed as one solution aimed at fostering spiritual awareness, developing social skills, and reinforcing positive values in this younger generation.

Education plays a vital role in fostering a prosperous social life. With a good education, it is hoped that every individual will be adequately equipped to interact within society, respecting and upholding existing social norms. The goal is for every citizen to live in peace, free from conflict or violence. As a law abiding nation, Indonesia believes that through education, every individual can understand and appreciate the diverse cultures that thrive within society.⁶

The most important element in achieving educational goals is the learning process, because it brings about changes in students' attitudes, which is how educational goals are ultimately achieved. Therefore, the methods used by teachers will have a significant impact on students' behavior, and the curriculum is one of the aspects of education that greatly influences the quality of graduates.

A curriculum is a written document for the learning process that includes objectives, content, and instructional resources, as well as strategies used to guide learning activities toward achieving specific learning goals. A curriculum typically consists of four components, objectives, content, methods, and assessment. These four components form a continuous and interconnected cycle.

⁵ Rosen, Carrier, and Cheever, "Facebook and Texting Made Me Do It: Media-Induced task-Switching While Studying."

⁶ Ahmad Andriani, Miftahul Ma'arif, and Nursa Poppy, "Peran Guru Dalam Penanaman Nilai-Nilai Pendidikan Agama Islam Di Mts Plus Nabawi Kedungadem Bojonegoro," *MIYAH: Jurnal Studi Islam* 19, no. 01 (2023): 127.

The curriculum⁷ serves as one of the tools educators use to guide and shape a better future. In Indonesia itself, the curriculum has undergone several changes, as it has consistently been deemed unsatisfactory and has not yet produced outcomes aligned with the aspirations of the national education vision. Therefore, the methods within the educational system need to be more carefully considered..⁸

In today's world, there are many moral issues among teenagers such as drug abuse, gang fights, pornography, and others that have yet to be fully resolved. This situation is deeply concerning to the public, especially parents and educators, because the perpetrators and victims are teenagers, particularly students. This occurs due to emotional instability and a lack of spiritual education for students. This is where education for students must be improved.

This incident demonstrates that it is not only formal education within the curriculum that plays a crucial role, but also education outside the curriculum that can help students develop good character, high spiritual intelligence, and a positive attitude.

Education that is not included in the curriculum is referred to as the "hidden curriculum." The hidden curriculum refers to the unstated aspects or content that are not explicitly outlined in the official curriculum taught at school, but are instead conveyed through various activities that take place there.⁹

The hidden curriculum has long been a part of the education system in Indonesia. However, not all schools have implemented the hidden curriculum through specific activities that can enrich students' experiences and learning. The hidden curriculum consists of additional activities carried out by educators for students. This is an effort to

⁷ Mohamad Adlan Alfi, Hani'atul Khoiroh, and Muhammad Syihabuddin, "Konsep Kurikulum Pendidikan Islam Menurut Ibnu Khaldun," *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora* 5, no. 2 (2026): 1639–42, <https://publisherqu.com/index.php/pediaqu>.

⁸ Cintana Zahra, *Pelaksanaan Hidden Curriculum Pada Mata Pelajaran Akidah Akhlak dalam Meningkatkan Kecerdasan Spiritual Siswa MAN 9 Jakarta Timur*, Jakarta: FITK UIN Syarif Hidayatullah Jakarta, 2022.

⁹ Sukmadinata Nana Syaodih, *Pengembangan Kurikulum: Teori Dan Praktek* (Bandung: PT Remaja Rosdakarya, 2007).

improve the learning process to achieve optimal results in line with the expectations of the curriculum.¹⁰

As an Islamic educational institution, the Islamic boarding school plays a vital role in nurturing the moral and spiritual development of Generation Alpha. The educational system implemented in the boarding school does not merely follow a written curriculum but also encompasses various unwritten elements that significantly influence the students' development. These elements are known as the hidden curriculum.

The hidden curriculum encompasses the norms, values, and behaviors conveyed through daily interactions, rules and regulations, and the organizational culture of the pesantren. Although these are often not explicitly stated in the formal curriculum, their influence on the education and character development of the students is significant.

The implementation of the hidden curriculum in Islamic boarding schools is particularly relevant in this context. The hidden curriculum encompasses the various ways in which boarding schools instill religious values, the patterns of interaction between teachers and students, the social norms that develop within the boarding school environment, and the formation of a culture that supports the spiritual and moral strengthening of students which is often taught through concrete examples and daily practices at the boarding school, not merely through formal lessons.

The Arraudlah Tumapel Duduk Sampeyan Islamic Boarding School in Gresik, as a well regarded Islamic educational institution, has great potential to implement a hidden curriculum approach to strengthen the spiritual intelligence of its students. By utilizing the environment and daily practices, this boarding school can serve as an effective platform for such development. However, to date, there has been no research that explores how the concept of the hidden curriculum is applied in this boarding school and how its implementation contributes to strengthening the spiritual intelligence of Generation Alpha students.

Based on this introduction, the researcher is interested in investigating this issue under the title "The Hidden Curriculum and

¹⁰ H Shahamat et al., "An Analysis of the Motivating Factors Underlying the Hidden Curriculum Components through the Lens of the Iranian Students of Architecture: A Qualitative Study," *Teaching and Teacher Education* 86, no. 1 (2019): 2.

Spiritual Intelligence of Alpha Generation Students at the Arraudlah Islamic Boarding School.”

This study is relevant to several previous studies. Firstly, Wahyuwani, Judrah, and Suriati (2023) investigated the implementation of the hidden curriculum in the development of spiritual intelligence and self reliance among students at the Darul Huffadh Islamic Boarding School. The results showed that the hidden curriculum was implemented through the principles of role modelling and habit formation, resulting in spiritual intelligence manifested as a sense of responsibility and discipline among the students. The difference between this study and the previous one lies in the research subjects, as Wahyuwani et al.’s study used general students, whereas this study specifically focuses on Generation Alpha students facing the challenges of the digital age.¹¹

Secondly, Ridha Nabila (2024) investigated the optimisation of the hidden curriculum in the development of students’ spiritual intelligence at lower secondary schools. The findings of this study indicate that literacy programmes, Qur’an memorisation, Dhuha and dzuhur prayers, and charitable giving activities contribute significantly to students’ spiritual intelligence. The distinction between this study and Ridha’s lies in the research subjects and settings: Ridha’s study was conducted in a formal school with students as the subjects, whereas this study was conducted in an Islamic boarding school with Generation Alpha students as the subjects, consequently, the findings are expected to differ.¹²

Thirdly, Cintana Zahra (2022) investigated the implementation of the hidden curriculum in the Akidah Akhlak subject to enhance the spiritual intelligence of students at MAN 9 East Jakarta. The study found that activities such as the 5S culture, Dhuha prayer, and Quran recitation served as effective manifestations of the hidden curriculum in shaping the spiritual character of students. The difference with this study lies in the focus of the problem and the research subjects: Cintana’s study focused on the implementation of the hidden

¹¹ Wahyuwani, Judrah, and Suriati, “Implementasi Hidden Curriculum Dalam Pengembangan Kecerdasan Spiritual Dan Self-Reliance Santri Di Pondok Pesantren,” *Jurnal Universitas Islam Ahmad Dablan*, 2023.

¹² Ridha Nabila, “Optimalisasi Hidden Curriculum Dalam Pengembangan Kecerdasan Spiritual Siswa Di Sekolah Menengah Pertama,” *Jurnal UIN Sumatera Utara*, 2024.

curriculum within specific subjects in formal schools, whereas this study focuses on the comprehensive implementation of the hidden curriculum within the boarding school environment, with Generation Alpha students as the research subjects. Based on these three previous studies, this research aims to fill the gap that has not yet been addressed, specifically regarding the implementation of the hidden curriculum in strengthening the spiritual intelligence of Generation Alpha students in Islamic boarding schools.¹³

Literature Review

Implementation can be understood as the process of applying or carrying out a policy. As a verb, this term is frequently encountered in scientific research. Implementation generally refers to policies established by an institution or organization to achieve specific objectives.¹⁴

According to the Kamus Besar Bahasa Indonesia (KBBI), implementation means execution or application. Nurdin Usman defines implementation as a series of activities, actions, or mechanisms designed to achieve a specific goal.¹⁵

According to Webster's Dictionary, as cited by Rosyadi, the term implementation derives from the English verb to implement, which means to carry out or apply something so that it has a tangible impact. In the context of policies and programs, implementation is the process of translating plans into concrete actions on the ground, involving various aspects to achieve predetermined objectives.¹⁶

A curriculum is a set of guidelines or a plan for the delivery of education that includes objectives, content, methods/strategies, and assessment.

According to the Kamus Besar Bahasa Indonesia, "a curriculum is a set of subjects taught at an educational institution." Broadly speaking, a curriculum encompasses an overview of a field of

¹³ Zahra, *Pelaksanaan Hidden Curriculum Pada Mata Pelajaran Akidah Akhlak dalam Meningkatkan Kecerdasan Spiritual Siswa MAN 9 Jakarta Timur*.

¹⁴ Joko Pramono, *Implementasi Dan Evaluasi Kebijakan Publik* (Unisri Press, 2020).

¹⁵ Nurdin Usman, *Konteks Implementasi Berbasis Kurikulum* (Jakarta: Rasindo, 2002).

¹⁶ Nnisa Ariyanti and Moch. Bachrurrosyadi Amrulloh, "Implementasi Program Pendidikan Islam Berbasis Masjid Di Sekolah," *Journal Of Education and Religious Studies (Jers)* 03, no. 02 (2023): 32.

study consisting of a number of subjects presented in an interconnected manner.¹⁷

The hidden curriculum, often referred to as the unwritten curriculum, refers to aspects of education that are not explicitly stated in the formal curriculum. Although not directly stated, this curriculum plays a significant role in achieving educational goals.¹⁸

According to Dede Rosyada, the hidden curriculum refers to school practices in enforcing student discipline. This includes the timing of instruction, the skills and methods educators use to manage the classroom, and how educators handle students who misbehave, both inside and outside the classroom. All of these experiences have the potential to shape students' thinking and behavior. Additionally, a structured, organized, and orderly school environment, along with efforts to maintain cleanliness and the beauty of the surroundings, can also contribute to the development of students' culture.¹⁹

Spiritual intelligence can be understood as the ability to confront and understand issues related to meaning and values. It is an intelligence that allows us to place our behavior and lives within a broader and deeper context. With spiritual intelligence, we can assess that a person's actions or way of life hold greater significance than others. Furthermore, spiritual intelligence serves as a crucial foundation needed to optimize our intellectual and emotional intelligence. In many perspectives, spiritual intelligence is even regarded as the highest form of intelligence we possess.²⁰

Generation Alpha is a term coined by social researcher Mark McCrindle to describe the group of people born in 2010 and later; the number of births in this generation is estimated at around 2.5 million per week worldwide. They will play, learn, and interact in new ways. They were born in the digital age, where technological devices possess a high level of intelligence. The physical and digital environments are intertwined. As they grow up, technology has become an integral part

¹⁷ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2001).

¹⁸ Edy Purwanto, "Hidden Curriculum," *Adiba: Journal of Education* 2, no. 2 (2022): 233.

¹⁹ Arno A. Bellack and Herberth M. Kliebard, *Curriculum and Evaluation* (California: Mr. Cutrhan Publishing Corporation, 1977).

²⁰ Danah Zohar and Ian Marshall, *SQ Memanfaatkan Kecerdasan Spiritual Dalam Berpikir Integralistik Dan Holistic Untuk Memaknai Kehidupan* (Bandung: Mizan Media Utama, 2000).

of their lives and will shape their experiences, attitudes, and expectations of the world. Some neuroscientists and psychologists even argue that their way of thinking will differ from that of previous generations. The concept of "Internet of Things" is at the core of Generation Alpha's activities, even surpassing that of Generation Z, their predecessors.²¹

Etymologically, the term "pesantren" derives from the word "santri," to which the prefix "pe" and the suffix "an" have been added, signifying a place where santris live.²²

Terminologically speaking, according to Abdurrahman Wahid as quoted by Mustajab, a pesantren is a complex that is typically situated apart from the surrounding community. Within this complex are several buildings: the residence of the headmaster (Kiai), a surau or mosque where instruction takes place (madrasah/school), and a dormitory that serves as the residence for the pesantren students (santri).²³

Research Method

The researcher conducted this study using a qualitative approach because the data collected were descriptive. This type of research falls under the category of field research because it was conducted in the field, specifically at the Arraudlah Islamic Boarding School, Tumapel, Duduk Sampeyan, Gresik, on January 17, 2025.

Data collection was carried out through observation, interviews, and documentation. In this case, the type of observation used by the researcher in this study is participant observation. The researcher used a structured interview method, in which the interviewer brought an interview guide containing questions for the participants. The sources of information in this study were boarding school administrators, teachers, and Generation Alpha students.

In this study, the data analysis technique used was the Miles and Huberman model. According to Miles and Huberman, there are three activities involved in data analysis, data reduction, data display, and

²¹ Gazali Erfan, "Pesantren Di Antara Generasi Alfa Dan Tantangan Dunia Pendidikan Era Revolusi Industri 4.0," *OASIS: Jurnal Ilmiah Kajian Islam* 2, no. 2 (2018): 99.

²² Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1982).

²³ Mustajab, *Telaah Atas Model Kepemimpinan Dan Manajemen Pesantren Salaf* (Yogyakarta: Lkis Yogyakarta, 2015).

conclusion drawing/verification.²⁴ Thus, the reduced data provides a clear picture and makes it easier for researchers to conduct further data collection and retrieve the data as needed.²⁵ Once the data has been reduced, the next step is to display it. The third step in data analysis is drawing conclusions and verifying them. The initial conclusions drawn are still preliminary and may change if no strong evidence is found to support them during the next phase of data collection.

Findings and Discussion

This subsection presents the research findings derived from data collected through interviews, observations, and documentation conducted by the researcher, which include the implementation of the hidden curriculum in strengthening the spiritual intelligence of Generation Alpha students at the Arraudlah Islamic Boarding School, and the aspects of spiritual intelligence that are strengthened through the implementation of the hidden curriculum for Generation Alpha students at the Arraudlah Islamic Boarding School.

The Implementation of the Hidden Curriculum in Strengthening the Spiritual Intelligence of Generation Alpha Students

1. Communication in the Implementation of the Hidden Curriculum

Communication regarding hidden curriculum-based activities at the Arraudlah Islamic Boarding School is conducted through various media and approaches aimed at ensuring that messages about values are effectively conveyed to all relevant parties. First, the boarding school holds regular meetings with students' guardians, which serve as a strategic means to communicate developments, policies, and the values instilled in students through daily activities.²⁶

Second, an internal awareness campaign was conducted involving caregivers, teachers, and boarding school administrators to align perspectives and strengthen commitment to the implementation of hidden values in daily activities.²⁷

²⁴ Sugiyono, *Metode Penelitian Kombinasi* (Bandung: Alfabeta, 2016).

²⁵ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2010).

²⁶ Usriyah Anwar, Wawancara, 15 Januari 2025.

²⁷ Abdullah Kayyis Mahfudz, Wawancara, 15 Januari 2025.

In addition, there are informal discussions with Generation Alpha students, conducted both individually and in small group settings, as a reflective medium for instilling spiritual values in a contextual manner. The boarding school also utilizes bulletin boards or information media within the boarding school environment as a means to communicate programs or activities containing hidden messages, to ensure that information reaches all members of the boarding school community equally.²⁸

The views expressed by the various informants above are further supported by the researcher's observations, which revealed that the boarding school utilizes bulletin boards in strategic locations such as in front of the prayer room and in the communal kitchen area to share information about program activities, such as community service projects and pilgrimages to the gravesite of the boarding school's founder.²⁹

From this description, it can be concluded that communication regarding the hidden curriculum at the Arraudlah Islamic Boarding School is carried out through various channels and approaches both formal and informal so that spiritual values and character traits can be fully conveyed to all parties involved.

2. Resources in the Implementation of the Hidden Curriculum

The resources available at the Arraudlah Islamic Boarding School are a key factor in supporting the implementation of the hidden curriculum. This pesantren provides various facilities that support the daily life and learning of Generation Alpha students, such as dormitories that serve as spaces for fostering discipline and independence, study rooms that support academic and pesantren activities, and a prayer hall that functions not only as a place of worship but also as a center for instilling spiritual values and fostering social interaction. Additionally, the boarding school has a madrasah building used as a formal educational facility to deepen the students' religious knowledge and intellectual understanding.

²⁸ Rofiqoh Alawiyah Maulidiyah, Wawancara, 15 Januari 2025.

²⁹ Observasi peneliti, 12 Januari 2025.

Based on an interview with the director of the Arraudlah Islamic Boarding School, it was found that the availability of adequate facilities is one of the key factors in supporting the learning process and the development of character and spirituality among Generation Alpha students.³⁰

In addition to its physical facilities, the Arraudlah Islamic Boarding School is also supported by competent staff, particularly teachers who have educational backgrounds in religious studies and experience in fostering students' character. These educators not only serve as teachers in formal learning but also as role models who instill the values of the hidden curriculum through daily interactions, personal guidance, and exemplary behavior. With a combination of adequate facilities and professional teaching staff, the implementation of the hidden curriculum at Arraudlah Islamic Boarding School can proceed effectively and comprehensively.³¹

Meanwhile, interviews with several Generation Alpha students corroborate the views of the informants mentioned above, who noted that the boarding school environment and its facilities provide a learning experience that differs from that of formal schools.³²

The findings of the observation indicate that the Generasi Alpha boarding house is not only used as a place of residence, but also serves as a space for reinforcing spiritual values through daily activities such as community service, duty rosters, and shared participation in religious activities.³³

Thus, it can be concluded that the resources available at the Arraudlah Islamic Boarding School both in terms of facilities and teaching staff play a significant role in strengthening the implementation of the hidden curriculum. The boarding school environment as a whole serves as a learning environment that is not only theory based but also involves hands-on practice in daily life.

³⁰ Usriyah Anwar, Wawancara, 15 Januari 2025.

³¹ Nadzirotuz Zahro', Wawancara, 15 Januari 2025.

³² Oktaviana Lestari Putri dan Ahmad Shofiyul Mubarrok, Wawancara, 15 Januari 2025.

³³ Observasi peneliti, 12 Januari 2025.

3. Disposition (Attitude of the Implementer) in the Implementation of the Hidden Curriculum

The exemplary conduct of caregivers and teachers is evident not only in their classroom instruction but also in their attitudes and behavior, which serve as a model for Generation Alpha students. This exemplary conduct plays a crucial role in shaping the character of Generation Alpha students and strengthening their spiritual intelligence, which will ultimately guide them to become better individuals and bring them closer to God.³⁴

Based on the informants' accounts, it can be concluded that the exemplary conduct of caregivers and teachers is manifested through attitudes that reflect noble values, as well as through the lectures they deliver to guide Generation Alpha students. Through this exemplary conduct, Generation Alpha students not only receive theoretical instruction but also concrete examples in shaping their character and spiritual intelligence.

4. Bureaucratic Structures in the Implementation of the Hidden Curriculum

Arraudlah Islamic Boarding School has a clear administrative structure for managing the implementation of the hidden curriculum, particularly in fostering the spiritual intelligence of Generation Alpha students. The policies in place include disciplinary guidelines for Generation Alpha students, daily activity schedules, and program evaluation mechanisms to ensure their effectiveness.³⁵

Hidden curriculum activities are implemented through various activities that have become part of the culture at the Islamic boarding school. The activities aimed at fostering the spiritual intelligence of Generation Alpha students at the Arraudlah Islamic Boarding School are as follows:

a. Habitual Worship

³⁴ Rofiqoh Alawiyah Maulidiyah, Muhammad Alfarizi dan Nadzirotuz Zahro', Wawancara, 15 Januari 2025.

³⁵ Observasi peneliti, 12 Januari 2025.

Habitual worship here is an effort undertaken by the boarding school staff and teachers to help Generation Alpha students develop the habit of performing their religious duties regularly and with discipline. Through this practice, students are not only guided to understand the importance of worship, but also to experience a spiritual connection with God.³⁶

From the accounts of several informants, it can be concluded that, in fostering religious practices among Generation Alpha students, a number of activities are implemented, such as the optional dawn prayer, congregational prayer, the recitation of obligatory morning and evening dhikr, and fasting on Mondays and Thursdays.³⁷

Bacher, it was found that after performing the dawn prayer in congregation and in the afternoon upon returning from formal school, the Generation Alpha students are required to recite the morning and evening dhikr. In addition, many of the Generation Alpha students are in the habit of taking the time to perform the Dhuha prayer in their own rooms after studying the classical Islamic texts with their tutors. Based on observations made by the researcher.³⁸

Through this practice, Generation Alpha students are not only guided to understand the importance of worship, but also to experience a spiritual closeness to God. In addition, the boarding school supervisors and teachers also teach the etiquette of worship, which forms part of the character education contained within the hidden curriculum, thereby strengthening their spiritual intelligence.

b. Habituation Good Manners and Ethics

Habituation good manners and ethics within this Islamic boarding school shapes the Alpha Generation students into individuals who are not only knowledgeable but also of noble character. Although these values are not always explicitly taught in lessons, they are instilled

³⁶ Usriyah Anwar, Wawancara, 15 Januari 2025.

³⁷ Nadzirotuz Zahro³, Abdullah Kayyis Mahfudz, Usriyah Anwar, Rofiqoh Alawiyah Maulidiyah, Ahmad Shofiyul Mubarrok dan Abdullah Kayyis Mahfudz, Wawancara, 15 Januari 2025.

³⁸ Observasi peneliti, 12 Januari 2025.

through daily practice and form part of the hidden curriculum that strengthens their spiritual intelligence.³⁹

Based on the researcher's observations, the Generation Alpha students there always stand up to show respect to any carers or teachers passing by; they also arrange the teachers' sandals neatly and ready for use as a sign of respect towards their teachers; they also speak politely to their peers, to their ustadz or ustadzah, and especially to their carers.⁴⁰

Based on the findings of the research outlined above, the cultivation of daily manners and etiquette includes standing when a kiai or ustadz/ustadzah is present, arranging one's sandals neatly so they are ready to wear, and speaking politely.

c. Social and Humanitarian Activities

The hidden curriculum in fostering the spiritual intelligence of Generation Alpha students is not shaped through formal learning, but through social and humanitarian activities that indirectly shape their character and spirituality. At the Arraudlah Islamic Boarding School, various social activities are carried out as part of the implementation of the hidden curriculum.⁴¹

According to several informants, a view supported by the researcher's observations, the researcher found that healthy children always fetched food for those who were ill. The researcher also found that the Generation Alpha students here carried out acts of service to the boarding school's carers.⁴²

From this description, the various social and humanitarian activities carried out at the Arraudlah Islamic Boarding School form part of the hidden curriculum that shapes the students' spiritual intelligence. Through practices such as pilgrimages, ro'an, khidmah, and caring for sick friends, the students are able to apply these values

³⁹ Abdullah Kayyis Mahfudz, Wawancara, 15 Januari 2025.

⁴⁰ Observasi peneliti, 12 Januari 2025.

⁴¹ Usriyah Anwar, Wawancara, 15 Januari 2025.

⁴² Abdullah Kayyis Mahfudz, Muhammad Alfarizi, Rofiqoh Alawiyah Maulidiyah, Oktaviana Lestari Putri, Nadzirotuz Zahro', Wawancara, 15 Januari 2025 dan Observasi peneliti, 12 Januari 2025.

in real life. Consequently, their spiritual intelligence grows stronger and becomes deeply rooted in their daily lives.

d. Strengthening Spiritual Intelligence Through Discipline

Discipline is one of the key elements of the pesantren education system, serving to shape the character and spiritual intelligence of the students. Through strict rules and the enforcement of sanctions, students learn to internalise religious values and develop self-awareness in their daily lives.⁴³

According to several informants, the implementation of the hidden curriculum in the area of discipline is carried out through two main mechanisms: boarding school regulations and sanctions for breaches. This implementation is not only intended to maintain order, but also to foster the spiritual intelligence of Generation Alpha students. Through strict rules and educational sanctions, students learn about responsibility, self-awareness, and the importance of practising religious teachings with full discipline. Thus, the hidden curriculum in the aspect of discipline becomes one of the main pillars in building the spiritual character of Generation Alpha students at this pesantren.⁴⁴

e. Spiritual Based Extracurricular Activities

Extracurricular activities at the Arraudlah Islamic Boarding School in Duduk Sampeyan, Gresik, play a vital role in strengthening the spiritual intelligence of Generation Alpha students. These activities serve not only as a platform for developing skills and broadening horizons, but also as a means of internalising spiritual values acquired indirectly (the hidden curriculum).⁴⁵

The spirituality based extracurricular activities at the Arraudlah Islamic Boarding School in Duduk Sampeyan, Gresik, are an effective means of strengthening the spiritual intelligence of the Alpha Generation students. Through various activities such as morning assemblies, discussions, religious lectures, the recitation of the

⁴³ Usriyah Anwar, Wawancara, 15 Januari 2025.

⁴⁴ Nadzirutuz Zahro', Abdullah Kayyis Mahfudz, Rofiqoh Alawiyah Maulidiyah dan Oktaviana Lestari Putri, Wawancara, 15 Januari 2025.

⁴⁵ Usriyah Anwar, Wawancara, 15 Januari 2025.

Manaqib, and the Burdah, Generation Alpha students not only acquire additional skills and insights but also naturally undergo a process of internalising spiritual values. Thus, spiritual based extracurricular activities have become a key instrument in shaping the religious character of Generation Alpha students, who are not only intellectually intelligent but also possess strong spirituality.⁴⁶

Aspects of Spiritual Intelligence Reinforced Through the Implementation of the Hidden Curriculum for Generation Alpha Students

The following outlines the aspects of spiritual intelligence that are reinforced through the implementation of the hidden curriculum for Generation Alpha students at the Arraudlah Islamic Boarding School:

a. Forgiving

The aspect of forgiveness in spiritual intelligence can be understood as the ability of students to accept others' mistakes with an open heart, without harbouring grudges or hatred.⁴⁷

From the views of these two informants, it can be concluded that, through the hidden curriculum, a forgiving attitude is not only taught in theory but also practised in everyday life. This helps Generation Alpha students to develop greater patience and composure, and to build good relationships with others.

Based on the researchers' observations, students are encouraged to forgive their friends' or others' mistakes through social interaction within the boarding school environment. One instance that illustrates this value of forgiveness occurred when a misunderstanding arose between two students regarding the allocation of cleaning duties. Initially, the student who felt wronged showed a displeased expression and was reluctant to speak to his friend. However, after receiving

⁴⁶ Abdullah Kayyis Mahfudz, Muhammad Alfarizi, Rofiqoh Alawiyah Maulidiyah, Oktaviana Lestari Putri, Nadzirotuz Zahro', Wawancara, 15 Januari 2025 dan Observasi peneliti, 12 Januari 2025.

⁴⁷ Nadzirotuz Zahro'dan Oktaviana Lestari Putri, Wawancara, 15 Januari 2025.

guidance from the teacher on duty, the student eventually relented and forgave his friend's mistake.⁴⁸

b. Sincerity

A sincere attitude is one aspect of spiritual intelligence that is reinforced in the lives of the students at this Islamic boarding school. One of the trials frequently faced by the students particularly those of Generation Alpha, who are accustomed to the comforts of family life is the sadness they feel when their parents do not visit them for a long time. In such circumstances, the hidden curriculum at the boarding school plays a role in fostering the students' sincerity to accept the situation with an open heart and continue to live the boarding school life with enthusiasm.⁴⁹

Based on the results of their observations, the researchers found that a sincere acceptance of circumstances particularly in situations where parents do not visit was evident in the various interactions of the students at the Arraudlah Islamic Boarding School. Generation Alpha, who grew up with the full attention of their families, initially found it difficult to adapt to the conditions of the boarding school, being far from their parents. However, through the implementation of the hidden curriculum, the students gradually learnt to accept the situation with sincerity and continued to live their lives at the boarding school with enthusiasm.⁵⁰

c. Consistency

Istiqomah is one of the key aspects of spiritual intelligence, reflecting consistency in performing good deeds and acts of worship. For students at the Arraudlah Islamic Boarding School, the attitude of istiqomah is a character trait that is continually reinforced through the implementation of the hidden curriculum. Generation Alpha, living in an era of instant gratification and rapid change, often faces challenges in maintaining good habits. Therefore, the hidden curriculum plays a

⁴⁸ Observasi peneliti, 12 Januari 2025.

⁴⁹ Nadzirotuz Zahro', Oktaviana Lestari Putri dan Ahmad Shofiyul Mubarrok, Wawancara, 15 Januari 2025.

⁵⁰ Observasi peneliti, 12 Januari 2025.

role in fostering the habit of *istiqomah* across various aspects of the students' lives.⁵¹

Based on observations carried out by researchers at the Arraudlah Islamic Boarding School, the students demonstrated steadfastness in performing their religious duties, studying, and other boarding school activities. Although initially some students found it difficult to remain consistent in practising good habits, through the implementation of the hidden curriculum, they gradually learnt to be steadfast in performing their religious duties and disciplined in their pursuit of knowledge.⁵²

d. Stay Calm

Maintaining composure is a key aspect of spiritual intelligence taught at the Arraudlah Islamic Boarding School. Students here are trained to control their emotions, particularly when angry, through daily practice. They learn to remain calm when faced with disagreements or disagreements with friends, as well as when encountering academic difficulties.⁵³

Through approaches that are not immediately apparent in the formal curriculum such as the development of social interaction skills and the example set by carers and teachers Alpha Generation students learn not to act on impulse. They are trained to remain calm and patient, even when faced with situations that provoke anger.

According to the researchers' observations, this adaptation can be seen on various occasions, such as when Generation Alpha students are faced with situations that do not meet their expectations for example, when there is a disagreement during a discussion, when dealing with peers who hold differing views, when having to cope with a busy schedule, or when facing challenging circumstances such as difficult tasks.⁵⁴

e. Don't Procrastinate

⁵¹ Observasi peneliti dan Oktaviana Lestari Putri, Wawancara, 15 Januari 2025.

⁵² Observasi peneliti, 12 Januari 2025.

⁵³ Rofiqoh Alawiyah Maulidiyah, Nadzirotuz Zahro', Wawancara, Rofiqoh Alawiyah Maulidiyah dan Muhammad Alfarizi, Wawancara, 15 Januari 2025.

⁵⁴ Observasi peneliti, 12 Januari 2025.

The attitude of not procrastinating is developed through discipline and habituation in daily activities. Generation Alpha students are trained to complete assignments on time, whether in study, worship, or social activities..⁵⁵

Based on the researchers' observations, Generation Alpha students demonstrate a tendency not to procrastinate in various activities at the Islamic boarding school. They are accustomed to completing their tasks immediately whether in their studies or daily activities without waiting for the deadline.⁵⁶

f. Being Sensitive to the Needs of Others

Sensitivity here refers to sensitivity towards friends who are ill; students are taught to show empathy and social awareness by helping one another and paying attention to their friends' needs, particularly those who are ill.⁵⁷

Based on the researchers' observations, Generation Alpha students showed great sensitivity towards friends who were ill. When a friend fell ill, the other students immediately showed concern by helping to meet that friend's needs, such as bringing food or medicine. In addition, they often prayed for the recovery of their sick friends and reported on their condition to the carers.⁵⁸

Conclusion

The hidden curriculum at Arraudlah Islamic Boarding School has proven to function as an integrated, unwritten educational system, rather than merely a supplement to the formal curriculum. Its implementation takes place through four mutually supportive dimensions: the communication of values amongst the various elements of the boarding school, the optimisation of physical and human resources, the exemplary conduct of the teachers, and a bureaucratic structure that provides an institutional framework. These dimensions produce six aspects of spiritual intelligence in Generation

⁵⁵ Abdullah Kayyis Mahfudz, Rofiqoh Alawiyah Maulidiyah dan Muhammad Alfarizi, Wawancara, 15 Januari 2025.

⁵⁶ Observasi peneliti, 12 Januari 2025.

⁵⁷ Muhammad Alfarizi dan Abdullah Kayyis Mahfudz, Wawancara, 15 Januari 2025.

⁵⁸ Observasi peneliti, 12 Januari 2025.

Alpha students, namely a forgiving attitude, sincerity, steadfastness, emotional calm, punctuality, and social sensitivity. These six aspects are not merely the result of cognitive learning, but rather the product of a process of internalising values through daily life at the boarding school.

These findings contribute to the development of research on the hidden curriculum within the context of Islamic boarding schools by demonstrating that the spiritual intelligence of Generation Alpha can be effectively shaped through institutional culture, rather than solely through formal religious instruction. This research also expands on Edwards' implementation theory by demonstrating its relevance within the context of non formal Islamic education. Academically, this study confirms that Islamic boarding schools possess unique mechanisms for internalising spiritual values that are relevant to addressing the challenges of the digital age for Generation Alpha.

Implicitly, this study provides guidance for boarding school administrators to design and document the hidden curriculum more systematically so that it can be replicated and developed. For educators, these findings emphasise the importance of setting a good example and consistent behaviour as instruments of character education that are no less powerful than formal teaching methods. For future researchers, this study opens up opportunities to examine the hidden curriculum in various types of Islamic boarding schools and among other generations to strengthen the empirical basis of research on Islamic education in Indonesia.

References

- Alfi, Mohamad Adlan, Hani'atul Khoiroh, and Muhammad Syihabuddin. "Konsep Kurikulum Pendidikan Islam Menurut Ibnu Khaldun." *Pediaqu : Jurnal Pendidikan Sosial Dan Humaniora* 5, no. 2 (2026): 1639–42. <https://publisherqu.com/index.php/pediaqu>.
- Andriani, Ahmad, Miftahul Ma'arif, and Nursa Poppy. "Peran Guru Dalam Penanaman Nilai-Nilai Pendidikan Agama Islam Di Mts Plus Nabawi Kedungadem Bojonegoro." *MIYAH: Jurnal Studi Islam* 19, no. 01 (2023): 127.
- Ariyanti, Nnisa, and Moch. Bachrurrosyadi Amrulloh. "Implementasi Program Pendidikan Islam Berbasis Masjid Di Sekolah." *Journal Of Education and Religious Studies (Jers)* 03, no. 02 (2023): 32.

- Bellack, Arno A., and Herberth M. Kliebard. *Curriculum and Evaluation*. California: Mr. Cutrhan Publishing Corporation, 1977.
- Dhofier, Zamakhsyari. *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*. Jakarta: LP3ES, 1982.
- Erfan, Gazali. "Pesantren Di Antara Generasi Alfa Dan Tantangan Dunia Pendidikan Era Revolusi Industri 4.0." *OASIS: Jurnal Ilmiah Kajian Islam* 2, no. 2 (2018): 99.
- Mustajab. *Telaah Atas Model Kepemimpinan Dan Manajemen Pesantren Salaf*. Yogyakarta: Lkis Yogyakarta, 2015.
- Nabila, Ridha. "Optimalisasi Hidden Curriculum Dalam Pengembangan Kecerdasan Spiritual Siswa Di Sekolah Menengah Pertama." *Jurnal UIN Sumatera Utara*, 2024.
- Nana Syaodih, Sukmadinata. *Pengembangan Kurikulum: Teori Dan Praktek*. Bandung: PT Remaja Rosdakarya, 2007.
- Pramono, Joko. *Implementasi Dan Evaluasi Kebijakan Publik*. Unisri Press, 2020.
- Przybylski, AK, and N Weinstein. "A Large-Scale Test of the Goldilocks Hypothesis: Quantifying the relations between Digital-Screen Use and the mental Well-Being of Adolescents." *Psychological Science* 28, no. 2 (2017): 204-215.
- Purwanto, Edy. "Hidden Curriculum." *Adiba: Journal of Education* 2, no. 2 (2022): 233.
- Pusat Bahasa Departemen Pendidikan Nasional. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, 2001.
- Rosen, LD, LM Carrier, and NA Cheever. "Facebook and Texting Made Me Do It: Media-Induced task-Switching While Studying." *Computers in Human Behavior* 29, no. 3 (2013): 948-958.
- Shahamat, H, H Nadimi, M Gharehbaglou, and E Keramati. "An Analysis of the Motivating Factors Underlying the Hidden Curriculum Components through the Lens of the Iranian Students of Architecture: A Qualitative Study." *Teaching and Teacher Education* 86, no. 1 (2019): 2.
- Sugiyono. *Metode Penelitian Kombinasi*. Bandung: Alfabeta, 2016.
- . *Metode Penelitian Pendidikan Pendekatan Kuantitatif Kualitatif Dan R&D*. Bandung: Alfabeta, 2010.
- Twenge, JM, and WK Campbell. "Associations between Screen Time and Lower Psychological Well-being among Children and Adolescents: Evidence from a Population-Based Study." *Preventive Medicine Reports* 12 (2018): 271-283.

- Usman, Nurdin. *Konteks Implementasi Berbasis Kurikulum*. Jakarta: Rasindo, 2002.
- Wahyuwani, Judrah, and Suriati. "Implementasi Hidden Curriculum Dalam Pengembangan Kecerdasan Spiritual Dan Self-Reliance Santri Di Pondok Pesantren." *Jurnal Universitas Islam Ahmad Dahlan*, 2023.
- Zahra, Cintana. *Pelaksanaan Hidden Curriculum Pada Mata Pelajaran Akidah Akhlak dalam Meningkatkan Kecerdasan Spiritual Siswa MAN 9 Jakarta Timur*. Jakarta: FITK UIN Syarif Hidayatullah Jakarta, 2022.
- Zohar, Danah, and Ian Marshall. *SQ Memanfaatkan Kecerdasan Spiritual Dalam Berpikir Integralistik Dan Holistic Untuk Memaknai Kehidupan*. Bandung: Mizan Media Utama, 2000.