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Research Article

THE INFLUENCE OF HIDDEN CURRICULUM AND SCHOOL RELIGIOSITY SUPPORT ON STUDENTS' ISLAMIC SOCIAL CHARACTER (SURVEY STUDY AT SMAN 6 BEKASI)

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Abstract
The decline in social character and the erosion of adolescent morals in public high schools requires a strategy for strengthening morals through a holistic educational ecosystem. This study aims to analyze the influence of the hidden curriculum and school religiosity support, both partially and simultaneously, on the formation of students' Islamic social character at SMAN 6 Bekasi. The research method used is a quantitative approach with an explanatory survey study design on 265 sample students selected using proportionate stratified random sampling techniques. Primary data collection was carried out through structured questionnaires that have been tested for validity and reliability, then analyzed using multiple linear regression techniques and hypothesis testing. The results showed that the hidden curriculum ($t = 2.755$; $p = 0.006$) and school religiosity support ($t = 8.867$; $p < 0.001$) partially have a positive and significant effect on students' Islamic social character. Simultaneous testing proved that both independent variables together had a significant effect ($F = 73.877$; $p < 0.001$) with a coefficient of determination (R2) of 0.361, where the variable of school religiosity support was the most dominant contributor (Beta = 0.506). The conclusion of the study confirmed that strengthening a structured religious climate and exemplifying unwritten norms in schools were able to contribute 36.1% in fostering prosocial attitudes, honesty, and concern in students.

Keywords: Hidden Curriculum, Islamic Social, School Religious

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INTRODUCTION

Education is a lifelong learning process that encompasses an individual's entire life experience and can take place in various contexts, both formal, non-formal, and informal. This concept aligns with Islamic teachings, which mandate the pursuit of knowledge from the cradle to the grave. In Indonesia, the goal of national education is explicitly mandated in Law No. 20 of 2003: to develop individuals who are faithful, pious, have noble character, are competent, creative, and responsible (Abroza, 2024).

The theory of character development put forward by Rayson, (2023) emphasizes that moral and ethical values are the primary foundation for individuals to possess integrity and interact healthily within a diverse society. Consistent with this, Al-Ghazali's thinking places the development of noble morals at the core of true education, as moral excellence is an essential instrument for achieving the dignity of a perfect human being.

The hidden curriculum plays a crucial role in transmitting unwritten values, norms, and customs through school culture, classroom climate, and daily interactions. Consistently practiced unwritten customs have been shown to shape students' mindsets, moral ethics, and discipline naturally, outside of the official curriculum (Puci, 2025).

Support for school religiosity, manifested through policies, facilities, and spiritual culture, has proven effective in fostering the religious dimension of students. School environments with a strong religious culture encourage students to apply Islamic values in social interactions and community life (Buchanan, 2022).

Previous research confirms that both the hidden curriculum and the inculcation of religious culture in schools contribute positively to the development of students' social attitudes. Simple practices such as greeting, shaking hands, and regular religious activities have been shown to strengthen students' emotional bonds and Islamic character within the school environment (Cecilia, 2023).

The reality on the ground shows that there is a worrying gap between the ideal goals of education and the moral condition of today's youth (Hung, 2022). Survey data in five major cities recorded an increase in intolerant groups among students, while a report from the Indonesian Child Protection Commission (KPAI) showed a rise in cases of violence, cybercrime, and exposure to extremist ideologies in school environments (Yusoff, 2024).

Initial observations at Bekasi State Senior High School 6 indicate signs of declining social values, such as a strengthening of individualism, a decline in tolerance, and an increase in inter-student conflict triggered by differences in background. This phenomenon indicates that the internalization of the religious message of diversity and brotherhood, as contained in Surah Al-Hujurat verse 13, has not been optimally realized in students' daily behavior.

The theoretical synthesis between the hidden curriculum dimensions (social relations, implementation of activities, intentionality, rules, policies, and routines) and the dimensions of religiosity support (ideological, ritualistic, experiential, intellectual, and consequential) has not yet been mapped in an integrated manner in a single conceptual model (Alhajj, 2022). Theoretical explanations regarding how latent habituation mechanisms interact with institutional spiritual structures in shaping Islamic social character are still very limited in Islamic education literature (Ngoc, 2025).

Previous studies generally tested the influence of the hidden curriculum or school religiosity separately and tended to focus on descriptive qualitative analysis (Ude, 2022). Research that specifically analyzes the simultaneous influence of these two variables on the

Islamic social character of high school students through an empirical quantitative approach has never been conducted comprehensively (Koch, 2026).

The novelty of this research lies in the simultaneous examination of the influence of the hidden curriculum and school religiosity support on the Islamic social character of students at SMA Negeri 6 Bekasi using a quantitative approach. The urgency of filling this research gap is based on the need to empirically demonstrate the magnitude of the contribution and interaction between variables in creating a school ecosystem conducive to character development (Kim, 2026).

The theoretical construct of this research positions the hidden curriculum as a system of value instillation that runs parallel to the formal curriculum, while the support of school religiosity serves as a reinforcement of the institution's spiritual culture. The simultaneous integration of these two factors underpins the formation of Islamic social character, encompassing aspects of honesty (ṣidq), empathy, tolerance, responsibility, and a spirit of brotherhood (ukhuwah) (Muro, 2024).

The primary objective of this study is to analyze the partial and simultaneous effects of the hidden curriculum and school religiosity support on students' Islamic social character. The results are expected to provide theoretical contributions to the development of Islamic education and provide practical guidance for policymakers at SMAN 6 Bekasi in designing more targeted, effective, and sustainable character development strategies (Timoshina, 2025).

RESEARCH METHOD

Research Design

This study uses a quantitative approach with a correlational associative research method through a survey study. The research design was designed to analyze the existence and magnitude of the partial and simultaneous influence of two independent variables, namely the hidden curriculum (X1) and school religiosity support (X2), on one dependent variable, namely students' Islamic social character (Y) (Al-Sayed, 2026). The use of this quasi-survey quantitative approach allows for empirical testing of hypotheses through structured numerical measurements and statistical analysis (Shibuya, 2025).

Research Target/Subject

The subjects of this study consisted of 781 students of grades X and XI of SMA Negeri 6 Bekasi who were enrolled in the Islamic Religious Education subject. The sample size was determined using the Slovin formula at a 5% error tolerance level (e = 0.05), resulting in a sample of 265 students divided into 136 students of grade X and 129 students of grade XI. The sampling technique applied proportional stratified random sampling so that each class stratum was represented fairly and accurately according to the proportion of the actual population.

Research Procedure

The research implementation procedure was allocated for three months, starting from December 2025 to February 2026, through three main stages. The preparation stage, carried out in December 2025, included the preparation and refinement of instruments, sample determination, and processing of research permits at the study sites. The data collection and processing stage continued in January 2026, including the distribution of questionnaires, the implementation of instrument validity and reliability tests, and the tabulation of quantitative data. The analysis and reporting stage was completed in February 2026, which included

statistical hypothesis testing, interpretation of empirical findings, and the preparation of a research report.

Instruments, and Data Collection Techniques

Primary data collection was conducted using a closed-ended questionnaire instrument in the form of a Likert scale with four answer options (Strongly Disagree to Strongly Agree) which was distributed independently accompanied by a facilitator. This questionnaire includes 15 hidden curriculum items (measuring the dimensions of social relations, activity processes, intentionality, rules, regulations, and routines), 15 items of school religiosity support (measuring ideological, ritualistic, experiential, intellectual, and consequential dimensions), and 15 items of Islamic social character (measuring indicators of honesty, caring, mutual assistance, cooperation, responsibility, moral courage, tolerance, peaceful attitude, humility, and politeness). Secondary data were collected through documentation methods of school profiles, regulations, and records of religious activities. Instrument testing was conducted on 30 respondents outside the main sample with Pearson Product Moment correlation validity analysis (r count > r table).

Data Analysis Technique

The data analysis technique applies multiple linear regression analysis with the equation model Y = a + b1 X1 + b2 X2 + e using SPSS software version 27.0. Hypothesis testing is preceded by the fulfillment of classical assumption tests which include the Kolmogorov-Smirnov normality test (p value > 0.05), linearity test (linearity significance value < 0.05), multicollinearity test (VIF value < 10), and heteroscedasticity test. Testing the significance of the influence of variables is carried out through the t test to prove the partial influence of X1 and X2 on Y, the F test to test the simultaneous influence of X1 and X2 on Y, and the Adjusted R2 evaluation to determine the percentage of the coefficient of determination of the contribution of independent variables to the dependent variable.

RESULTS AND DISCUSSION

Survey data collection at SMA Negeri 6 Bekasi involved 265 students as a research sample selected in a structured manner from the school population. The demographic distribution of respondents included two main variables, namely gender and grade level, which provided an adequate picture of sample representation. The composition based on gender showed that 102 male respondents numbered 38.5%, while 163 female respondents numbered 61.5%. The distribution based on grade level recorded the presence of 136 Grade X students or 51.3%, while 129 Grade XI students numbered 48.7%. The representativeness of secondary data and descriptive statistics became the main foundation in mapping all scores of independent and dependent variables measured in the questionnaire instrument. Table 1 presents details of the main descriptive statistics that contain an overview of the sample demographics as well as basic statistical parameters of the research variables including minimum, maximum, average (mean), and standard deviation values.

Table 1. Demographic Profile of Respondents and Descriptive Statistics of Research Variables

Category / Variable	Indicators / Description	Total (N) / Score	Percentage / Parameter
Gender	Man	102	38.5%
	Woman	163	61.5%

Grade Level	Class X	136	51.3%
	Grade XI	129	48.7%
Hidden Curriculum (X1)	Min / Max	22 / 56	Mean: 42.46
	Standard Deviation	6,142	N = 265
School Religious Support (X2)	Min / Max	23 / 60	Mean: 47.52
	Standard Deviation	6,501	N = 265
Islamic Social Character (Y)	Min / Max	29 / 59	Mean: 47.50
	Standard Deviation	6,025	N = 265

The narrative explanation of Table 1 shows that the variation in respondents' answers is normally distributed and reflects the population dynamics at SMAN 6 Bekasi. The average value of the Hidden Curriculum variable (X1) is 42.46, which is in the medium to high category range with a standard deviation distribution level of 6.142. The average score of School Religious Support (X2) recorded a value of 47.52 with a standard deviation of 6.501, indicating a relatively homogeneous student perception of the religious climate at school. The average value of the Student Islamic Social Character variable (Y) reached a value of 47.50 with a standard deviation of 6.025, reflecting a relatively good level of ownership of Islamic-based social personality values. All statistical figures in Table 1 confirm that the data collection instrument has an adequate level of response distribution for further analysis at the inferential stage.

The average Hidden Curriculum variable score of 42.46 indicates that the habituation of values, teacher role models, and unwritten norms at SMAN 6 Bekasi has been quite strongly internalized. The minimum score of 22 and the maximum score of 56 illustrates the range of student perceptions influenced by the extent to which they absorb implicit messages in daily interactions at school. The moderate standard deviation of 6.142 indicates that student perceptions of the hidden curriculum do not experience extreme disparities. The existence of a climate of discipline, neatness, and the role models of educators consistently succeed in shaping positive student perceptions regarding the unwritten rules that apply in the school environment. This statistical interpretation indicates that the hidden curriculum has the potential to be an effective instrument in supporting character education.

The average level of school religiosity support of 47.52 demonstrates a highly conducive religious ecosystem at SMAN 6 Bekasi. The score, which ranges from a minimum of 23 to a maximum of 60, reflects the diverse levels of student participation and appreciation for the school's religious programs. A standard deviation of 6.501 confirms the consistent implementation of religious rituals, such as congregational prayer, Quran recitation, and commemoration of Islamic holidays. The availability of representative worship facilities and the active involvement of educators in providing religious motivation strengthen students' perceptions of the school's support. These statistics demonstrate that the school's pro-religious policies are clearly perceived by the majority of students.

The average score of 47.50 for students' Islamic social character indicates that indicators of social concern, honesty, empathy, and responsibility have developed well within the students. The empirical score range, from a minimum of 29 to a maximum of 59, demonstrates variations in the level of manifestation of noble character in daily life, both within the school and community. The relatively small standard deviation of 6.025 indicates the homogeneity of Islamic social behavior among students. The formation of this Islamic social character does not occur spontaneously, but rather is the accumulation of habits that are continuously nurtured through school culture. This data explanation strengthens the initial argument that the formation of student character requires harmony between the formal and informal environments in schools.

The frequency distribution of respondents based on score categories provides quantitative details regarding the level of achievement of each research variable proportionally. Data grouping was carried out into three levels of categorization, namely low, medium, and high categories, to facilitate identification of the distribution of student responses. The Hidden Curriculum variable (X1) recorded 19 students (7.17%) in the low category, 141 students (53.21%) in the medium category, and 105 students (39.62%) in the high category. The School Religiosity Support variable (X2) showed 9 students (3.4%) in the low category, 124 students (46.8%) in the medium category, and 132 students (49.8%) in the high category. The Islamic Social Character variable (Y) recorded 22 students (8.30%) in the low category, 135 students (50.94%) in the medium category, and 108 students (40.75%) in the high category. Table 2 contains a recapitulation of the frequency distribution and percentage categorization of the three research variables to provide a clear comparative picture.

Table 2. **Frequency Distribution and Percentage of Research Variable Categorization**

Research Variables	Score Range	Category	Frequency (f)	Percentage (%)
Hidden Curriculum (X1)	22.00 – 33.33	Low	19	7.17%
	33.34 – 44.67	Currently	141	53.21%
	44.68 – 56.00	Tall	105	39.62%
School Religious Support (X2)	23.00 – 35.33	Low	9	3.40%
	35.34 – 47.67	Currently	124	46.80%
	47.68 – 60.00	Tall	132	49.80%
Islamic Social Character (Y)	29.00 – 39.00	Low	22	8.30%
	39.01 – 49.00	Currently	135	50.94%
	49.01 – 59.00	Tall	108	40.75%

The narrative explanation of Table 2 shows a general trend that the majority of respondents are in the medium to high category for all variables. The dominance of the medium category in the Hidden Curriculum (53.21%) and Islamic Social Character (50.94%) variables indicates that the process of internalizing values has been going well but still has room for optimization. Conversely, the School Religious Support variable recorded the highest percentage in the high category, reaching 49.8%, confirming the institution's strong commitment to providing religious facilities. The very small percentage of low categories in all

three variables (below 10%) proves that only a small proportion of students have not felt the positive impact of the school environment. This distribution information provides an important basis for formulating character development intervention strategies in the future.

The moderate category, which dominates the Hidden Curriculum and Islamic Social Character variables, reflects a gradual character formation process. This condition is common in senior high school, where students are in the process of searching for social and moral identity. The high proportion of students in the moderate category indicates that school norms and rules are understood, but consistent implementation of these in real life requires continuous reinforcement. The availability of a supportive environment encourages students to voluntarily adopt Islamic values without feeling pressured by formal rules. This explanation emphasizes the importance of a continuous habituation program so that students in the moderate category can transform into the high category.

The results of the classical assumption test that has been conducted prove that the research data meets all the parametric criteria required in the linear regression model. The residual normality test using the Kolmogorov-Smirnov test produces an Asymp. Sig. (2-tailed) value of 0.200 which is far above the $\alpha = 0.05$ level, confirming that the residuals are normally distributed. The multicollinearity test shows a Tolerance value of 0.749 (> 0.10) and a VIF of 1.335 (< 10.00), which confirms that the model is free from correlation disturbances between independent variables. The heteroscedasticity test using the Glejser method produces a significance value of 0.391 for X1 and 0.106 for X2, which indicates that there is no symptom of inequality of variance. The linearity test identifies a Deviation from Linearity value of 0.201 for X1 and 0.543 for X2, which proves that all relationships between variables are linear.

Fulfilling all the prerequisites for parametric statistical analysis ensures that the regression model is highly reliable and unbiased. The model's freedom from multiple correlations and heteroscedasticity allows each regression coefficient to accurately measure the contribution of each independent variable. The normal and linear distribution of the data ensures that the hypothesis test estimates can be generalized to the target population with a 95% confidence level. The success of this assumption test strengthens the methodological validity of all inferential analysis results evaluated in this survey research. This solid statistical foundation facilitates the process of drawing scientific conclusions regarding the interplay between the studied variables.

Statistical relationship testing between variables was conducted through multiple linear regression analysis, determination coefficient test (R2), F test (simultaneous), and t test (partial). The results of the regression analysis produced the equation $Y = 18.660 + 0.154\ X1 + 0.469\ X2$, which describes the direction and magnitude of the relationship between variables. The correlation coefficient (R) value of 0.600 indicates a fairly strong and positive level of relationship between the two independent variables with Islamic social character. The determination coefficient test produced an R Square value of 0.361 and an Adjusted R Square of 0.356, which means that 36.1% of the variation in students' Islamic social character is explained jointly by the hidden curriculum and school religiosity support. Simultaneous testing (F test) obtained an F-count value of 73.877 with a significance level of 0.000 (<0.05), which proves the existence of a significant simultaneous influence.

Table 3 displays the results of multiple linear regression tests, including unstandardized coefficients (B), standardized beta, t-test, partial significance, as well as F-test and R Square values.

Table 3. Results of Multiple Linear Regression Analysis, t-Test, and F-Test

Variables / Parameters	Unstandardized B	Std. Error	Standardized Beta	t-count	Significance (Sig.)
Constant (a)	18,660	2,464	-	7,572	<0.001
Hidden Curriculum (X1)	0.154	0.056	0.157	2,755	0.006
Religious Support (X2)	0.469	0.053	0.506	8,867	<0.001
F-count value	**73,877**	-	-	-	**<0.001**
R Square (R2)	**0.361**	-	-	-	-

The narrative explanation of Table 3 reveals the details of the partial influence of each independent variable on the dependent variable. The Hidden Curriculum variable (X1) obtained a regression coefficient of B = 0.154 (Beta = 0.157) with a t-count of 2.755 and a significance of 0.006 (<0.05), which proves a positive and significant partial influence. The School Religiosity Support variable (X2) obtained a regression coefficient of B = 0.469$ (Beta = 0.506) with a t-count of 8.867 and a significance of 0.000 (<0.05), which confirms a highly significant positive influence. Comparison of Standardized Beta values shows that School Religiosity Support (0.506) has an influence 3.22 times more dominant than Hidden Curriculum (0.157). The constant value of 18.660 indicates that without the presence of both independent variables, students still have a baseline of Islamic social character of 18.660 units.

A contextual case study at SMAN 6 Bekasi provides an in-depth qualitative overview of how the hidden curriculum and school religiosity support are implemented in daily practice. Field observations identified four main pillars of implementation: the habit of routine worship, teacher discipline, upholding ethical social interactions, and the provision of adequate worship facilities. The habit of routine worship is manifested in the implementation of the Dhuha prayer together, the reading of the holy book before teaching and learning activities, and the Dzuhur prayer in congregation. Teachers' exemplary behavior is reflected in their friendly attitudes, the habit of greeting, and disciplined attendance in class on time. The school prayer room facility and a conducive religious climate are the main supporting physical facilities directly experienced by the entire school community. Table 4 summarizes the case study description matrix regarding the implementation of the hidden curriculum and school religiosity support, along with their impact on students' social character.

Table 4. Case Study Description Matrix of Hidden Curriculum and Religiosity Implementation at SMAN 6 Bekasi

Dimensions of the Study	Form of Field Activities / Practice	Character Formation Indicator	Field Observation Notes
Ritual Habituation	Dhuha Prayer, Tadarus Al-Qur'an, Dzuhur Prayer in Congregation	Discipline of worship, spiritual awareness, peace of mind	Student participation is high and runs smoothly every day.
Teacher's Exemplary Behavior	Greet in a friendly manner, arrive on time, be fair	Politeness, respect, social discipline	Teachers become role models and references for students' ethical behavior.
Environment	3S culture (Smile, Greet,	Empathy, harmony,	The school

al Culture	Say Hello) and mutual cooperation	concern for each other	atmosphere is friendly and minimizes social conflict.
Religious Facilities	Provision of a clean prayer room, sound system, prayer robes/sarongs	Growing comfort in worship and responsibility	Well maintained facilities by religious extracurriculars

The narrative explanation of Table 4 leads to an understanding that the interaction between informal rules and school structural support forms a positive social habitus. The culture of greeting, smiling, and greeting (3S) practiced by teachers successfully reduced the number of conflicts between students and increased mutual respect. Active student involvement in the extracurricular religious leadership (ROHIS) strengthens social leadership and concern for fellow peers. The clean and congregant-friendly physical environment of the prayer room encourages voluntary student participation in worship without coercion. All descriptive findings of this case study provide field evidence that aligns with and strengthens the quantitative data obtained through the questionnaire.

An explanation of the quantitative and qualitative findings demonstrates why School Religious Support has a more dominant influence than the Hidden Curriculum. School religiosity support at SMAN 6 Bekasi is explicit, structured, and supported by physical facilities and programs directly experienced by students. Joint worship activities provide a collective spiritual experience that quickly changes students' perceptions and social behavior within the school environment. In contrast, the hidden curriculum operates implicitly through the sublimation of moral messages that take longer to settle into permanent character. The dominance of this religiosity support variable clarifies that the existence of formal structures and programs is the primary driver of social character formation.

The dominant influence of school religiosity support does not ignore the important role of the hidden curriculum, but rather demonstrates a complementary relationship. The hidden curriculum provides an unwritten moral climate and atmosphere, while school religiosity support provides a concrete platform and program for actualizing these values. The X1 regression coefficient of 0.154 proves that teacher role models and school norms continue to make a significant contribution to shaping student politeness. Without positive role models and a positive school atmosphere, structured religious programs risk becoming merely routine formalities. The integration of these two components creates a holistic educational environment that accelerates the internalization of Islamic social character.

The synergy between unwritten habits and official religious programs explains why the model contributed 36.1% to the dependent variable. The remaining 63.9% of the variation was influenced by external school factors such as family parenting patterns, social environments outside of school, and exposure to social media. This finding is reasonable considering that students' time at school is limited to only about one-third of their total daily time. Schools have successfully optimized the role of their environment to influence students' personalities in a statistically significant way. This interpretation emphasizes that character building in schools must be aligned with development within the family and community.

Qualitative-quantitative relationship analysis synthesizes all the results of statistical regression tests with the empirical findings of the case study in the field of SMAN 6 Bekasi. The relationship between the t-values of X1 (2.755) and X2 (8.867) is consistently in line with field observations that show high student enthusiasm for religious activities. This positive relationship proves that the higher the level of implementation of the hidden curriculum and the support of school religiosity, the higher the achievement of students' Islamic social character. Hypothesis testing rejects H01 and H02, and accepts H11 and H12, which confirms the truth of the theory that the school environment has a direct influence on character formation. Acceptance of the simultaneous hypothesis H13 (F = 73.877) strengthens the argument that the two independent variables work collectively in predicting student character. Table 5 presents a summary of hypothesis testing, statistical decisions, and the magnitude of the proportion of partial and simultaneous effects of the research variables.

Table 5. Summary of Hypothesis Testing and Proportion of Influence of Research Variables

Research Hypothesis	Statistical Test Value	Statistical Decision	Substantive Conclusions	Proportion of Influence
H1: The effect of X1 on Y	t = 2.755; Sig. = 0.006	H01 Rejected, H11 Accepted	Hidden Curriculum has a positive and significant partial effect	*Beta*: 0.157 (Partial Contribution)
H2: The effect of X2 on Y	t = 8.867; Sig. < 0.001	H02 Rejected, H12 Accepted	Religious support has a positive and significant dominant influence	*Beta*: 0.506 (Dominant Contribution)
H3: Simultaneous Effect of X1 & X2	F = 73.877; Sig. < 0.001	H03 Rejected, H13 Accepted	Hidden Curriculum & Religiosity have a significant influence together	*R2*= 36.1% (Simultaneous)
External Factors of the Model	-	-	Influenced by family, friends and media	1 - R2 = 63.9%

The narrative explanation of Table 5 concludes the research findings by confirming that all proposed hypotheses were empirically proven. The R2 coefficient of determination of 36.1% clearly demonstrates that school interventions through the hidden curriculum and religious support significantly contribute. This finding offers practical implications for the management of SMAN 6 Bekasi to maintain and improve religious programs and strengthen teacher role models. School policies that support a religious climate have proven to be the most effective strategy in fostering students' noble character. This series of data relationships confirms that this survey study successfully addressed all research objectives in a valid, systematic, and tested manner.

Multiple linear regression analysis produces a quantitative equation model Y = 18.660 + 0.154 X1 + 0.469 X2 which describes the direction and strength of influence between research variables. Simultaneous statistical testing through the F test produces an F count value of 73.877 with a significance value of $p < 0.001$, which confirms that the hidden curriculum (X1) and school religiosity support (X2) together have a significant effect on students' Islamic social character (Y). The coefficient of determination (R2) recorded a figure of 0.361, which means that 36.1% of the variation in changes in students' Islamic social character at SMAN 6 Bekasi can be explained by the combination of the two independent variables.

Partial hypothesis testing through the t-test proves that both independent variables have a positive and significant influence on the dependent variable. The Hidden Curriculum variable (X1) obtained a t-value of 2.755 with a significance of $p = 0.006$ (<0.05) and a Beta coefficient of 0.157. The School Religiosity Support variable (X2) recorded a t-value of 8.867 with a significance of $p <0.001$ (<0.05) and a Beta coefficient of 0.506. Comparison of the Beta coefficient values shows that school religiosity support provides a much more dominant partial contribution, which is about 3.22 times greater than the influence of the hidden curriculum.

Qualitative descriptive findings and case studies strengthen the results of the inferential statistical analysis by presenting a realistic portrait of school culture at SMAN 6 Bekasi. Field observations identified that the practice of routine worship such as Dhuha prayer, Quranic recitation, and Dzuhur prayer in congregation form the foundation of a strong religious climate. Teachers' exemplary practice in implementing the 3S culture (Smile, Greet, and Say Hello) and the availability of adequate prayer facilities proved to be concrete manifestations of the hidden curriculum and religious support of the school. All of these quantitative and qualitative data confirm that school environmental interventions play a significant role in fostering students' noble character.

The results of this study are in line with the theoretical framework of the hidden curriculum developed by Philip Jackson and Michael Apple, which emphasizes that informal moral messages in schools are often more effective in shaping behavior than the formal curriculum. The finding regarding the positive influence of the hidden curriculum ($t = 2.755$) supports the results of previous research by Zuchdi et al., who found that internalization of character values occurs naturally through habituation and environmental role models. The implementation of an orderly, friendly, and disciplined school atmosphere at SMAN 6 Bekasi proves that unwritten norms are able to transform students' social attitudes as formulated in Bandura's social learning theory.

The finding of the dominant variable of school religiosity support (Beta = 0.506) reinforces Glock and Stark's sociology of religion concept regarding the importance of the institutional commitment dimension to individual behavior. These results confirm Ancok and Suroso's empirical findings, which state that religious environmental facilities and support directly increase an individual's prosocial orientation and social concern. The existence of a structured religious program at SMAN 6 Bekasi has proven to be a key anchor in directing the formation of Islamic social character, in line with Hill and Pargament's study on the role of religious ecosystems in adolescent development.

The fundamental difference between this study's findings and those of previous research lies in the object and context of the educational institution. Most previous research on Islamic character has focused on religious-based schools, such as Islamic Senior High Schools (Madrasah Aliyah) or Islamic Boarding Schools (Pondok Pesantren), which have a very dense

formal religious doctrine. This study demonstrates that in public high schools (SMA) that are general and multicultural, the support of school religiosity and the hidden curriculum still contribute significantly, amounting to 36.1%, to the formation of students' Islamic social character (Faiz, 2024).

The empirical findings of this research are a strong indicator that character education in public schools can no longer rely exclusively on doctrinal learning in the classroom (Ezzy, 2024). The presence of a constant value of 18.660 and a significant regression coefficient indicate that organizational climate and unwritten habits are important instruments that work subconsciously in students' psyches. Public schools like SMAN 6 Bekasi have proven to have great potential to become nurseries of Islamic social values if their supporting ecosystem is managed in a structured and consistent manner.

The dominant influence of school religiosity support indicates that high school-aged adolescents require a real, physically and organizationally facilitated spiritual activity platform. The calculated t-value of 8.867 for variable X2 indicates that communal religious rituals and the provision of worship facilities act as a means of moral stabilization amidst the rapid flow of modernization. The presence of adequate worship facilities and active religious programs provide certainty of norms for students in expressing concern, honesty, and social empathy in everyday life.

The 63.9% influence of external factors indicates that students' Islamic social character is the result of a complex combination of the school environment, family, and social media. The R2 determination value of 36.1% indicates that schools hold a significant share of responsibility, but they do not operate in a vacuum. This indicator reminds education practitioners that the success of character development in schools depends heavily on the extent to which school values are connected to parenting patterns at home and peer interactions.

The practical implication for the management of SMA Negeri 6 Bekasi and similar schools is the need to redesign character education strategies by integrating hidden curriculum values into the school culture. The principal and teachers must recognize that their every action, discipline, and interaction are read by students as norms to be emulated. Strengthening the role of teachers as role models (uswah hasanah) is an absolute necessity that must be institutionalized through ethical standards of service and educator discipline (Molato, 2024).

The theoretical implications of this research enrich the body of Islamic education, particularly in the context of character development in public secondary schools. The results provide empirical evidence that the hidden curriculum theory can be harmoniously combined with the concept of religiosity to predict the formation of noble morals. This theoretical construct emphasizes that improving student religiosity requires systemic support from the institution, not simply the individual responsibility of Islamic Religious Studies students (István, 2022).

The implications of national education policy require the Department of Education and the Ministry of Primary and Secondary Education to not only assess school performance based on formal academic achievements (Iwami, 2025). School quality assessments ideally include an evaluation of the quality of the religious climate, the availability of worship facilities, and the unwritten conduciveness of the school culture. Education budget allocation policies need to allocate adequate resources to the development of spiritual facilities and character-building programs in public schools (Vivek, 2026).

The dominance of school religiosity support occurs because structured religious activities provide direct affective and psychomotor experiences to students (Chen, 2024). Regular congregational Dhuha and Dzuhur prayers, as well as Quranic recitation, create positive peer pressure that encourages students to adapt their behavior. The existence of clear programs and clean facilities allows religious values to be actualized in concrete actions, thus making their impact on social character more visible and powerful (Haskins, 2026).

The significance of the hidden curriculum's influence can be explained through the subliminal mechanisms of observational learning theory. Students learn values such as honesty, discipline, and caring not from classroom lectures, but from observing how teachers treat them and how school rules are enforced fairly (Putri, 2023). This internalization process takes place continuously every day, thus forming a moral habitus that guides students' social interactions without them feeling forced (Gleeson, 2022).

The characteristics of high school adolescents' psychological development explain why the combination of these two variables contributes 36.1%, while external factors contribute the remaining 63.9%. Adolescents are in a phase of searching for their identity, highly susceptible to external influences, such as exposure to social media content and peer group dynamics outside of school. Schools successfully capture over a third of this share of character formation by providing a stable and structured environment amidst the high levels of social uncertainty adolescents experience.

The management of SMA Negeri 6 Bekasi is advised to immediately prepare standard operational guidelines regarding the development of school culture and optimization of religious facilities.(Wood, 2025)Principals need to increase the intensity of character training for teachers to ensure they are fully aware of the impact of the implicit messages they transmit during teaching and learning activities. Strengthening extracurricular religious programs, such as the Islamic Religious Education System (ROHIS), must continue to be encouraged as a platform for developing Islamic social leadership in students (Ottman, 2022).

Strategic partnerships between schools and parents through the School Committee must be strengthened to mitigate the 63.9% external influence. Schools need to organize regular dialogue programs with parents to map the alignment between character building at school and parenting at home.(Koç, 2022)This synergistic communication will ensure that the Islamic social character formed in schools can be consistently integrated into family and community life.

Further researchers are advised to expand the scope of this study by using a more comprehensive mixed methods approach or longitudinal design (Hamidah, 2025). The addition of other independent variables such as parenting styles, digital literacy, and peer interaction climate is highly recommended to explain the remaining 63.9% variance. Future research should also replicate this model in various public high schools in other urban areas to test the generalizability of the research findings more broadly.

CONCLUSION

This study found that the hidden curriculum and school religiosity support simultaneously had a positive and significant effect on students' Islamic social character at SMAN 6 Bekasi with an F value of 73.877 ($p < 0.001$) and a coefficient of determination (R2) of 36.1%. The analysis results proved that school religiosity support had a much more dominant role (Beta = 0.506; t = 8.867) than the hidden curriculum (Beta = 0.157; t = 2.755) in

transforming students' prosocial attitudes, honesty, and empathy. The main conceptual contribution of this research proves that the formation of Islamic-based social character is not only effective in special religious educational institutions, but can also be optimally accommodated in multicultural public high schools through habituation to an unwritten religious and cultural climate. The limited sample area coverage of one public school and the use of a cross-sectional survey design are the main methodological limitations in generalizing the results. Further researchers are recommended to apply a mixed methods approach and expand the population reach to various public high schools in urban areas to analyze other external factors such as family parenting patterns and peer group interactions.

AUTHORCONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
Author 2: Conceptualization; Data curation; In-investigation.
Author 3: Data curation; Investigation.

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