



The cultivation of *Aqidah-Akhlak* learning habits to enhance student learning outcomes at Madrasah Aliyah Alkhairaat Palu

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Abstract

This study is driven by the importance of building a learning habitus based on *akhlakul karimah* (noble character), which is influenced by socio-cultural factors and family capital. Integrating Islamic values into the Akidah Akhlak subject is urgently needed to transform madrasah regulations into intrinsic motivation while addressing students' reactive learning patterns. This study aims to examine the forms of habitus, identify pedagogical strategies, and analyze their impact on holistic learning outcomes to provide a baseline for sustainable curriculum development. This study used phenomenological qualitative research at a Madrasah Aliyah in Palu city. Data were gathered through observation, in-depth interviews, and analysis of written materials. Data were analyzed using the Miles and Huberman interactive model. Data accuracy is maintained through triangulation, prolonged observation, peer debriefing, and member checking. This study found that the Akidah Akhlak learning habitus is constructed through a hidden curriculum driven by teachers as living role models and madrasah rules as a body-hexis-shaping *doxa*, creating a spiritual panopticon that elevates learning motivation from pragmatic compliance to seeking blessings (*tabarruk*) and sincere respect (*ta'zim*). Structured across three pillars teacher role modeling (*uswah hasanah*), systemic habituation, and environmental conditioning—this habitus formation significantly expands multidimensional learning outcomes by fostering self-regulation up to the value characterization stage effectively, lowering the affective filter to yield psychological safety and 100% cognitive mastery above the minimum competency standard, and automating daily worship, physical discipline, and social-leadership skills psychometrically. Islamic Habitus in schools fosters psychological safety and frees up students' working memory for HOTS, while shifting instruction from textualism to character formation and serving as the foundation for a local wisdom-based hidden curriculum.

Keywords: Habitus, Islamic education, Islamic creed, Islamic ethics

Introduction

In education, specialized terms such as "learning habitus" play a crucial role in shaping paradigms, approaches, and understandings of the teaching-learning process (Herzberg, 2006; Hollingworth, Mansaray, Allen, & Rose, 2011) [3, 4]. This concept refers to a set of patterns, norms, values, and actions that influence how learners study, interact, and respond to their surroundings; it also reflects the culture of learning that develops within an educational institution such as a *madrasah* regarding how knowledge is conveyed, received, and comprehended. Sociologically, the formation of an *Aqidah Akhlak* (Islamic creed and ethics) learning habitus rooted in sacred values such as mental openness, organic discipline, the integration of faith and knowledge, and transcendental awareness generates robust cultural capital within the learners. This cultural capital drives holistic improvements in learning outcomes, fostering the development of academic individuals who are both intellectually astute and morally noble. This verse underscores the importance of a learning culture and the pursuit of knowledge as values that must be cultivated within the educational environment.

The concept of the "learning habitus" examines how sociocultural factors such as family values, study patterns, and religious environments steer students' actions toward optimal

academic outcomes (Nairn, Chambers, Thompson, McGarry, & Chambers, 2012) [7]. In this context, Islamic creed and ethics instruction at Madrasah Aliyah Alkhairaat Palu integrates religious and moral values to shape these internal dispositions. Through an innovative approach that adapts to students' backgrounds, teachers can transform ineffective, pre-existing habits into positive new ones. When the values of faith, discipline, and responsibility merge with Alkhairaat's distinctive religious culture, institutional rules evolve into intrinsic motivation and independent thinking. This harmony between individual cultural capital and the educational structure not only strengthens students' spirituality but also provides a strategic foundation for targeted instructional policies aimed at sustainably improving academic quality.

Research on the learning habitus in Islamic Senior High Schools aims to map how students' habit patterns shaped by the simultaneous interplay between family, school, and community contribute to academic achievement. This mapping offers concrete solutions and a strategic foundation for formulating policies and adaptive-integrative curricula to foster a conducive educational ecosystem. These factors provide the fundamental rationale for studying *Aqidah Akhlak* (Islamic Creed and Ethics) instruction as a means to enhance learning outcomes at Madrasah Aliyah Alkhairaat Pusat Palu.

The study seeks to empirically reveal how values of faith, honesty, and noble character (*akhlaqul karimah*) are internalized into students' cognitive frameworks, evolving into dispositions that drive their academic achievements. Drawing on Pierre Bourdieu's sociological theory, *habitus* is viewed as a system of internal dispositions formed through the internalization of experiences and the accumulation of social, cultural, and economic capital that shapes students' study habits and academic aspirations. Consequently, this research on *Akidah Akhlak* instruction and its impact on student learning outcomes at Madrasah Aliyah Alkhairaat Pusat Palu is crucial, as the institution serves as a strategic site for integrating local Islamic traditions with academic standards.

In the context of the *Madrasah Aliyah* (Islamic senior high school), an environment rich in social interactions grounded in Islamic values serves as a crucial arena for shaping a positive learning *habitus* through collaboration within a religious community. Integrating Vygotsky's theory (Hausfather, 1996) [2] underscores that the effectiveness of the Zone of Proximal Development (ZPD) and the provision of scaffolding rely heavily on the teacher's sensitivity in bridging students' sociocultural backgrounds and religious *habitus* with academic demands. This highlights the importance of research into the learning *habitus* of Islamic Creed and Ethics for enhancing student learning outcomes at Madrasah Aliyah Alkhairaat Pusat Palu, as instruction in this subject acts as a strategic instrument for transforming values of faith and noble character into robust inner dispositions (Zulkarnaim, Sidik, & Nurdin, 2022) [22]. Through this socio-pedagogical study, the social interactions and religious traditions distinctive to Alkhairaat are analyzed in depth to formulate inclusive and contextual learning strategies. Ultimately, this natural internalization of Islamic creed and ethical values not only strengthens students' spiritual identity and character (Nudin, Amin, & Sofyan, 2024) [8] but also serves as a primary catalyst for accelerating optimal, excellent, and meaningful learning achievements. Self-Determination Theory (Deci and Ryan) explains that "student motivation whether intrinsic or extrinsic influences their learning *habitus*." The synergy between intrinsic motivation stemming from the internalization of religious values as an act of worship and extrinsic motivation derived from appreciation by teachers and parents shapes a positive learning *habitus* that serves as the foundation for academic success and character integrity among *Madrasah Aliyah* students. This underscores the significance of research into Islamic creed and ethics instruction for improving student learning outcomes at Madrasah Aliyah Alkhairaat Palu, given that this subject serves as the primary source for internalizing these values of faith and noble character.

This study frames the teaching of Islamic Creed and Ethics not merely as a transfer of cognitive knowledge, but as a strategic-sociological instrument that transforms spiritual impulses into a robust inner disposition within the religious culture (Rustina et al., 2026) [17]. Ultimately, empirically mapping the formation of this Islamic Creed and Ethics learning *habitus* is crucial for formulating precise instructional strategies that foster sustained motivation systematically leading to optimal learning

outcomes and the development of well-rounded character in students. Islamic values within the Madrasah Aliyah serve as a dominant microsystem that reinforces positive learning dispositions through the internalization of religious values, discipline, and work ethic; this underscores the importance of studying the Islamic Creed and Ethics learning *habitus* to improve academic outcomes in Madrasah Aliyah. As a bastion of Islamic education in Palu, the madrasah possesses a distinctive religious culture yet faces challenges stemming from the students' diverse sociocultural backgrounds and fluctuations in discipline. This empirical research analyzes Islamic Creed and Ethics instruction as an instrument of sociological reconstruction, examining how religious traditions are transformed into a structured learning *habitus*; this is vital for devising precise, adaptive teaching strategies that turn these challenges into the intrinsic motivation needed for holistic learning achievement.

This empirical study analyzes instruction in Islamic creed and ethics at Madrasah Aliyah Alkhairaat Pusat Palu from a multidimensional perspective to determine the extent to which doctrines of faith and Islamic ethics shift from rote memorization to the reinforcement of concrete behaviors. Uncovering these socio-pedagogical facts is crucial for establishing a data foundation to design precise teacher intervention strategies; this allows the religious atmosphere at Alkhairaat to be optimized into an intrinsic motivator that systematically and sustainably boosts students' academic and non-academic learning outcomes.

Literature review

Pierre Bourdieu's theory of habitus

"*Habitus*" is a significant concept in the social sciences, rooted in the Latin word **habitus**, which signifies a "state," "manner of dress," or "habit" (Shin, 2014) [18]. Over time, the term has evolved to denote not merely physical attributes or outward appearances but also the deeply ingrained internal dispositions and behavioral patterns within an individual. While the English word "habit" may sound similar, "*habitus*" encompasses a far more complex reality, incorporating the structural, historical, and social dimensions of the individual. The concept of *habitus* is a key episteme developed by the French structuralist-constructivist sociologist Pierre-Félix Bourdieu (Leitner & Petzold, 2005) [6]. In modern social science, Bourdieu popularized the term, using it to explain how individuals internalize existing social structures, shaping their ways of thinking, acting, and feeling. According to Bourdieu, *habitus* is a "system of durable, transposable dispositions" that functions as a generative and organizing principle for practices and representations. In essence, *habitus* represents an ingrained inclination shaped through prolonged social interaction, education, and life experience that unconsciously guides an individual's actions (König, 2003) [5].

This study articulates *habitus* as a system of internalized dispositions deeply ingrained within the individual that manifest as relatively permanent cognitive schemas, perceptions, and mindsets. Consistent with Pierre Bourdieu's theory, *habitus* here signifies more than mere mechanical habit;

rather, it functions as a pre-reflective mental structure acquired through continuous social interaction below the threshold of conscious awareness. In turn, this internalized structure serves as a primary frame of reference bridging the individual and their environment, while also providing a foundation that guides decision-making and gives rise to tangible, everyday social practices and actions. *Habitus* constitutes a set of dispositions (inclinations) that steer an agent to act and react in specific ways. These dispositions generate practices, perceptions, and attitudes that come to be regarded as "natural" or ordinary, requiring neither conscious coordination nor control by formal rules. As deeply embedded structures, the dispositions within *habitus* are durable, generative, and transposable. Bourdieu explains that *habitus* is formed through a prolonged process of socialization, training, and learning. For instance, children taught proper dining etiquette (such as correct seating posture) by their parents will gradually internalize these practices. Ultimately, such behavior evolves into a permanent disposition, manifesting as an automatic habit in daily life (Aisya, Nurdin, & Pabontong, 2022) ^[1].

Other scholars have further developed the concept of habitus across various fields. For instance, according to Reay, habitus is "a form of history sedimented in the body, reflected in the way a person thinks, feels, and acts (Rehbein & Saalman, 2014) ^[14]. Here, Reay emphasizes that habitus is not merely cognitive but also affective and even physical. This underscores that everything from lifestyle habits and speech patterns to the way one sits or gazes can express a long-formed habitus. Grenfell and James add that habitus acts as a meeting point between social structures (such as social class, cultural values, and educational systems) and individual practices. Ritzer and Goodman argue that, dialectically, habitus is the product of the "internalization of the structures" of the social world. This means that external structures from the social environment are absorbed into the individual, becoming part of their patterns of thought and action. Habitus is acquired as a consequence of the position an individual occupies within social space over an extended period. Thus, habitus helps explain how individuals consciously or unconsciously reproduce existing social structures through their everyday actions.

The relevance of the concept of habitus in the world of education

Pierre Bourdieu's concept of habitus (Tomlinson, 2004) ^[20] holds profound sociological relevance in education, as it allows analysis of how cultural values are internalized by learners. In the context of Islamic schools, habitus manifests in how students absorb institutional rules, religious norms, and patterns of interaction with teachers and peers, transforming them into a "second nature" or a deeply ingrained disposition. Madrasas play a crucial role in constructing this *habitus*. However, from a critical perspective, this process often perpetuates the reproduction of existing social and cultural structures. At the Islamic primary school level, the habitus begins to form intensively through the child's initial encounter with a formal institution steeped in religious and social values.

This disposition forms from more than the formal academic curriculum taught in the classroom. The relevance of *habitus* is most clearly evident in the "hidden curriculum"—manifested through daily practices within the *madrasa*, ranging from caregiving patterns, the cultivation of worship habits, and play activities, to the infiltration of broader societal values into the *madrasa* environment. Ultimately, the *madrasa* is not merely a site for knowledge transmission but a primary "field" where students' *habitus* is shaped, tested, and sustained. Rehbein & Saalman (2014) ^[14] explain that *habitus* is the product of skills transformed into tangible actions whether intentional or unintentional within a specific social environment that feels natural.

In education, *habitus* plays a crucial role. Children from diverse family backgrounds arrive at school bearing distinct habitus. For instance, students from educated families tend to possess an active learning* habitus* accustomed to reading and discussion, and harboring aspirations for higher education. Conversely, students from families with less educational support may exhibit a more passive *habitus*, lacking self-confidence and access to academic language. Bourdieu formulated *habitus* as a tool for sociological and philosophical analysis of human behavior. Within this framework, *habitus* is understood as the internalization of social values, absorbed through a continuous and profound process of socialization. This process creates ingrained cognitive schemas and stable behavioral patterns within the individual. Once *habitus* is fully internalized, its manifestation extends beyond the mental realm, permeating the physical dimension—a state Bourdieu termed *body hexis*. *Hexis* represents an individual's reflexive and automatic physical embodiment, reflecting prevailing norms and values without the need for conscious thought. This phenomenon is evident in students' daily practices, such as the spontaneous act of knocking and offering a greeting before entering a classroom, or the tradition of kissing a parent's hand as a gesture of respect before leaving for school.

Through *habitus*, the religious values, discipline, and etiquette that characterize the *madrasah* are no longer perceived by students as coercive external rules; instead, they are internalized into deeply ingrained or embodied dispositions. The accumulation of daily experiences at the madrasah such as the routine of communal worship, patterns of interaction with teachers, and the inherent aspects of Islamic culture shapes the students' perceptual frameworks for viewing the world. Ultimately, this concept helps us understand how the Islamic school effectively reproduces or transforms cultural and religious values from one generation to the next. This process represents what Bourdieu termed the "internalization of externality" (König, 2003) ^[5], a phase in which social structures external to the individual (such as institutional regulations, Islamic school traditions, and family norms) are deeply absorbed into the students' cognitive schemas. Over time, this internalization evolves into a sociological "subconscious" that spontaneously guides individual actions, without the need for mechanical deliberation or external compulsion. Here lies the fundamental relevance of the

habitus concept in education. The theory explains that the successful transfer of values in an educational setting is not measured merely by formal compliance, but by the extent to which those values become ingrained as embodied dispositions of both body and mind.

In the context of the Islamic school, specifically Madrasah Aliyah Alkhairaat the learning habitus that emerges represents a crystallization of deeply ingrained religious values, noble traditions, and institutional ideology. These distinctive Alkhairaat values no longer manifest merely as rigid external rules; instead, they have transformed into a learning character, an ethos of noble conduct, and an Islamic mindset deeply embedded in each student. Ultimately, the ***madrasah*** successfully fulfills its function as a "field" that produces social agents with distinctive characters through the formation of a structured habitus. Pierre Bourdieu's theory of habitus underscores the dialectical relationship between social structures and individual agency in shaping social behavior. As a system of dispositions born from the accumulation of empirical experiences within a social space, habitus operates through the internalization of social, cultural, and theological values surrounding the individual. This process subliminally shapes how individuals think, perceive, and act, without requiring conscious, mechanical awareness.

Methodology

This study uses qualitative methods. In qualitative research, theory serves only as a guide for data gathering and analysis (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016) ^[9, 13]. The data were collected through direct observation, in-depth interviews, and written document analysis at the research site (Nurdin, Pettalongi, Ahsan, & Febrianti, 2023; Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022) ^[10, 15, 16]. The research was conducted within a madrasah aliyah in Palu city, Indonesia. The researcher chose the school because it is a reputable madrasah that implements the habitus concept to build students' character in Islamic education. The results of this study can later serve as a reference and guideline for integrating local language into Islamic religion teaching and for making schools a model for other educational institutions. Data were collected through direct observation, focus group discussion, in-depth interviews, and written document analysis. The interviews involved the school principal, five teachers, and ten students. The interviews were recorded and transcribed. The transcripts were reviewed with participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014) ^[11, 12]. The data analysis used a deductive approach, interpreted as a research procedure that produces deductive data from interviews and field notes. Data analysis used thematic analysis following Strauss and Corbin (1998) ^[19]. The analysis started with open, axial, and selective coding. The final result of the data analysis is the set of themes identified.

Results and Discussion

Form of moral creed learning habitus in improving learning outcomes

This form of habitus is not merely a matter of mechanical

adherence to formal rules; rather, it is a dialectical process in which the religious social structure and the distinctive traditions of Alkhairaat are internalized into cognitive schemas, mental dispositions, and automatic behaviors—an "embodied disposition" that guides students' learning actions at a pre-conscious level. The following outlines the form of Islamic Creed and Ethics learning habitus that can be constructed to optimize cognitive, affective, and psychomotor learning outcomes at Madrasah Aliyah Alkhairaat Pusat Palu.

Integration of academic and religious habitus

A key distinguishing feature of Madrasah Aliyah Alkhairaat Pusat Palu is the cultivation of an "Islamic habitus" that integrates modern instructional activities with the noble local traditions of the Alkhairaat community. The institution incorporates the figure of its founder and the values defining the Alkhairaat movement into a "hidden curriculum" that shapes an ethos of noble character and the madrasah's distinctive identity. One teacher explained it as follows:

"When discussing ***Akidah Akhlak*** (Islamic creed and ethics) at Madrasah Aliyah Alkhairaat Pusat, we cannot limit ourselves solely to the contents of the national curriculum textbooks (prescribed by the Ministry of Religious Affairs). We must instill a 'spirit' in students' hearts: the spirit of Alkhairaat values. While the national curriculum may not formally mandate a specific chapter requiring students to read the biography of ***Guru Tua*** daily, we treat this as part of our hidden curriculum. The most fundamental example is cultivating an ethos through leading by example. For us, the figure of ***Guru Tua*** (Habib Idrus bin Salim Al-Jufri) is not merely a historical figure from the past, but a 'living curriculum.' Whenever teachers explain topics related to ethics such as showing reverence to teachers, sincerity, or ***khidmah*** (devoted service)—they invariably connect these concepts to episodes from the life and struggles of ***Guru Tua***."

Internalizing Alkhairaat values through the founder's figure and legacy of struggle serves as an effective "hidden curriculum" strategy. In Pierre Bourdieu's sociology of education, ***habitus*** functions as a mental structure that guides social action. Once Alkhairaat's religious and academic values have been internalized as ***habitus***, students practice faith and moral conduct not merely in response to demands or orders, but as an instinct. Madrasah Alkhairaat Palu has successfully established an integrative educational ecosystem. The school does not separate the spiritual realm from the scientific-academic one; instead, **aqidah-akhlaq** serves as the primary foundation or catalyst for students' cognitive readiness. Students' academic success at this institution is the fruit of deliberate socio-spiritual engineering, in which a habitus of reverence and the pursuit of blessings (**tabarruk**) are transformed into academic achievement and exemplary daily conduct.

The synthesis of modern instructional methods and the Alkhairaat tradition centered on the ideas of **Guru Tua** is deeply rooted in Ash'ari creed doctrine. Values such as humility

(tawadhu), service (khidmah), reverence (takzim), and religious moderation stem directly from this theological foundation. Embodying these values through the figure of Guru Tua deconstructs the risks of "verbalism" in moral education; abstract concepts like humility, asceticism (*zuhud*), and service become concretely personified through Guru Tua's historical legacy (Yamani & Nurdin, 2023) ^[21]. Consequently, instruction in *Aqidah-Akhlak* (Creed and Ethics) becomes more grounded, contextual, and relevant to the students' daily actions. A religious-academic *habitus* is deliberately cultivated within the *madrasa* environment, with the figure of Guru Tua serving as the primary instrument. National curricula often abstract and cognitively centered frequently merely transmit information without fostering the internalization of values. Teachers, therefore, act as cultural agents who bring values to life to shape students' inner dispositions (*habitus*), rather than functioning merely as instructors chasing administrative targets. Another informant stated the following:

"For instance, when discussing the chapter on 'Sincerity (*Ikhlas*) and Asceticism (*Zuhud*),' I do not simply dictate definitions from the textbook. I recount how Guru Tua once traveled to preach in the remote interiors of Sulawesi, Maluku, and even Papua, without a thought for material reward. He established *madrasas* driven solely by absolute sincerity. When the students hear these true stories, their understanding shifts. They witness a concrete example of how these values of faith and ethics were embodied by the very founder of the institution where they study today. This sparks a sense of admiration, which gradually transforms into a *habitus*—a desire to emulate his attitude in their own daily lives."

The cultivation of noble character at Madrasah Aliyah Alkhairaat Pusat Palu is not left to natural processes alone; instead, teachers intervene through a contextualization strategy centered on a charismatic historical figure. The legacy of "Guru Tua" serves as a living role model, bridging the gap between the abstract concepts in the *Akidah Akhlak* (Islamic creed and ethics) curriculum and students' daily behavior. Instruction in Akidah Akhlak moves beyond abstraction such as rote memorization of theories of virtuous conduct and instead finds tangible expression in a real-life figure. Students learn how Guru Tua engaged in *dakwah* (religious outreach), valued knowledge, showed compassion for others, and demonstrated tolerance. Insights from informant interviews indicate that contextualizing the curriculum around Guru Tua's exemplary character shows that character formation stems from a tangible role model rather than textual indoctrination. This approach shifts the *Akidah Akhlak* learning paradigm from a mere transfer of knowledge to a transfer of values, offering strong potential to foster sustainable character development among students.

Admiration for the founding figure fosters a spiritual drive among students to emulate him. This dynamic cultivates a culture of reverence specifically, respect for the teacher which not only enhances achievements in faith and character

education but also strengthens students' mental readiness to learn, ultimately leading to improved academic outcomes. The academic success at Madrasah Alkhairaat is a direct result of a robust spiritual value system, rather than merely a technical byproduct of teaching methods. By centering the figure of "Guru Tua," the madrasa creates an ecosystem that integrates noble character with intellectual achievement, where faith and character (the affective-spiritual realm) serve as the primary drivers of students' cognitive and academic success.

The values of the alkhairaat struggle as a hidden curriculum

The "hidden curriculum" operates through atmosphere, school culture, habituation, and daily interactions elements not explicitly written in formal documents like lesson plans (RPP), yet felt directly and organically by students. At Madrasah Aliyah Alkhairaat Pusat, the values of struggle, sincerity, and the exemplary character of "Guru Tua" are not merely taught as cognitive subject matter within the classroom; rather, they are brought to life as a spirit that shapes the entire Madrasah ecosystem. This value system transforms physical spaces, social interactions, and daily rituals into a constant medium for learning about faith and character (*akidah akhlak*). Through a consistently cultivated religious atmosphere, students internalize Alkhairaat's noble values not through formal indoctrination, but through their direct engagement with the institution's established culture. As one teacher noted:

"When it comes to the formal curriculum, all *madrasahs* likely possess similar lesson plan documents. However, what distinguishes Madrasah Aliyah Alkhairaat Pusat from other institutions is its unwritten curriculum the hidden curriculum rooted in the atmosphere of Guru Tua's struggle. We, as the leadership, intentionally designed this *madrasah* ecosystem so that every corner radiates these values. Practices such as reciting *wirid* (litanies) and *ijazah* prayers, as well as symbolic acts of reverence toward Guru Tua's relics and tomb within the complex, are all part of the atmosphere we nurture. These activities do not involve written classroom exams, yet they are performed daily. This is where the hidden curriculum works organically to instill Alkhairaat-style values regarding faith and character. Students unconsciously absorb values of leadership, sincerity, and the spiritual responsibility to uphold the institution's good name. It is this atmosphere that shapes their discipline and mental readiness, as they realize they are studying on the very ground where a *waliyullah* (saint) waged his struggle."

The madrasa's leadership has successfully institutionalized charisma. The values embodied by the struggles of past figures have not been allowed to remain mere historical myths; instead, they have been transformed into a living organizational culture manifested in the students' daily practice of *aqidah* (faith) and *akhlaq* (moral character). This culture distinguishes the graduates of Madrasah Aliyah Alkhairaat Pusat from those of other educational institutions. Amidst the standardization of

formal curricula which often renders lesson plan documents across various madrasas virtually identical. Madrasah Alkhairaat demonstrates strong differentiation through a "hidden curriculum" that operates organically within its ecosystem. This hidden curriculum relies not on written texts but on cultivating a cultural and spiritual atmosphere rooted in the charismatic legacy of "Guru Tua's" struggle as a *waliyullah* (saint). Through daily rituals such as the recitation of *wirid* and *ijazah* prayers reinforced by the teachers' tangible example (*systemic modeling*) in showing respect for religious scholars and the descendants of the founder, the madrasa has successfully deconstructed the tendency toward mere verbalism in moral education. This process effectively transforms the values of faith and character into the concept that *adab* (proper conduct) precedes knowledge; consequently, when classroom instruction begins, students possess the requisite mental, spiritual, and ethical readiness to absorb the lessons optimally.

Interview results with students provide strong empirical confirmation regarding the successful internalization of the "hidden curriculum" from the learners' perspective; the transmission of values concerning faith, morality, and the legacy of *Guru Tua* is no longer perceived as a coercive external regulation but has evolved into a transcendent awareness that is organically rooted. Through social contagion and peer modeling, daily habituation within the *madrasa* has forged a robust collective identity: *al-syakhshiyyah al-khairiyyah* (a virtuous character). Notably, this points to a phenomenon of "spiritual panopticon"—a sense of being under metaphysical surveillance by the charismatic authority of *Guru Tua*—which serves as an instrument of internal social control far more effective than formal rules or physical sanctions. The sociological impact of this spiritual awareness directly restructures students' classroom learning motivations, shifting the focus from instrumental-materialist goals (such as report card grades or purely cognitive achievements) toward an orientation rooted in the ethical substance of faith and morality. This new orientation prioritizes seeking the spiritual blessing of knowledge (*tabarruk*) and sincere respect for teachers, showing that the Alkhairaat cultural ecosystem can integrate ritual piety with academic discipline.

Based on the triangulation of interview data, the researcher analyzes that the hidden curriculum at Madrasah Aliyah Alkhairaat Pusat operates highly effectively through three primary axes: institutional policy (the Madrasah Head), interactive role-modeling (teachers), and psychological internalization (students). The synergy of these three axes successfully transforms the madrasah space into a *field* that constantly generates a habitus of reverence and religiosity. Improvements in student learning outcomes spanning both the affective domain (faith and character/ *akidah akhlak*) and the cognitive domain stem not from rigid instructional engineering within lesson plans, but rather from the hidden curriculum's success in shifting student motivation from academic pragmatism (report card grades) toward the pursuit of transcendental values (seeking blessings in knowledge). The synergy between academic habitus and religious habitus at

Madrasah Aliyah Alkhairaat Pusat does not operate in isolation; rather, the two reinforce each other within a unified educational ecosystem.

In the religious dimension, habituation is fostered through traditions such as reciting *wirid* (litanies) or Alkhairaat-specific prayers before lessons, enforcing congregational prayers, and cultivating a culture of greeting and hand-kissing (*salam*) toward teachers. These consistent spiritual practices regarding faith and character directly impact students' psychological makeup, particularly by fostering inner calm (mental readiness), focus, and a high level of time discipline prior to receiving lesson material. This synergy subsequently manifests in the academic dimension through the maintenance of traditions involving discussion and the reading of religious texts, alongside the strengthening of a culture of religious literacy. When the inner calm derived from religious habitus organically blends with these intellectual traditions, values concerning faith and character are no longer absorbed merely as rote theoretical memorization. The integration of these two dimensions successfully enhances students' cognitive abilities and critical reasoning, while simultaneously fostering a deep, substantive, and contextual understanding of the *Akidah Akhlak* subject matter itself.

Cultivating habits of collective worship and student self-regulation

The Islamic Creed and Ethics learning habitus at Madrasah Aliyah Alkhairaat Pusat Palu is tangibly manifested through the habitual practice of collective and practical acts of worship. Routine activities such as communal prayers before lessons, *dhikr* (remembrance of God), and practical worship rituals like congregational prayers, *wudu* (ablution), and daily *dhikr* are no longer viewed as burdensome, mandatory regulations. Instead, these activities have evolved into spiritual needs that have become ingrained as automatic behaviors among students, fostered by a systemic habituation process within the *madrasah* environment. This structured habituation creates a robust cultural ecosystem in which religious activities are organically adopted by students as part of their personal identities. Consequently, the moral values taught in the *Aqidah Akhlak* curriculum do not remain merely normative classroom rules; rather, they become an environmental culture that consistently shapes students' discipline and ethical character in daily life.

Within the landscape of Bourdieusian sociology of education, spontaneous responses and reinforcement serve as crucial stimuli for transforming the theoretical values of *Akidah Akhlak* (Islamic creed and ethics) into an ingrained *habitus* within the *madrasa* field. Spontaneous responses act as an immediate corrective mechanism when behavioral deviations occur, while positive reinforcement through appreciation and rewards drives the sustainment of commendable behavior. Integrating these two aspects shifts character internalization from a passive experience to an interactive one, fostering in students a psychological awareness that every ethical action carries value-based consequences and garners social recognition within their environment. A madrasa official stated the following:

"We in the leadership team consistently emphasize that every element of the *madrasa* not just the *Akidah Akhlak* teachers acts as both a monitor and a shaper of culture. Spontaneous responses to student behavioral dynamics must be handled in a manner that is both humane and firm. When students demonstrate significant academic achievement or positive changes in character, we provide tangible recognition whether through certificates, internal scholarships, or public praise during assemblies. This is vital to ensure that a spirit of competing in goodness (*fastabiqul khairat*) thrives among them, serving as an intrinsic motivation that drives their learning outcomes."

This statement demonstrates the success of school culture management achieved through the deconcentration of moral authority, shifting the responsibility for internalizing *Akidah Akhlak* (Islamic creed and ethics) values from the exclusive burden of subject teachers to a collective commitment shared by all elements of the *madrasah* ecosystem (or "field"). A "spontaneous response" approach balanced between humanistic elements and theoretical firmness has proven effective in minimizing behavioral pathologies without psychologically intimidating students, thereby fostering compliance rooted in critical awareness (deliberative compliance). Conditioning the *madrasah's* physical and visual environment is not merely a matter of spatial aesthetics but a structured pedagogical strategy designed to instill a learning *habitus* grounded in virtuous conduct. Through a constant dialectic between the visually rich environment (field) and students' internal dispositions, the *madrasah* transforms normative *Akidah Akhlak* rules into natural, conscious, and ingrained reflexive actions in students' daily character. Furthermore, the leadership's policy of institutionalizing the tradition of *fastabiqul khairat* (competing in doing good) implemented through tangible positive reinforcement such as internal awards, certificates, and public praise represents a shrewd strategy for converting extrinsic motivation into an intrinsic driving force. By treating behavioral improvement as equivalent to academic achievement, the *madrasah* has successfully constructed a fair system for recognizing symbolic capital; ultimately, this accelerates the optimization of student learning outcomes through robust mental and moral conditioning fostered under the institution's charismatic authority.

Conclusion

Integration of Academic and Religious Habitus: The theology and ethics learning habitus is formed through the internalization of Ash'ari doctrine and the *Alkhairaat* foundational ethos (*khittah*), blending modern instructional activities with the nobility of local traditions. In this context, the founder of Alkhairaat, Al-'Alimul 'Allamah Sayyid Idrus bin Salim Al-Jufri (known as Guru Tua), serves as both a "living curriculum" and a "hidden curriculum," embodying values of sincerity (ikhlas), reverence (ta'zim), and service (*khidmah*) within the *madrasah* environment. Institutional Atmosphere: The shaping of daily culture through the

recitation of *wirid* (litanies), *Asmaul Husna* (the Beautiful Names of Allah), and authorized prayers (*'ijazah*), alongside the enforcement of codes of conduct (segregated classrooms, *syar'i* attire, and black *peci* caps) operates as *doxa* (taken-for-granted norms). These formal rules are internalized, evolving into an ethical inner consciousness (deliberative compliance) and crystallizing into *body hexis* (spontaneous reflexes of physical decorum and disciplined worship). Exemplarity (Modeling): The entire academic community including the *madrasah* head, teachers, and staff positions itself as a living role model. Through observational learning, students observe and emulate educators' consistent etiquette, thereby transforming abstract cultural capital into tangible actions. Systemic Habituation Pattern (Habitual Response): This is operationalized through three instruments of social control: (a) spontaneous correction to interrupt the sedimentation of negative behaviors; (b) educative-restorative reprimands that preserve students' psychological safety and self-esteem, avoiding public shaming; and (c) distributive appreciation (positive reinforcement) that transforms praiseworthy behavior into symbolic capital (*al-syakhshiyah al-khairiyah* or a virtuous character). Field Conditioning involves engineering public space architecture through the placement of slogans promoting proper conduct, wall clocks, and prayer facilities; these serve as subconscious prompts or a "third teacher" that stimulate the habituation of proper conduct autonomously, without coercive supervision.

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