
HIDDEN CURRICULUM, SUBJECT FORMATION, AND ISLAMIC EDUCATION IN AN AVIATION CADET INSTITUTION

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Abstract

This study analyses how the hidden curriculum at Politeknik Penerbangan Indonesia Curug (PPI Curug) shapes cadet subject formation and reframes the practical meaning of Islamic Religious Education (IRE) beyond formal classroom instruction. Using a qualitative case-study design based on critical document analysis, the study examines ten official institutional texts issued or published between 2019 and 2025, including regulations, cadet-care guidelines, strategic documents, academic calendars, dormitory-entry announcements, public-information reports, and official institutional webpages. The data were analyzed through data reduction, thematic coding, data display, and critical interpretation using hidden curriculum theory, Foucault's concept of discipline and subjectivation, Bourdieu's habitus and symbolic power, critical pedagogy, and Islamic educational concepts such as adab, amanah, responsibility, and ethical self-formation. The findings show that the hidden curriculum operates through four interrelated mechanisms: the regulation of time, the regulation of space and body, administrative moralization, and humanistic formation. These mechanisms construct the ideal cadet as punctual, orderly, visible, self-monitoring, professionally reliable, and morally legible. The article concludes that IRE in disciplinary vocational institutions is mediated by institutional conditions that translate piety, discipline, responsibility, and professionalism into governable forms of conduct.

Keywords

Cadet Training, Disciplinary Institutions, Hidden Curriculum, Islamic Religious Education, Subject Formation.



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INTRODUCTION

Islamic Religious Education (IRE) is often discussed as if it were identical with the formal curriculum: a subject taught in classrooms, assessed through learning outcomes, and evaluated through its explicit treatment of belief, ritual, morality, and religious knowledge. This view is important, but it is not sufficient for understanding religious education in institutions where students are not merely instructed but intensively formed. In cadet academies, aviation colleges, maritime institutes, semi-military schools, and other high-discipline vocational institutions, education also occurs through dormitory routines, inspections, reporting systems, ceremonial practices, supervisory relations, bodily regulation, and continuous evaluation. In such settings, the central educational question is not only what students are taught, but what kind of person the institution seeks to produce and through which organizational mechanisms that formation is accomplished.

This problem is especially relevant to Politeknik Penerbangan Indonesia Curug (PPI Curug), a state aviation cadet institution under the Indonesian Ministry of Transportation. This institutional status is grounded in the Ministry of Transportation Regulation No. 100/2021, which regulates the organization and work procedures of PPI Curug and identifies the institution as a higher education unit within the transportation human-resource development system (Kementerian Perhubungan Republik Indonesia, 2021). Its official institutional pages further describe PPI Curug's tasks, functions, vision, mission, and values, including the provision of aviation vocational education and the development of competent, disciplined, and professional transportation human resources (Politeknik Penerbangan Indonesia Curug, n.d.-a, n.d.-b). As an aviation training institution, PPI Curug is therefore concerned not only with knowledge acquisition but also with the cultivation of disciplined, reliable, safety-conscious, ethically accountable, and professionally competent cadets. The institutional environment is pedagogical in a broad sense. Cadets are formed through the formal curriculum, but also through the hidden curriculum embedded in institutional time, residential space, bodily conduct, hierarchy, supervision, accountability, and professional expectations. The academic problem addressed in this article lies in the gap between formal IRE as a subject and the wider hidden curriculum that organizes cadet life.

Contemporary Islamic education scholarship has moved beyond reductionist understandings of religion as doctrinal transmission. Recent studies on *tarbiyah*, Islamic teacher education, spirituality, Islamic educational leadership, and empirical IRE emphasize holistic

formation, ethical cultivation, institution-wide ethos, and lived religious meaning as central to the educational task (Abdalla, 2025; Arar et al., 2022; Chanifah et al., 2021; Memon et al., 2024; Ulfat, 2023). More recent discussions likewise foreground spiritual seeking, existential meaning-making, and the limits of bureaucratic standardization in Islamic education, especially where religious learning is embedded in modern institutional structures (Millie, 2025; Putkonen et al., 2025; Shafiq Ayob et al., 2025). These studies are valuable because they restore the moral, spiritual, and relational depth of Islamic education. Yet they often focus on pedagogy, curriculum, leadership, spirituality, or school ethos rather than on institutions where hierarchy, surveillance, and the governance of everyday life are integral to professional preparation.

The literature on hidden curriculum offers a second point of entry. Since Jackson's (1968) classic formulation, hidden curriculum has referred to the tacit lessons carried by institutional routines, norms, expectations, symbolic arrangements, and power relations rather than by formal syllabi alone. In contemporary professional education, hidden curriculum research shows that institutions shape identity, professionalism, ethical orientation, emotional norms, and acceptable conduct through what they normalize, reward, conceal, and render visible (Behmanesh et al., 2025; Guraya & Kearney, 2024; Li et al., 2024). Additional studies show that hidden curriculum influences character development and affective attitudes, indicating that implicit learning operates through institutional arrangements and repeated practices (Gunio, 2021). These findings are highly relevant to cadet education because professional formation is rarely reducible to formal instruction. It is produced through repeated practices, tacit modeling, institutional climate, and ritualized evaluation.

Recent hidden curriculum studies in Islamic education have mostly focused on schools, madrasahs, pesantren, or general character education. Abidin et al. (2024) show that hidden curriculum in IRE can shape character through memorization, congregational prayer, religious talks, *adhan*, *tahlilan*, and *yasinan*. Fuad et al. (2024) demonstrate that hidden curriculum can support critical thinking and moderate attitudes through school culture, teacher modeling, and religious-moral habituation. Salim et al. (2024) identify congregational prayer, kitab study, public speaking, discussion, student life, and daily interaction as hidden-curricular mechanisms for fostering moderate character in pesantren. Fitria & Khalimah (2024) show that religious character may be formed through pesantren routines such as congregational prayer, *madrasah diniyah*, *istighosah*, Qur'anic learning, and communal service. Fitriani & Wulandari (2024) similarly argue that spiritual

values in hidden curriculum can strengthen *akhlaqul karimah* through faith, piety, gratitude, empathy, and responsibility. Amirudin et al. (2024), Hayati et al. (2021), and Mulyani & Tanuatmodjo (2021) also confirm that hidden curriculum operates through school culture, leadership, habituation, and religious character formation.

Table 1. Selected Recent Studies on Hidden Curriculum, Islamic Education, and Character Formation

No.	Study	Main Findings	Research Gap for This Study
1.	(Abidin et al., 2024)	Hidden curriculum in IRE shaped character through memorization, congregational prayer, religious talks, adhan, <i>tahlilan</i> , and <i>yasinan</i> .	Focuses on school-based religious habituation, not disciplinary vocational formation.
2.	(Fuad et al., 2024)	The hidden curriculum supported critical thinking and moderate attitudes through school culture and teacher modeling.	Emphasizes moderation in school culture rather than cadet subject formation.
3.	(Salim et al., 2024)	Pesantren's hidden curriculum fostered moderate character through prayer, kitab study, discussion, and student life.	Examines pesantren life, not state vocational aviation training.
4.	(Fitria & Khalimah, 2024)	Religious character was formed through pesantren routines, Qur'anic learning, and communal service.	Focuses on pesantren religious routines rather than bureaucratic-professional discipline.
5.	(Fitriani & Wulandari, 2024)	Spiritual values in the hidden curriculum strengthened faith, piety, gratitude, empathy, responsibility, and <i>akhlaqul karimah</i> .	Highlights spiritual values but not institutional regulation as subject formation.
6.	(Amirudin et al., 2024)	The hidden curriculum integrates religious values, Pancasila, habituation, extracurricular activities, and school culture.	Develops a school-based model rather than a cadet-institution model.
7.	(Hayati et al., 2021)	The hidden curriculum influenced students' religious character through institutional practices.	Does not examine official documents as formative texts.
8.	(Mulyani & Tanuatmodjo, 2021)	School leadership maintained a hidden curriculum for quality improvement.	Focuses on leadership and school quality, not IRE in disciplinary residential institutions.

Source: Author's synthesis based on selected recent literature.

Table 1 shows that recent studies converge around four mechanisms: habituation, modeling, religious routine, and school culture. These mechanisms are crucial for understanding moral formation, but they do not fully capture the problem addressed in this article. PPI Curug is not a pesantren or a regular school; it is a state aviation cadet institution where professional formation is inseparable from discipline, residential regulation, institutional hierarchy, and safety-oriented

vocational training. The novelty of the present study, therefore, lies in its analysis of hidden curriculum as subject formation mediated by official documents, bureaucratic regulation, institutional time, bodily discipline, and professional norms.

The theoretical foundation of this study integrates hidden curriculum theory, disciplinary theory, practice theory, critical pedagogy, and Islamic educational thought. Jackson (1968) *Life in Classrooms* provides the foundational insight that schools educate through routines, waiting, evaluation, and institutional expectations as much as through formal lessons. Foucault's (1977) account of discipline clarifies how modern institutions produce subjects through surveillance, normalization, examination, and the regulation of time, space, and movement. Bourdieu's concepts of habitus and symbolic power explain how repeated institutional practices become embodied dispositions and how institutional classifications come to appear natural and morally legitimate (Bourdieu, 1977, 1990). Freire (1970) and Giroux (1983) provide a critical-pedagogical lens for asking whether education enlarges moral agency or reproduces compliance. Finally, Al-Attas (1991) places *adab* at the center of Islamic education, emphasizing that education is not merely instruction but the formation of proper recognition, ethical conduct, and moral responsibility.

The documentary data examined in this study show that cadet formation at PPI Curug is embedded in an institutional regime that regulates time, space, conduct, and visibility. The corpus consists of ten official texts issued or published between 2019 and 2025, including the Ministry of Transportation Regulation No. 100/2021 on the organization and work procedures of PPI Curug, the 2024 cadet-care guideline issued by the Transportation Human Resource Development Agency, the director's decree on vision, mission, goals, and strategy, the 2025 annual performance plan, the 2024/2025 academic calendar, dormitory-entry announcements, public-information reports, and official institutional webpages on tasks, functions, vision, mission, and values (Badan Pengembangan Sumber Daya Manusia Perhubungan, 2024); (Kementerian Perhubungan Republik Indonesia, 2021); (Politeknik Penerbangan Indonesia Curug, 2019, 2025a, 2025d, 2025c, 2025b, n.d.-a, n.d.-b). These documents do more than describe the institution. They authorize norms, regulate conduct, define legitimate authority, and stabilize an institutional image of the ideal cadet.

This study, therefore, aims to analyze how the hidden curriculum at PPI Curug constructs cadet subject formation and shapes the practical meaning of IRE beyond formal classroom instruction. Specifically, it examines how official institutional documents, residential routines, disciplinary norms, and professional expectations regulate time, space, body, morality, and

accountability in the formation of the ideal cadet. Theoretically, the study contributes to Islamic education scholarship by shifting the analysis of IRE from formal curriculum content to institution-wide subject formation. It also contributes to hidden curriculum studies by showing how official documents and disciplinary arrangements function as formative technologies. Practically, the study offers insight for IRE lecturers, cadet-care officers, curriculum designers, and institutional leaders in vocational and cadet-based higher education so that discipline, professionalism, and religious values can be integrated not merely as external compliance but as reflective ethical formation grounded in *adab*, *amanah*, responsibility, and professional integrity.

METHOD

This research is a qualitative case study using critical document analysis. The case examined is Politeknik Penerbangan Indonesia Curug, a state aviation cadet institution in Indonesia. The study focuses on hidden curriculum, subject formation, and Islamic Religious Education by analyzing how official institutional texts construct norms of discipline, morality, professionalism, and cadet conduct. A qualitative case-study design is appropriate because the research seeks to understand a specific institutional context in depth rather than to produce statistical generalization. Critical document analysis is also suitable because documents are not neutral containers of information; they are social artifacts that frame reality, authorize action, and define legitimate conduct (Morgan, 2022). In its critical form, document analysis asks how texts normalize values, privilege certain subject positions, and organize power relations (Mulderigg, 2024). In response to the methodological concern regarding interviews and observations, this study deliberately adopts a document-based case study because its primary objective is not to measure cadets' lived experiences, but to examine how official institutional discourse constructs norms, regulates conduct, authorizes subject positions, and frames the hidden curriculum of Islamic Religious Education within a disciplinary aviation training institution.

The data consist of ten official institutional documents issued or published between 2019 and 2025. These documents were selected because they govern, justify, or operationalize cadet life rather than merely describe the institution in promotional terms. The corpus includes regulatory, strategic, operational, and public accountability texts. Table 2 summarizes the documentary corpus and its primary hidden-curricular function.

Table 2. Documentary Corpus and Hidden-Curricular Function

No.	Document	Year	Genre	Primary Hidden-Curricular Function
1.	Ministry of Transportation Regulation No. 100/2021 on the organization and work procedures of PPI Curug	2021	Regulatory	Establishes institutional hierarchy, authority lines, and administrative architecture.
2.	BPSDMP Regulation No. KP-BPSDMP 48/2024 on cadet care in transportation training institutions	2024	Regulatory guideline	Codifies supervision, coaching, sanctions, habituation, role modeling, and developmental stages.
3.	Director's Decree No. SK.1741/2019 on vision, mission, goals, and strategy	2019	Strategic	Defines institutional aspirations and value-laden educational direction.
4.	Annual Performance Plan of PPI Curug	2025	Strategic-operational	Connects institutional goals with measurable targets, performance, and orderly visibility.
5.	Academic calendar	2024/2025	Operational	Synchronizes institutional time and sequences educational activities.
6.	Dormitory-entry announcement for cadet intake, waves I-III	2025	Operational-transition	Frames institutional entry as preparedness, compliance, and regulated transition.
7.	Dormitory-entry announcement for non-diploma pilot intake	2025	Operational-transition	Reinforces admission as passage into residential formation.
8.	Public-information list/report	2025	Public accountability	Defines what is documented, archived, disclosed, and administratively legible.
9.	Official institutional page on tasks and functions	n.d.	Institutional profile	Publicly legitimates institutional responsibilities, including cadet affairs and character development.
10.	Official institutional page on vision, mission, and values	n.d.	Institutional profile	Frames institutional identity, values, and symbolic orientation.

Source: Author's compilation based on official institutional documents, 2019–2025.

The documents were analyzed in the original Indonesian. Key excerpts and analytic labels were translated into English during memoing and writing. Particular attention was given to institutional terms such as *pengasuhan*, *pembinaan*, *ketarunaan*, *kedisiplinan*, and *pembangunan karakter*, because these terms carry formative meanings that exceed literal translation. The aim was not merely lexical equivalence but interpretive sensitivity to the institutional work performed by these terms.

The analysis proceeded in four stages. First, each document was read closely and summarized in an analytic memo noting its genre, issuing body, intended audience, publication year, and likely formative function. Second, first-cycle coding identified recurrent lexical and

normative markers related to discipline, readiness, order, leadership, dormitory life, character, service, ethics, integrity, supervision, sanctions, role modeling, and accountability. Third, pattern coding grouped these codes into four higher-order themes: regulation of time, regulation of space and body, administrative moralization, and humanistic formation. Fourth, these themes were interpreted through the theoretical framework of hidden curriculum, discipline, habitus, symbolic power, critical pedagogy, and Islamic moral education.

Three interpretive indicators guided the analysis. The first was repetition: terms or expectations recurring across multiple documents were treated as signs of normalization. The second was translation: moments in which broad values such as professionalism, character, or humanistic care were converted into operational procedures, supervisory obligations, or reporting routines. The third was tension: points where developmental rhetoric appeared alongside infrastructures of monitoring, correction, standardization, and accountability. Trustworthiness was strengthened through triangulation across documentary genres, analytic memoing, and negative-case reading. The corpus includes regulatory, strategic, operational, and public-accountability documents, allowing comparison across institutional layers. Analytic memos and coding matrices were used to make interpretive moves visible and revisable. Negative-case reading was used to identify elements that complicated a simple control narrative, such as references to humanistic care, counseling, persuasion, trust, discussion, self-guidance, creativity, and criticality.

FINDINGS AND DISCUSSION

Findings

The central finding is that the ideal cadet at PPI Curug is not constructed in a single curriculum document or moral statement. Rather, it is assembled across a layered documentary regime. Regulatory, strategic, operational, and accountability texts work together to produce a coherent subject position: the cadet as orderly, visible, governable, morally serious, and professionally reliable. Four themes explain how that construction operates.

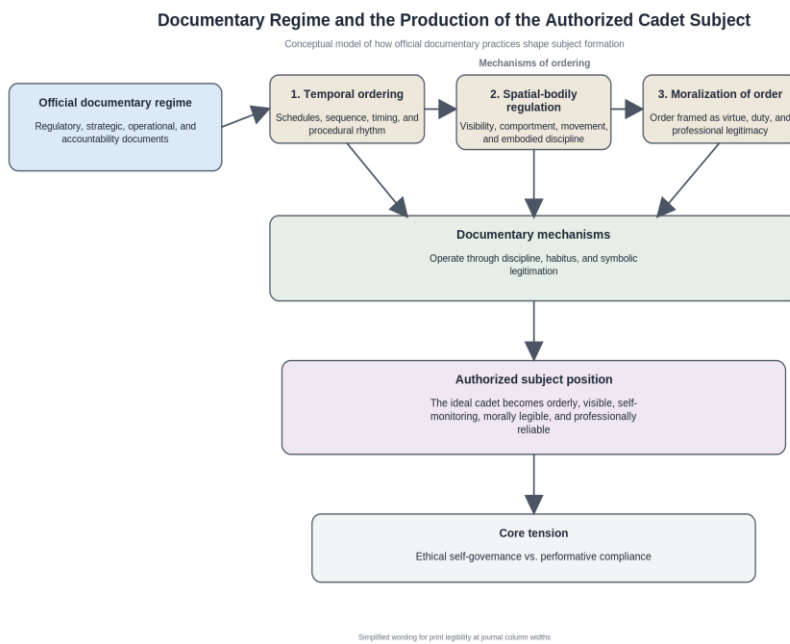


Figure 1. Conceptual Model of Hidden Curriculum, Subject Formation, and Islamic Religious Education in a Cadet Institution

Figure 1 presents the conceptual logic of the study. Official documents are treated as institutional texts that encode norms and authorize subject positions. Through hidden-curricular mechanisms, these texts help construct the ideal cadet as a disciplined and morally legible professional subject. The critical issue is whether this formation enlarges ethical agency or narrows it into performative compliance.

Table 3. Hidden Curriculum, Subject Formation, and Islamic Religious Education at PPI Curug

No	Analytic Unit	Regulation of Time	Regulation of Space and Body	Moral Order	Humanistic Formation
1	Institutional data	Academic calendar, performance plan, dormitory-entry announcements, staged cadet-care procedures	Dormitory rules, campus order, supervisory structures, bodily appearance, fitness, movement	Vision-mission documents, institutional values, cadet-care guidelines, ethics, integrity, service, professionalism	Cadet-care guidelines, counseling, mentoring, persuasion, group discussion, trust-based guidance
2	Hidden-curricular form	Cadets are trained to be punctual, synchronized, and responsive.	Cadets learn bodily order, neatness, spatial discipline,	Islamic and professional values are translated into integrity,	Cadets develop self-control, responsibility, independence, cooperation, and

No	Analytic Unit	Regulation of Time	Regulation of Space and Body	Moral Order	Humanistic Formation
3	Relation to IRE	Discipline and punctuality become practical expressions of <i>amanah</i> and responsibility.	dormitory belonging, and visible institutional presence. Bodily order and dormitory ethics become practical expressions of <i>adab</i> and self-discipline.	obedience, responsibility, service, neatness, and reliability. Moral values taught in IRE are institutionally recognized when they appear as professional conduct.	reflective self-guidance. IRE can mediate discipline into ethical reflection rather than mere compliance.
4	Subject effect	The ideal cadet is timely, prepared, and administratively reliable.	The ideal cadet is orderly, legible, physically disciplined, and institutionally presentable.	The ideal cadet is morally serious, obedient, service-oriented, and professionally trustworthy.	The ideal cadet is expected to become self-regulating, ethically aware, and professionally responsible.
5	Principal tension	Moral seriousness may be reduced to punctuality.	Belonging may become tied to bodily conformity.	Virtue may become administratively measurable conduct.	Self-guidance may coexist with strong performative pressure.

Source: Author's analysis based on the documentary corpus listed in Table 2, especially PM No. 100/2021, KP-BPSDMP 48/2024, SK.1741/2019, RKT PPI Curug 2025, the 2024/2025 academic calendar, dormitory-entry announcements, public-information reports, and official PPI Curug webpages.

Table 3 organizes the findings into four hidden-curricular mechanisms. These mechanisms do not operate separately; they reinforce one another. The regulation of time produces anticipatory readiness. The regulation of space and body produces visible order. Moral order translates values into administratively usable traits. Humanistic formation introduces care, counseling, and self-guidance, but within an institutional field still structured by monitoring and accountability.

Discussion

Regulation of Time: Readiness as a Moral Disposition

The first hidden-curricular mechanism is the disciplining of time. The academic calendar, annual performance plan, dormitory-entry announcements, and staged cadet-care procedures do more than coordinate institutional activity. They train cadets to inhabit time as a moral and

organizational order. The institutional logic is not limited to punctuality in a narrow sense. It normalizes anticipatory readiness: cadets are expected to arrive prepared, synchronized, and responsive before the institution needs to compel compliance.

This temporal formation is especially evident in documents that organize institutional entry and cadet life into sequences. Dormitory-entry announcements define admission not simply as a logistical event but as a regulated passage into institutional life. The academic calendar arranges educational time as an orderly progression of activities. The cadet-care guideline organizes formation into stages such as orientation, formation, maturation, and consolidation. In this regime, time becomes pedagogical because each stage carries expected conduct, corresponding supervision, and legitimate forms of correction.

From a Foucauldian perspective, the timetable is not merely administrative; it is a disciplinary technology that attaches norms to temporal movement and makes conduct predictable (Foucault, 1977). In Bourdieu's terms, repeated temporal regulation becomes an embodied disposition: cadets learn not only to obey schedules but to feel that readiness, punctuality, and responsiveness are natural signs of seriousness and belonging (Bourdieu, 1977, 1990). For IRE, the significance is that temporal order is not morally neutral. Across the corpus, disciplined timing is tacitly associated with responsibility, trustworthiness, and institutional maturity. The good cadet is therefore not simply one who obeys the clock, but one who embodies timely responsiveness as a sign of moral reliability. The hidden curriculum teaches time as character.

Regulation of Space and Body: Dormitory Life as Formative Infrastructure

The second mechanism concerns the regulation of space and the body. Dormitory-entry documents position residential transition as a managed passage into institutional life rather than a practical accommodation. The cadet-care guideline further specifies direct and indirect caregiving roles, supervisory responsibilities, corrective authority, and behavioural modelling across campus life. Its concern with knowledge, behavior, physical fitness, posture, and bodily presentation indicates that the body itself becomes a pedagogical surface.

The annual performance plan intensifies this spatial logic by imagining the campus as a safe, orderly, efficient, and educationally valuable environment. Spatial order is therefore not external to pedagogy; it is one of its media. The institution educates by regulating where cadets sleep, move, gather, appear, and are observed. Dormitory life is central because it extends formation beyond classroom time into the routine management of everyday existence.

Bourdieu's concept of habitus is especially useful here. Repeated exposure to regulated spaces and bodily expectations cultivates a practical sense of institutional seriousness (Bourdieu, 1977, 1990). Cadets learn how to stand, dress, move, wait, present themselves, and respond as institutional insiders. The body becomes legible to authority, but also reflexively legible to itself. This process is pedagogically powerful because it turns bodily order into an embodied norm rather than a merely external requirement.

The relation to IRE is significant. Islamic education is concerned not only with belief or cognition but also with *adab*, conduct, self-restraint, and ethical presence. In this sense, bodily discipline may support Islamic moral formation. However, a tension emerges when bodily legibility becomes the primary evidence of moral worth. The hidden curriculum can cultivate *adab*, but it can also reduce *adab* to neatness, conformity, and visible order.

Moral Order: Virtue Translated into Administratively Usable Traits

The third finding concerns the moral vocabulary through which discipline is legitimized. Across the corpus, official discourse repeatedly invokes integrity, professionalism, service, ethics, leadership, discipline, and character development. These values are not accidental. They define the moral atmosphere through which cadet formation is publicly justified. However, the documents operationalize these broad values primarily through rules, supervision, corrective procedures, performance targets, reporting obligations, and habit-forming routines. Virtue is therefore translated into administratively usable traits: punctuality, neatness, seriousness, obedience, readiness, self-control, and reliable conduct. The institutional ideal is less the visibly reflective moral agent than the professionally dependable subject. This does not mean that the institution is morally superficial. Aviation training genuinely requires discipline, reliability, responsibility, and safety-oriented conduct. The issue is more precise: the institutional apparatus makes some virtues more visible than others. It can easily recognize punctuality, compliance, neatness, and orderly conduct. It is less able to document intention, ethical deliberation, spiritual sincerity, or moral struggle.

This finding is important for IRE. The documentary corpus is not dominated by explicitly Islamic terminology, but that absence is analytically meaningful. In an institution where IRE exists as a formal subject, official documents still define the practical horizon within which religious virtues become institutionally legible. *Adab*, *amanah*, responsibility, and service are likely to be recognized when they appear as orderliness, self-control, and professional reliability. The hidden

curriculum does not replace religion; it conditions the forms in which religiously resonant virtues become visible and rewardable.

Humanistic Formation: The Tension Between Care and Performativity

The fourth finding concerns the unresolved tension between developmental rhetoric and performative accountability. The cadet-care guideline presents caregiving as humanistic and developmental. It includes methods such as persuasion, trust, counseling, and group discussion alongside instruction, habituation, correction, and sanctions. It also refers to the development of critical, collaborative, communicative, innovative, and creative capacities. These elements prevent a simplistic reading of the institution as purely authoritarian.

At the same time, the corpus elaborates monitoring, standardization, reporting, supervisory ratios, corrective authority, performance targets, and public accountability in greater procedural detail than it elaborates reflective moral judgment. Public-information documents formalize what must be archived, disclosed, and made administratively legible. The performance plan converts aspirations into measurable targets. The organizational regulation stabilizes hierarchy and reporting lines. The overall effect is a thick regime of ordered visibility.

This tension is theoretically revealing. On the one hand, the institution authorizes a developmental language of care, trust, self-guidance, and character. On the other hand, it operationalizes a system in which legitimacy depends on legibility, traceability, and compliance with approved routines. In Foucauldian terms, the cadet is encouraged to become self-governing, but within a field structured by normalization and surveillance (Foucault, 1977). The ideal subject is therefore not merely obedient from the outside; it is one who internalizes institutional criteria of good conduct and performs them as self-discipline.

For IRE, this creates both an opportunity and a challenge. The opportunity is that discipline can be interpreted as ethical self-formation. The challenge is that self-formation may be narrowed into the performance of institutionally approved conduct. IRE becomes crucial when it mediates between discipline and moral reflection, helping cadets understand responsibility as more than compliance and professionalism as more than performance.

Hidden Curriculum as the Institutional Layer of Islamic Religious Education

The findings suggest that IRE in disciplinary vocational institutions cannot be adequately understood through formal subject content alone. A central contribution of this study is to show that IRE is partly constituted by the institutional order in which it is delivered. Contemporary Islamic

education scholarship has convincingly argued that Islamic education should be holistic, ethical, spiritual, and formative (Abdalla, 2025; Chanifah et al., 2021; Memon et al., 2024; Ulfat, 2023). The present study extends that insight by identifying the institutional layer through which holistic formation is organized in a high-discipline setting.

Schedules, dormitory rules, supervisory systems, performance plans, public accountability mechanisms, and bodily routines are not peripheral to the educational project. They are part of the hidden curriculum through which the practical meaning of IRE is stabilized. What students encounter in formal IRE classes is refracted through the moral economy of daily institutional life. If the institution repeatedly rewards order, punctuality, bodily discipline, procedural responsiveness, and administrative reliability, those traits become powerful markers of what it means to be a good cadet.

This finding also extends research on hidden curriculum in Islamic education. Previous studies have shown that religious character may be formed through habituation, prayer, teacher modeling, pesantren culture, school routines, spiritual values, and extracurricular practices (Abidin et al., 2024); (Amirudin et al., 2024); (Fitria & Khalimah, 2024); (Fitriani & Wulandari, 2024); (Hayati et al., 2021); (Fuad et al., 2024); (Salim et al., 2024). This study adds that in disciplinary vocational institutions, the hidden curriculum also operates through bureaucratic documents, regulated time, controlled space, bodily legibility, hierarchical supervision, and professional accountability.

From *Adab* to Administratively Legible Virtue

A second contribution is conceptual. The findings do not suggest that religion disappears in a disciplinary institution. Rather, they show that the moral world surrounding IRE is translated into bureaucratic-professional categories. The documentary corpus values integrity, service, ethics, discipline, role modeling, and professionalism; yet these qualities are operationalized through rules, schedules, supervision, reporting, and habit-forming routines. This translation reorganizes the meaning of *adab* and moral responsibility.

From an Islamic educational perspective, *adab* is not reducible to external order. Al-Attas (1991) understands education as the formation of proper recognition, moral conduct, and ethical orientation. In this light, discipline may support Islamic education when it cultivates humility, responsibility, self-control, and service. Yet it becomes insufficient when it values the appearance of order more than the cultivation of judgment, sincerity, intention, and accountability before God. From a Bourdieusian perspective, the institution produces dispositions that are embodied rather

than merely formal (Bourdieu, 1977, 1990). From a Foucauldian perspective, it renders these dispositions visible, classifiable, and correctable (Foucault, 1977). What emerges is a model of administratively legible virtue: the morally desirable cadet is the one whose reliability can be seen, monitored, and trusted within the institutional order.

This model is not inherently negative. In aviation training, reliability, discipline, and procedural responsibility are ethically necessary because professional failure may have serious safety consequences. The problem is not discipline itself, but the possibility that moral worth becomes too closely identified with what the institution can readily observe and audit. IRE can intervene precisely at this point by connecting discipline to intention, professional ethics, *amanah*, safety, service, and accountability to God and society.

Ethical Agency and Performative Compliance

The most consequential implication of the study lies in the tension between ethical agency and performative compliance. The documents do not advocate crude domination. They contain developmental language, humanistic care, trust, counseling, group discussion, and self-guidance. This matters because disciplinary institutions are often caricatured as operating through command alone. The corpus shows a more complex picture: the institution seeks to cultivate self-regulating cadets, but it does so within a dense infrastructure of monitoring, reporting, and standardization.

Critical pedagogy helps name the risk. Freire (1970) argues that education should enlarge human agency rather than domesticate learners into passive adaptation. Giroux (1983) similarly reminds us that hidden curriculum can reproduce dominant social relations while appearing neutral or natural. In the present case, the cadet is invited to become self-governing, but the criteria of good self-governance are strongly prefigured by the institution. The cadet is free to internalize discipline, but primarily in the direction already authorized by institutional norms.

Recent studies of moral and character education reinforce the need for reflective mediation. Virtue is cultivated not merely through slogans but through modeling, emulation, practice, reflection, and meaningful participation in moral communities (Sanderse, 2024). Studies of cadet resilience also show that institutional order can shape self-efficacy, professional achievement, endurance, and vocational calling (Navickienė & Vasilis Vasiliauskas, 2024). These insights suggest that discipline can be formative, but only when it is accompanied by reflective ethical interpretation.

For PPI Curug and similar institutions, the practical implication is clear. Discipline should not be abandoned, especially in safety-critical aviation education. Rather, discipline should be

morally translated. IRE should provide structured spaces where cadets can reflect on obedience, responsibility, safety, *amanah*, hierarchy, service, and ethical judgment. Case-based discussions of aviation dilemmas, reflective journals, guided dialogue about professional responsibility, and integration between IRE and cadet-care practices could help prevent moral formation from collapsing into visible compliance.

Official Documents as Formative Technologies

A methodological contribution of this study is its treatment of official documents as formative technologies rather than passive administrative records. The findings show that regulations, guidelines, calendars, announcements, performance plans, and public information reports do not simply document institutional life. They organize it. They define what matters, what must be reported, what counts as acceptable conduct, and what kind of person the institution seeks to produce.

This argument extends critical document analysis in education. Morgan (2022) emphasizes that documents are social artifacts, while Mulderrig (2024) shows that policy discourse can normalize values and subject positions. In the present study, official documents are read as part of the hidden curriculum because they encode institutional expectations before those expectations are enacted in daily life. They are not sufficient to explain lived experience, but they are essential for understanding the officially authorized moral order within which cadet life is organized.

This methodological approach also clarifies the limits of the study. Documents cannot show how cadets interpret, negotiate, resist, or internalize the subject positions made available to them. They cannot show classroom interaction, informal religious life, peer culture, or the emotional experience of discipline. Future research should therefore combine document analysis with interviews, ethnography, classroom observation, dormitory observation, and comparative studies across aviation, maritime, policing, and military-style institutions. Nevertheless, document analysis provides a defensible first step because it reveals the institutional grammar of formation.

CONCLUSION

This study concludes that the hidden curriculum at PPI Curug plays a significant role in shaping cadet subject formation and defining the practical meaning of Islamic Religious Education beyond formal classroom instruction. Through the regulation of time, space, body, moral order, and humanistic guidance, the institution constructs the ideal cadet as punctual, orderly, disciplined,

morally accountable, professionally reliable, and capable of self-regulation. IRE in this context is therefore not limited to the transmission of religious knowledge. It is mediated by institutional routines, dormitory life, supervision, professional expectations, public accountability, and the moralization of discipline.

The findings show that hidden curriculum and formal IRE can support the aims of Islamic education when discipline is interpreted as *adab*, *amanah*, responsibility, ethical self-formation, and professional integrity. However, the study also identifies a critical tension: institutional discipline may strengthen character, but it may also reduce moral formation to visible compliance if not accompanied by reflective ethical mediation. Therefore, PPI Curug and similar disciplinary vocational institutions need to integrate formal IRE with structured reflection on professional ethics, responsibility, obedience, safety, service, and spiritual accountability. Such integration would help ensure that cadet formation produces not only compliant professionals but also morally reflective and ethically responsible aviation personnel.

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