

Cultivating The Islamic Worldview Through Extracurricular Activities And The Hidden Curriculum At Darunnajah Islamic Boarding School, Jakarta

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Abstract

This study aims to analyze the inculcation of Islamic worldview through extracurricular activities and hidden curriculum at Darunnajah Islamic Boarding School (Pondok Pesantren) in Jakarta. The Islamic worldview, rooted in tawhid and encompassing the dimensions of iman (faith), Islam (submission), and ihsan (excellence), is not solely cultivated through formal intracurricular channels but also through non-formal dimensions that are often more effective in shaping students' character. This research employs a qualitative approach with a case study method. Data were collected through in-depth interviews, participatory observation, and documentation. The findings reveal that Darunnajah integrates Islamic worldview inculcation through three complementary curriculum tracks: intracurricular, extracurricular, and co-curricular. In the extracurricular track, activities such as Islamic scouting, Islamic arts, debates and muhadarah (public speeches), Islamic-spirited sports, and student leadership through OSDN serve as media for the practical internalization of tawhid values. Meanwhile, the hidden curriculum operates through habituated practices—congregational prayers, Qur'anic recitation, classical Islamic text studies (kitab kuning), and community service—that holistically shape students' attitudes, habits, and worldview. The integration of intracurricular and extracurricular activities positions the pesantren as a total learning environment, effectively instilling an Islamic worldview. This research contributes to the development of an Islamic education model that integrates formal and non-formal dimensions as a comprehensive strategy for worldview inculcation.

Keywords: *Islamic Worldview, Extracurricular Activities, Hidden Curriculum, Darunnajah Islamic Boarding School, Santri Character Formation.*

INTRODUCTION

Several scholars of Islamic education have observed that the challenges of modernity, characterized by the growing influence of secularism, materialism, and moral relativism, place Islamic educational institutions in a crucial position as both a safeguard and a guiding force for the Muslim generation.¹ Amid these pervasive influences, the Islamic worldview serves as a fundamental foundation that must remain firmly rooted in every Muslim. Grounded in the principle of tawhid (the Oneness of God), the Islamic worldview is not merely a theological belief system but also an epistemological and axiological framework that shapes every dimension of human life.

Syed Muhammad Naquib al-Attas defines the Islamic worldview as the “Islamic vision of reality and truth,” namely, an Islamic perspective that perceives reality through the “eye of the heart” (*'ayn al-qalb*) and interprets the true nature of existence. This worldview encompasses not only the temporal realm (*al-dunyā*) but is inseparably connected to the eternal realm (*al-ākhirah*), ensuring that worldly pursuits are always understood in relation to ultimate accountability before God. Consequently, the cultivation of an Islamic worldview must be undertaken holistically; it cannot be achieved solely through the transmission of knowledge within the classroom.

Al-Attas's conception of the Islamic worldview provides a comprehensive framework, as it extends beyond the theological and ritual dimensions to encompass philosophical, epistemological, and ontological aspects. According to al-Attas, the Islamic worldview consists of nine interrelated and inseparable concepts: the concept of God, the concept of revelation, the concept of creation, the concept of human nature, the concept of knowledge, the concept of religion, the concept of freedom, the concept of values and virtue, and the concept of happiness.² Together, these nine concepts constitute a coherent and integrated worldview that shapes the way Muslims think, feel, and act.

Building upon al-Attas's framework, Hamid Fahmy Zarkasyi argues that the Islamic worldview is characterized by four essential features. First, it is non-dualistic, consistently integrating the dimensions of this world and the Hereafter. Second, it is grounded in the principle of tawhid, viewing all aspects of existence through the lens of the absolute Oneness of Allah. Third, it is founded upon divine revelation, with reason and intuition serving as complementary sources of understanding. Fourth, it embraces both empirical and metaphysical realities as integral components of human existence.³ Within the context of education, this comprehensive worldview should be systematically and consistently inculcated in learners.⁴

As a distinctive Islamic educational institution in Indonesia, the pondok pesantren occupies a strategic position in this regard.⁵ Its educational system, which integrates formal

¹Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Ta'dib International, 2019); Youssef El Assiji, 'Islam, Secularism, and the Muslim Dilemma: A Thematic Review of Islam and Secularism by Sayed Muhammad Naquib al-Attas', *Ijtihad Journal for Islamic and Arabic Studies* 1, no. 2 (2024): 347–54.

²al-Attas, *Prolegomena to The Metaphysics of Islam An Exposition of the Fundamental Element of the Worldview of Islam*, 1.

³Hamid Fahmy Zarkasyi, *MINHAJ: Berislam, Dari Ritual Hingga Intelektual* (INSISTS, 2020).

⁴Mohammad Kholid Muslih et al., *Worldview Islam: Pembahasan Tentang Konsep-Konsep Penting Dalam Islam* (Direktorat Islamisasi Ilmu Pengetahuan Universitas Darussalam Gontor, 2018).

⁵ Cahyono, Loso Judijanto, Erik Saut Hatoguan Hutahaeen, Ulfatun Wahidatun Nisa, Mulyadi Mulyadi, and Hosaini, *Pesantren Education As Indonesia's Indigenous Heritage: Nurturing Moral Education in the Digital Era. At-Ta'dib* 19 (1) (2024):176-93. <https://doi.org/10.21111/at-tadib.v19i1.67>.
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academic instruction with a communal way of life grounded in Islamic values, creates a total learning environment that is highly conducive to the cultivation of an Islamic worldview. Although a systematic comparison with other forms of Islamic schooling—such as madrasahs or integrated Islamic schools—lies beyond the scope of this study, the residential and around-the-clock character of pesantren education provides distinctive structural conditions for value internalization that non-residential institutions cannot easily replicate. Established in 1974, Darunnajah Islamic Boarding School (Pondok Pesantren Darunnajah) in Jakarta is one of Indonesia's modern pesantren that has consciously integrated the Islamic worldview into every aspect of its curriculum.⁶

Previous studies on Darunnajah have examined various aspects, including the development of students' religious character,⁷ the implementation of Islamic values,⁸ and leadership development programs.⁹ Beyond the specific case of Darunnajah, a growing body of recent scholarship has examined the hidden curriculum and extracurricular activities in Indonesian pesantren more broadly. A recent systematic review of studies published between 2021 and 2026 concludes that the hidden curriculum in pesantren operates primarily through exemplary leadership (*uswah hasanah*), organizational culture, and the dormitory environment, and that it frequently surpasses the formal curriculum in shaping santri character.¹⁰ In a similar vein, Ma'arif and Arif identify pesantren culture itself as a form of hidden curriculum that functions—alongside role modeling, habituation, and curricular-institutional integration—as one of the principal models of character education in pesantren.¹¹ Other studies have documented how the management of extracurricular activities and student organizations contributes to the formation of santri character in various pesantren settings,¹² and how pesantren deliberately manage and develop their hidden curriculum as an institutional strategy.¹³ These studies, however, generally frame the hidden curriculum and extracurricular activities as instruments of character education in a general sense. Studies that explicitly employ the framework of the Islamic worldview—particularly al-Attas's conception—to analyze how these two non-formal channels jointly and systematically cultivate a comprehensive worldview remain scarce. To the best of the authors' knowledge, no previous study has specifically investigated how extracurricular activities and the hidden curriculum function together as strategic instruments for the systematic cultivation of the

⁶Mahrus Amin, *Khutbatul 'Arsy Pondok Pesantren Darunnajah* (Yayasan Darunnajah, 2017).

⁷Anas Fauzi, 'Pembentukan Karakter Religius Santri Berbasis Hidden Curriculum Di Pondok Pesantren Darunnajah Jakarta' (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2022).

⁸Duna Izfanna, 'Implementasi Nilai-Nilai Islam Dalam Pendidikan Karakter Di Pondok Pesantren Darunnajah Jakarta', *Edukasiana: Journal of Islamic Education* 2, no. 2 (2023): 171–85.

⁹Fajar Suryono et al., 'Leadership Caderization Development at Pesantren Darunnajah Jakarta', *East Asian Journal of Multidisciplinary Research* 2, no. 6 (2023): 2227–48, <https://doi.org/10.55927/eajmr.v2i6.4563>.

¹⁰Homsiyah, Tri Wahyudi Ramdhan, and Moh Holil Baitaputra, 'The Hidden Curriculum in Islamic Boarding Schools and Its Implications for the Formation of Santri Character: A Systematic Literature Review', *Journal of Indonesian Islamic Studies* 5, no. 2 (2026): 109–24, <https://doi.org/10.24256/jiis.v5i2.10089>.

¹¹M. A. Ma'arif and M. Arif, 'Sustaining Character Education in Pesantren: A Holistic and Culturally Embedded Learning Ecosystem', *Jurnal Cakrawala Pendidikan* 45, no. 2 (2026).

¹²Laela Rahmawati, Mukhtar Latif, and Kemas Imron Rosadi, 'Management of Islamic Boarding School Education in Instilling The Character of Santri', *Nazhruna: Jurnal Pendidikan Islam* 5, no. 2 (2022): 511–25, <https://doi.org/10.31538/nzh.v5i2.2227>; Ujang Sahid et al., 'Management of Student Characteristics Through Extracurricular Activities in The School Environment Based on Islamic Boarding Schools', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 2 (2021): 116–25, <https://doi.org/10.31538/munaddhomah.v2i2.97>.

¹³C. Carnawi et al., 'Management Strategy for the Development of Pesantren's Hidden Curriculum in Schools', *DINIKA: Academic Journal of Islamic Studies* 9, no. 1 (2024): 69–92, <https://doi.org/10.22515/dinika.v9i1.9525>.

Islamic worldview within a single pesantren case. This research therefore seeks to address that gap while positioning the case of Darunnajah within this broader body of literature.

The concept of curriculum integration in pesantren education is founded upon the principle that every aspect of pesantren life constitutes an educational experience (*al-ḥayāh kulluhā taʿlīm*). KH. Abdullah Syukri Zarkasyi emphasizes that teachers are not merely responsible for imparting knowledge; they must also provide *uswah hasanah* (exemplary conduct) and cultivate the appropriate character and mindset among students (*santri*). This principle creates space for the non-formal curriculum and the hidden curriculum to complement the formal curriculum in shaping *santris'* Islamic worldview.

The integrated curriculum model implemented at Darunnajah recognizes that the various components of the teaching and learning process are inherently interconnected, making it difficult to draw clear boundaries between intracurricular and extracurricular activities. This approach is consistent with the concept of a total curriculum, which integrates formal, non-formal, and informal learning experiences to achieve comprehensive educational objectives.

Using a qualitative case study approach, this article addresses three research questions: (1) How do extracurricular activities at Darunnajah Islamic Boarding School (Pondok Pesantren Darunnajah) function as a medium for the cultivation of the Islamic worldview? (2) How does the hidden curriculum operate in shaping the Islamic worldview of *santri*? (3) How does the integration of intracurricular and extracurricular activities create a synergistic educational framework that strengthens the comprehensive cultivation of the Islamic worldview?

METHOD

This study employed a qualitative approach using a case study design. More specifically, it adopted a single-case (holistic) design in Yin's classification,¹⁴ which may also be characterized as an instrumental case study in Stake's terms,¹⁵ since the case of Darunnajah is examined not merely for its intrinsic interest but as an instrument for understanding the broader phenomenon of Islamic worldview cultivation through non-formal educational channels. The case study method was selected because the research seeks to develop an in-depth and contextual understanding of the cultivation of the Islamic worldview, particularly through extracurricular activities and the hidden curriculum at Darunnajah Islamic Boarding School (Pondok Pesantren Darunnajah) in Jakarta. The study was conducted at Darunnajah Islamic Boarding School, located in Ulujami, South Jakarta.

Research participants were selected using a purposive sampling technique. This study involved six participants, comprising: (1) the Head of Pondok Pesantren Darunnajah; (2) the Director of TMI (Tarbiyatul Mu'allimin al-Islamiyyah); (3) the Director of Student Affairs; (4) the Director of Public Relations; (5) a *Santri* (student); and (6) an OSDN (Darunnajah Student Organization) Board Member. Data were collected through three main techniques: semi-structured interviews, participant observation of extracurricular activities and the daily lives of

¹⁴Robert K. Yin, *Case Study Research and Applications: Design and Methods*, 6th ed. (SAGE Publications, 2018).

¹⁵Robert E. Stake, *The Art of Case Study Research* (SAGE Publications, 1995).
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santri, and document analysis, including student handbooks, curriculum documents, and institutional activity reports

Data were analyzed using the Miles and Huberman model, which consists of three stages: data reduction, data display, and conclusion drawing. The trustworthiness of the data was ensured through source and methodological triangulation, prolonged engagement in the field, and member checking with key informants.¹⁶ Given that one of the authors is affiliated with Universitas Darunnajah, an institution operating under the same foundation as the research site, several measures were taken to maintain analytical distance and mitigate potential bias: the coding and interpretation of data were reviewed collaboratively by co-authors from other institutions; interpretations were tested against multiple data sources through triangulation; and preliminary findings were subjected to member checking with key informants. The findings were interpreted using al-Attas's theoretical framework of the Islamic worldview, with particular emphasis on the concepts of *iman* (faith), *Islam* (submission to God), and *ihsan* (spiritual excellence) as the three core dimensions of the worldview that Darunnajah seeks to cultivate among its *santri*. It should be underlined that this framework functioned as an a priori sensitizing lens guiding data collection and analysis, rather than as a category that emerged inductively from the data.

RESULT AND DISCUSSION

In presenting the results, each subsection first describes the empirical findings derived from interviews, participant observation, and documents, and subsequently discusses those findings through the lens of al-Attas's framework of the Islamic worldview. To maintain a clear analytical distinction between the presentation of findings and their theoretical discussion, interpretive passages are explicitly signaled (for example, by the phrase “interpreted through al-Attas's framework”).

A. The Islamic Worldview in Darunnajah's Educational Vision

Darunnajah Islamic Boarding School was established on April 1, 1974, by three prominent founders: KH. Abdul Manaf Mukhayyar, KH. Qomaruzzaman, and KH. Mahrus Amin. The three founders shared a common commitment: to make the pesantren a center for nurturing a generation of Muslims who are *mutafaqqihīn fī al-dīn*—deeply knowledgeable in Islamic teachings—while also being well prepared to face the challenges of the modern world. This vision inherently presupposes the cultivation of a comprehensive Islamic worldview, rather than merely the transmission of religious knowledge.¹⁷

According to Shofwan Manaf,¹⁸ the son of KH. Abdul Manaf and one of the pesantren's administrators, the Islamic worldview is cultivated through two complementary pathways: formal education (official instructional activities conducted in the classroom) and non-formal education (extracurricular programs in various forms, including discussions, religious lectures, character development, leadership training, and community service). These two pathways are intentionally

¹⁶Matthew Miles et al., *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2014).

¹⁷Abdul Haris Qodir and Irfanul Islam, *Sejarah Darunnajah Ulujami Jakarta Tekad-Perjuangan-Keikhlasan Abad XX 1939-1999* (Pondok Pesantren Darunnajah Jakarta, 2022).

¹⁸ “Cara Darunnajah menanamkan worldview Islam Melalui media-media yaitu formal dan non-formal. Formal dengan kegiatan yang ada di kelas. Adapaun yang non-formal melalui kegiatan-kegiatan ekstrakurikuler dari dalam bentuk diskusi, ceramah, memberikan karakter kepada mereka, pendidikan leadership.” Interview with Dr. KH. Sofwan Manaf, M.Si. Saturday, 25 of January 2025.

designed to complement and reinforce one another, enabling students not only to acquire knowledge about Islam but also to internalize, embody, and practice Islamic values across every dimension of their lives.

The founders of Darunnajah conceptualize the Islamic worldview as a comprehensive perspective on life that is grounded in *īmān* (faith), *Islām* (submission to God), and *iḥsān* (spiritual excellence). These three dimensions are mutually reinforcing: *īmān* serves as the internal foundation of belief, *Islām* is manifested through obedience to the *Sharīʿah*, and *iḥsān* represents the highest level of religious consciousness—worshipping Allah as though one sees Him, and if one cannot see Him, being fully aware that He sees them. This framework of *īmān*–*Islām*–*iḥsān* serves as the guiding compass for cultivating the Islamic worldview throughout all aspects of the Darunnajah curriculum, including extracurricular activities and the hidden curriculum.¹⁹

It should be emphasized that the *īmān*–*Islām*–*iḥsān* triad was adopted a priori as this study's sensitizing framework, as described in the Method section. Accordingly, what constitutes an empirical finding in this subsection is not the framework itself, but the fact that Darunnajah's founding documents and its current administrators independently articulate and operationalize this triad as the institution's own educational compass. In other words, the finding is the convergence between the study's analytical framework and the emic self-understanding of the institution, rather than a theme that emerged inductively from the data.

B. Extracurricular Activities as a Vehicle for the Internalization of the Islamic Worldview

Darunnajah's integrated curriculum system makes it difficult to separate the various components of the teaching and learning process, including the distinction between intracurricular and extracurricular programs. This is reflected in the statement of KH. Abdul Manaf, who emphasized that extracurricular activities are not merely an appendix to the curriculum but rather an organic component that complements and reinforces the formal academic curriculum.²⁰ Field data indicate at least six clusters of extracurricular activities that systematically function as vehicles for cultivating the Islamic worldview.

The first cluster is congregational prayer (ṣalāh jamāʿah), which is one of the activities strictly regulated within the students' daily schedule. Students in Grades 1–6 are required to attend the Maghrib and Fajr prayers in congregation. For students in Grades 5 and 6, this obligation extends to the other daily obligatory prayers, while students at other levels are encouraged to perform them in their respective dormitories. This program is designed to cultivate discipline, strengthen the spirit of brotherhood (ukhuwwah), and provide students with opportunities to serve as the muʾadhdhin (caller to prayer) or as prayer officials. As one informant put it: “Jadi kegiatan untuk meningkatkan nilai-nilai keislaman pada santri seperti shalat berjamaʿah yang diwajibkan kepada santri kelas 1-6 di waktu waktu tertentu yaitu maghrib dan subuh. Sedangkan yang lain ini kita wajibkan untuk kelas 5 dan 6, dan yang lain di kamar masing-masing. Hal ini dilakukan untuk melatih kedisiplinan, kebersamaan, dan kebiasaan sebagai petugas muazin dan lain

¹⁹Mahrus Amin, *Dakwah Melalui Pondok Pesantren Pengalaman Merintis Dan Memimpin Darunnajah Jakarta* (Grup Dana, 2008).

²⁰Sri Nanang Setiono et al., eds, *Biografi K.H. Abdul Manaf Mukhayyar Darunnajah Ladang Perjuangan Bukan Ladang Penghidupan*, Cetakan Kedua (Pondok Pesantren Darunnajah, 2021).
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sebagainya ketika di asrama."²¹ In addition to the obligatory prayers, the pesantren also organizes structured programs of voluntary worship, including Sunnah fasting (Monday is compulsory, while Thursday is optional), qiyām al-layl (night prayer), and other devotional practices.

Interpreted through al-Attas's framework, these activities cultivate the dimensions of īmān (faith) and Islām (submission to God) simultaneously. Congregational prayer is not merely a ritual; it is an expression of tawḥīd al-rubūbiyyah and tawḥīd al-ulūhiyyah manifested through collective worship. The daily repetition of this practice over many years constructs a religious habitus that becomes an integral part of the students' identity—an Islamic worldview that is internalized at a pre-reflective level.

The second cluster consists of Qur'an recitation and the study of the Kitab Kuning (classical Islamic texts). At Darunnajah, Qur'an recitation is conducted regularly three times a day. This program is designed to strengthen the students' relationship with the Qur'an as the primary source of the Islamic worldview. Likewise, the study of the Kitab Kuning (faṭḥ al-kutub or kutub al-turāth) is organized to deepen students' understanding of fiqh (Islamic jurisprudence), 'ilm al-akhlāq (Islamic ethics), 'ilm al-tawḥīd (Islamic theology), and other branches of Islamic knowledge. Interpreted through al-Attas's framework, these two activities directly embody the conception of the Qur'an and divine revelation as the foundational elements of the Islamic worldview—sources of truth that cannot be replaced by human reason alone.²²

The study of the *Kitab Kuning* (classical Islamic texts), in particular, introduces students to the authentic tradition of Islamic scholarship, fostering an awareness that knowledge in Islam is inseparable from the *sanad* (chain of scholarly transmission) that ultimately traces back to the Prophet Muhammad (peace be upon him). This represents the cultivation of the epistemological dimension of the Islamic worldview—the way Muslims understand the sources and validity of knowledge.

The third cluster comprises public speaking and discussion programs conducted in three languages—Arabic, English, and Indonesian—which are held weekly and are compulsory for all students. These activities are designed to develop self-confidence, systematic thinking, and the ability to communicate and disseminate Islamic values through da'wah. In addition to muḥāḍarah (public speaking exercises), students participate in munāqashah (scholarly discussions) and Islamic debate groups, which cultivate critical thinking grounded in Islamic values while equipping students to engage with contemporary issues.

The contribution of these activities to the cultivation of the Islamic worldview is both epistemological and methodological. Students are not merely taught to receive information; they are trained to process, critically evaluate, and communicate ideas within the framework of the Islamic worldview. This reinforces the Islamic conception of knowledge, in which learning must be grounded in tawḥīd, guided by ethical principles, and rooted in the authority of divine revelation rather than relying solely on autonomous human reason.

At first glance, there appears to be a conceptual tension between the claim that muḥāḍarah and debate cultivate critical thinking and the simultaneous rejection of autonomous human reason. This tension can, however, be resolved within al-Attas's epistemology, which does not reject reason as such but rejects its secular autonomy—that is, the position that reason alone constitutes

²¹ Interview with Al-Ustadz Muhtar Ghazali, M.A. the Director of Student Affairs. Saturday, 25 of January 2025.

²² al-Attas, *Prolegomena to The Metaphysics of Islam An Exposition of the Fundamental Element of the Worldview of Islam*.

the final arbiter of truth. In this framework, reason (*‘aql*) is affirmed as a legitimate instrument of knowledge that operates under the guidance of revelation. The critical thinking cultivated at Darunnajah is therefore best characterized as guided criticality: santri are trained to question, evaluate, and argue rigorously about interpretations, applications, and contemporary issues, while the authority of revelation itself is not treated as an object of skepticism. Rather than concealing this tension, the pesantren manages it pedagogically by delimiting the domains in which critique is exercised. Whether this delimitation constrains the development of broader critical dispositions among santri is a legitimate question that merits further investigation; it is acknowledged here as a boundary condition of the model rather than as an unproblematic harmony.

The fourth cluster is Scouting (Pramuka), which at Darunnajah has been adapted to reflect Islamic values, with every aspect of the scouting program infused with Islamic principles. Darunnajah was also a pioneer in organizing the National Islamic Boarding School Jamboree in 2006 as well as the National Islamic Boarding School Sports and Arts Week (POSPENAS). The ten principles of Scouting at Darunnajah place *taqwā* (God-consciousness) as the first and foremost principle. Activities such as camping, survival training, and team-based games cultivate values including honesty, cooperation, responsibility, self-reliance, and leadership.²³

Interpreted through al-Attas's framework, Islamic Scouting integrates the dimension of *iḥsān* (spiritual excellence), in which religious consciousness permeates every aspect of life, including outdoor activities. *Taqwā* (God-consciousness) is understood not merely as the observance of ritual worship but as a way of being and acting in every situation. When students observe Islamic dress codes while camping, recite prayers before beginning activities, and practice *shūrā* (consultation) in making group decisions, they are living out the Islamic worldview in a setting distinct from the classroom.

The fifth cluster consists of Islamic arts, including calligraphy, *nashīd* (Islamic vocal music), Islamic drama, *ḥaḍrah*, *marawis*, painting, orchestral performances, and other cultural arts. These activities are designed to cultivate love for Islam through the medium of aesthetics. Through Islamic arts, students learn that creativity and beauty are blessings from Allah that should be directed toward the glorification of His religion rather than toward purposes that contradict Islamic values. In every artistic performance, students observe Islamic standards of modest dress, the content reflects devotion to and appreciation of Islam, and the event is opened with the recitation of the Qur'an.

Interpreted through al-Attas's framework, Islamic arts cultivate the dimension of *iḥsān* within the Islamic worldview by directing beauty and creativity toward Allah. Through a *tawḥīdīc* aesthetic, students internalize the understanding that every aspect of life, including art and culture, must be grounded in the Islamic worldview. This reflects al-Attas's conception that the Islamic worldview encompasses both *al-dunyā* (the temporal world) and *al-ākhirah* (the Hereafter) as an integrated and inseparable reality.²⁴

²³ Abdul Haris Qodir and Irfanul Islam, *Sejarah Darunnajah Ulujami Jakarta Tekad-Perjuangan-Keikhlasan Abad XXI 2000-2022* (Pondok Pesantren Darunnajah Jakarta, 2022).

²⁴ Setiawan, Andrie Setiawan Rafli, Rahmat Ardi Nur Rifa Da'i, Asrofil Fuad, and Mohammad Adil Alwi Zaim, *Islamisasi Model Syed Mumammad Naquib Al-Attas Dan Relevansinya Terhadap Konsep Pendidikan Islam. EL-FIKR: Jurnal Aqidah Dan Filsafat Islam* 6 (1) (2025) : 64-75. <https://doi.org/10.19109/el-fikr.v6i1.28491>. EDUCAN: Jurnal Pendidikan Islam

The sixth cluster is the Organisasi Santri Darunnajah (OSDN), which serves as a platform for developing Islamic leadership among students. Through OSDN, students learn to lead and evaluate the organizations under their responsibility based on Islamic principles, including *shūrā* (consultation), *amānah* (trustworthiness), *‘adl* (justice), and *istiqāmah* (steadfastness). Every student appointed to a leadership position within OSDN undergoes practical tests of sincerity, discipline, and solidarity in carrying out these responsibilities.

Interpreted through the Islamic framework, leadership is understood not merely as a managerial skill but as an *amānah* (sacred trust) for which one will ultimately be accountable before Allah. This understanding lies at the heart of the Islamic worldview's conception of the human being as Allah's *khalīfah* (vicegerent) on earth, entrusted with responsibility for all that falls under his or her care. OSDN therefore functions not simply as a “leadership laboratory” but as a space for internalizing the concept of *khilāfah* (vicegerency) as an essential component of the Islamic worldview.²⁵

C. The Hidden Curriculum as an Instrument for the Internalization of the Islamic Worldview

In addition to its structured extracurricular programs, Darunnajah also employs the hidden curriculum—the unwritten dimension of education that is highly effective in shaping the santri's religious habitus.²⁶ Based on an interview with Mukhtar Ghazali, Vice Director of Student Affairs, the hidden curriculum at Darunnajah permeates multiple layers of students' daily lives and, in many respects, is even more effective in cultivating the Islamic worldview than formal classroom instruction. As he explained: “*Terus yang terakhir ada implementasi hidden kurikulum. Nilai nilai seperti keikhlasan, disiplin, kebersamaan, ini seringkali lebih efektif dikerjakan pada kegiatan ekstrakurikuler ketimbang pendidikan formal di kelas. Karena hidden kurikulum ini banyak santri dapatkan pada kegiatan ekstrakurikuler. Seperti oraganisasi yang ada dalam setiap kursus dapat melatih kepemimpinan dan ketika mereka ditunjuk menjadi seorang pemimpin, disitu keikhlasan mereka diuji, kedisiplinan mereka diuji, termasuk kebersamaan atau kekompakan dalam satu kursus tersebut.*”²⁷ This assessment did not rest on a single testimony alone. It was corroborated by interviews with other participants — “*Pendidikan yang ada di Pondok Pesantren Darunnajah mengenalkan dunia Islam secara menyeluruh, supaya mereka kedepannya memahami bahwasannya mereka kader umat yang harus memiliki wawasan secara luas khususnya keIslaman*”²⁸ — as well as by participant observation of daily routines and by institutional documents describing the deliberate design of non-instructional activities.²⁹ It is also consistent with recent syntheses of pesantren research, which conclude that the hidden curriculum often surpasses the formal curriculum in shaping santri character.³⁰

²⁵Dodi Hartanto, ‘Karakteristik Manajemen Organisasi Santri Di Pondok Pesantren Darunnajah Jakarta’ (Institut Perguruan Tinggi Ilmu Al-Qur’an, 2018).

²⁶Hadiyanto Arief, *Unfolding the Hidden Curriculum Sistem Pendidikan Pesantren Modern Tarbiyatul Muallimin/Muallimat al-Islamiyah Pesantren Darunnajah Jakarta* (Yayasan Darunnajah, 2022).

²⁷ Interview with Al-Ustadz Muhtar Ghazali, M.A. the Director of Student Affairs. Saturday, 25 of January 2025.

²⁸ Interview with Al-Ustadz Robi Muhammad Syarif, Lc., M.A. the Director of TMI (Tarbiyatul Mu'allimin al-Islamiyyah). Saturday, 25 of January 2025.

²⁹ Arief, *Unfolding the Hidden Curriculum Sistem Pendidikan Pesantren Modern Tarbiyatul Muallimin/Muallimat al-Islamiyah Pesantren Darunnajah Jakarta*.

³⁰Homsiyah, Ramdhan, and Baitaputra, ‘The Hidden Curriculum in Islamic Boarding Schools and Its Implications for the Formation of Santri Character’, 109–24.

Every aspect of the Darunnajah environment is intentionally designed to reflect Islamic values: Qur'anic calligraphy adorning the walls, the use of Arabic and English as the languages of daily communication, the call to prayer (adhān) serving not merely as a summons to worship but also as the marker of daily time, and every interaction between students beginning with the Islamic greeting of salām. These environmental features are not merely decorative; rather, they constitute a form of nonverbal communication that continuously reinforces and affirms the Islamic worldview.

According to Philip Jackson (1968), the hidden curriculum operates through three principal mechanisms: crowds (collective life and social interaction), praise (evaluation and reinforcement), and power (authority and institutional control).³¹ In the pesantren context, these three mechanisms function intensively. Students live within a closely knit community, their behavior is continuously evaluated according to Islamic moral standards, and the authority of the kyai and ustadz serves as a powerful moral reference. This explains why the hidden curriculum in Islamic boarding schools possesses such a profound capacity to shape students' Islamic worldview.

One of the most influential components of the hidden curriculum at Darunnajah is the exemplary conduct of the ustadz who live alongside the students. KH. Abdullah Syukri Zarkasyi emphasized the importance of teachers who not only impart knowledge but also provide *uswah ḥasanah* (excellent example) and cultivate the proper mentality among their students. When students observe their teachers performing congregational prayer in the front row, speaking courteously, helping others selflessly, and making decisions based on Islamic principles, they learn the Islamic worldview not merely through written texts but through living role models who embody its values.

Interpreted through al-Attas's framework, this exemplary conduct directly embodies the dimension of *iḥsān* within the Islamic worldview—living and worshipping with the awareness that Allah is constantly watching. When *iḥsān* becomes the standard of behavior exemplified by the ustadz, students are gradually socialized to adopt it as the standard for their own lives. This represents the internalization of the Islamic worldview beyond formal classroom instruction, occurring without a written curriculum yet proving highly effective.

Furthermore, the Community Service Program (Pengabdian kepada Masyarakat—PPM) for final-year students and the Safari Dakwah program for students in Grades 1–5 function as co-curricular activities that also serve as components of the hidden curriculum. Through PPM, students are directly engaged with local communities, where they apply the knowledge and Islamic values they have acquired during their education. This program, which has been implemented since 1981, is intended to cultivate students' independence, strengthen the spirit of mutual assistance, foster sensitivity to social and religious issues, and develop their ability to address and solve real-world problems.³²

Interpreted through al-Attas's framework, the Community Service Program (PPM) and Safari Dakwah cultivate the Islamic worldview in its most tangible dimension by reinforcing the understanding that Islam is a religion sent as *rahmatan lil-‘ālamīn*—a mercy to all creation. As

³¹Philip Wesley Jackson, *Life in Classrooms* (Holt, Rinehart, and Winston, 1968).

³²Pondok Pesantren Darunnajah, *Praktek Pengabdian Pada Masyarakat: Pendidikan Kader-Kader Dakwah*, n.d., <https://darunnajah.com/praktek-pengabdian-pada-masyarakat-pendidikan-kader-kader-dakwah/>.
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students witness the positive impact of their presence within the community, they internalize the Islamic conception of the human being as Allah's khalīfah (vicegerent) on earth and embrace the mission of Islam as a religion of da'wah (inviting others to the path of God). Both of these constitute fundamental elements of the Islamic worldview.

The evening study session, held after the 'Ishā' prayer until 9:30 p.m., serves not only as a period for academic study but also as an important component of character formation. Before returning to their dormitories, students gather with their homeroom teachers, who provide guidance, advice, and mentoring—not only concerning academic matters but also regarding everyday life, including worship and moral conduct. These interactions form part of the hidden curriculum by fostering close relationships between teachers and students while instilling Islamic values in a personal, supportive, and nurturing atmosphere.

D. The Synergy of Curricular and Extracurricular Activities in Cultivating the Islamic Worldview

One of the most significant findings of this study is the strong synergy established between the formal curriculum and extracurricular activities in cultivating the Islamic worldview. Interview data—principally from the Director of Student Affairs, Mukhtar Ghazali, and corroborated by interviews with the head of Darunnajah Islamic Boarding School. *“Melalui media-media yaitu formal dan non-formal. Formal dengan kegiatan yang ada di kelas. Adapaun yang non-formal melalui kegiatan kegiatan ekstrakurikuler dari dalam bentuk diskusi, ceramah, memberikan karakter kepada mereka, pendidikan leadership. Karena di dalam nya ada cara mereka memimpin dan mengevaluasi pada oraganisasi yang dipimpinnya dan dapat mengamalkan ilmu yang mereka dapatkan. Serta terdapat program pengabdian masyarakat juga yang membantu mereka dalam penanaman nilai-nilai Islam.”*³³

First, there is goal synchronization, whereby extracurricular activities reinforce the objectives of formal classroom instruction. For example, the moral values (akhlāq) taught in the classroom are strengthened and put into practice through Islamic Scouting activities, which provide students with opportunities to apply these values in real-life situations. Second, there is the integration of Islamic values across different contexts. Both inside and outside the classroom, students are habituated to conduct their daily lives in accordance with Islamic teachings—for example, by greeting one another with salām, exchanging friendly smiles, and practicing simple acts of courtesy that embody profound Islamic values.

Third, the curriculum promotes the complementary development of competencies. While the formal curriculum emphasizes theoretical knowledge, extracurricular activities provide opportunities to develop practical skills such as public speaking, teamwork, leadership, and innovation. Fourth, and most strategically, is the implementation of the hidden curriculum. Values such as sincerity (ikhhlās), discipline, and solidarity are more effectively cultivated through extracurricular experiences than through formal instruction alone. When students are entrusted with leadership roles in student organizations or Scout groups, their sincerity, discipline, and commitment to collective responsibility are genuinely tested—not within the controlled setting of the classroom, but in the realities of everyday life.³⁴

³³ Interview with Dr. KH. Sofwan Manaf, M.Si. the Head of Pondok Pesantren Darunnajah. Saturday, 25 of January 2025.

This synergy creates what may be described as a total learning environment—a holistic educational setting in which every aspect of life within the pesantren contributes to the cultivation of the Islamic worldview. The pesantren is not merely a formal educational institution with extracurricular activities serving as complementary programs; rather, it functions as a deliberately designed ecosystem of values, where the Islamic worldview is internalized through every dimension of students' lived experiences, encompassing both formal and non-formal learning, as well as planned and hidden educational processes.

E. Variations, Resistance, and Contrasting Cases

The portrait presented above should not be read as implying that the cultivation of the Islamic worldview at Darunnajah proceeds uniformly or without friction. Participation in compulsory activities reflects external compliance with pesantren regulations rather than internalized conviction, and that the transition from rule-driven obedience to reflective commitment is gradual and uneven.

Such contrasting cases are consistent with findings from other pesantren, where the implementation of character education faces recurring challenges, including students' limited awareness of and willingness to follow the pesantren system and difficulties in adjusting to its intensive routines.³⁵ Acknowledging these variations matters analytically for three reasons: it guards against the impression of uniform success and confirmation bias; it clarifies that the mechanisms described in this article denote institutional designs whose outcomes are probabilistic rather than deterministic; and it identifies the conditions—consistency of role modeling, quality of mentoring, and the santri's developmental stage—under which internalization is more or less likely to occur.

F. The Effectiveness of Darunnajah's Islamic Worldview Cultivation Model

Darunnajah's model for cultivating the Islamic worldview possesses several notable strengths. First, it adopts a holistic approach that transcends the conventional dichotomy between formal and non-formal education. Rather than treating the Islamic worldview as a subject to be taught exclusively in the classroom, Darunnajah conceptualizes it as a way of life that must be embodied across every dimension of pesantren life. This approach is consistent with al-Attas's conception of the Islamic worldview, which encompasses not only theological dimensions but also philosophical, epistemological, and axiological foundations that shape every aspect of human life.

Second, the model employs multiple entry points for the internalization of values. The Islamic worldview is not transmitted through a single channel—such as Aqidah instruction—but through a wide range of educational experiences, including congregational prayers, the study of kitab kuning (classical Islamic texts), muhadarah (public speaking exercises), scouting, arts, leadership development, and community service. This multiplicity of entry points enhances the likelihood of a deeper and more comprehensive internalization of the Islamic worldview.

Third, the model integrates explicit instruction with implicit socialization. The Islamic worldview is taught explicitly in the classroom through subjects such as Aqidah, Tafsir, and

³⁵Ma'arif and Arif, 'Sustaining Character Education in Pesantren'.
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Hadith, while simultaneously being conveyed implicitly through the hidden curriculum. This integration fosters an Islamic worldview that is not only understood at the cognitive level but also internalized affectively and manifested behaviorally in students' daily lives.

Nevertheless, this model also faces several challenges, and its limitations deserve more than passing mention. First, its effectiveness depends heavily on the consistency of role modeling demonstrated by all members of the pesantren community, including the kiai (Islamic boarding school leader), ustadz (teachers), and students. Any discrepancy between the values explicitly taught and those embodied in daily practice may cause the hidden curriculum to operate counterproductively, thereby undermining the internalization of the Islamic worldview. Second, as the previous subsection has shown, internalization is uneven: institutional design does not guarantee individual transformation, and for some santri compliance remains external. Third, a significant challenge lies in adapting this model to non-boarding educational settings, where the conditions necessary to establish a total learning environment cannot be fully replicated; what is transferable are the underlying design principles—goal alignment, multiple entry points, deliberate environmental design, and consistency of role modeling—rather than the total-institution format itself. Finally, the claims advanced in this article are bounded by the single-case design: they describe how the model operates at Darunnajah and why it is plausible that it shapes the santri worldview, but they do not establish measured effectiveness relative to other institutional models.

CONCLUSION

This study demonstrates that Darunnajah Islamic Boarding School has developed a holistic and integrated model for cultivating the Islamic worldview by positioning extracurricular activities and the hidden curriculum as strategic components inseparable from the formal curriculum. Extracurricular activities—including congregational prayer, Qur'an recitation, study of the Kitab Kuning, muḥāḍarah, Islamic Scouting, Islamic arts, debate, student leadership through OSDN, and community service—function not merely as supplementary programs but as structured vehicles for internalizing the dimensions of īmān, Islām, and iḥsān in practical, contextually meaningful ways. Meanwhile, the hidden curriculum operates through interconnected layers, including the pesantren's atmosphere, the exemplary conduct of kyai and ustadz, the rhythm of daily life, social interaction, and leadership experience within student organizations—shaping the affective and habitual dimensions of worldview formation that are difficult to achieve through classroom instruction alone.

The synergy between the formal curriculum and extracurricular programs creates a total learning environment that transforms the pesantren into a comprehensive ecosystem of Islamic values, sustained through four key mechanisms: alignment of educational goals, integration of values across contexts, complementary development of student competencies, and consistent implementation of the hidden curriculum. Theoretically, this study translates al-Attas's largely philosophical framework into an empirically grounded institutional model, showing how the dimensions of īmān, Islām, and iḥsān can be operationalized and observed within the concrete educational architecture of a pesantren, while also extending the literature on the hidden curriculum in Islamic education by framing it as a mechanism of worldview formation rather than merely character education.

Practically, the four synergy mechanisms identified offer transferable design principles for other pesantren and Islamic educational institutions seeking to move beyond classroom-bound

approaches. For non-boarding institutions, partial adaptation remains possible through structured habituation programs, value-aligned extracurricular design, and systematic attention to teacher role modeling, although full replication of the total learning environment presupposes residential conditions. Future research is encouraged to pursue comparative multi-site case studies across different types of pesantren and Islamic schools, as well as longitudinal designs tracing alumni trajectories, to test the durability of the worldview internalization documented in this study.

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