

IMPLEMENTATION OF THE HIDDEN CURRICULUM IN FORMING THE CHARACTER OF BOARDING SCHOOL STUDENTS

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Abstract

Hidden curriculum or Islamic boarding school hidden curriculum is an education that is not detected in national education institutions, but is capable of being applied in everyday life. It's the same as hidden curriculum journeys, inseparable from history and developed by people in ancient times and until now we can feel and know from them. The purpose of this study is to explain how the Islamic boarding school education curriculum is implemented through an unwritten curriculum (hidden curriculum) at the Nabatussalam Islamic Boarding School, Barurejo Village, Siliragung District, Banyuwangi Regency. Data collection techniques using observation, interviews, and documentaries. The research location is located at the Nabatussalam Islamic Boarding School, Barurejo Village, Siliragung District, Banyuwangi Regency. The discussion of this research is about the development of the Nabatussalam Islamic Boarding School in Barurejo Village. Hidden curriculum in the form of exemplary, habituation, coaching and attitudes from an educator is able to produce exemplary values that are more durable and leave a longer mark on students; thus unconsciously it is able to form and foster the character of students permanently.

Keywords: Hidden Curriculum, Character, Boarding School Students.

A. Introduction

Islamic boarding school is the oldest institution and education system in Indonesia. So it is natural that many people call him the "Father" of Islamic education in this country where the majority of the population is Muslim. Islamic boarding schools were born because of the demands and needs of society, because in ancient times there were no formal educational institutions that had Islamic nuances or taught religious education. (Zamakhsyari Dhofir, 2002: 65-82). As time goes by, Islamic boarding schools are increasingly developing. These changes

and developments can be seen from two points of view, namely first, Islamic boarding schools have experienced extraordinary quantity development in both rural areas, sub-urban areas, and even urban areas. The second development is that the forms of education provided in Islamic boarding schools are very varied, such as, Islamic boarding schools which provide religious education in the form of madrasas and teach general sciences even though they do not apply the national curriculum, there are also Islamic boarding schools which only teach religious sciences in form Madrasah Diniyah (MD), and others.

Islamic boarding schools were born because of the demands and needs of society, because in ancient times there were no formal educational institutions; and even though it exists it can only be followed by certain groups. Due to demands from the community, Islamic boarding schools always maintain harmonious relations with the surrounding community so that their presence in the midst of society does not become alienating. At the same time, all of its activities also received support and appreciation from the surrounding community (Hasan Basri, 2001: 101). Thus, it is clear that Islamic boarding schools can not only survive from time to time, from the colonial period, from the Dutch colonial period, but Islamic boarding schools can also develop and occupy an important position in education regulations in Indonesia.

Islamic boarding schools that are successful in developing along with the current developments of the times, there must be something behind why Islamic boarding schools can continue to exist amidst this current of globalization. This is where the role of Islamic boarding schools needs to be improved. The demands of globalization are impossible to avoid. One wise step is to prepare Islamic boarding schools so they don't "miss the train" so they don't lose out in the competition. In response to this, Islamic boarding schools must work on

things to remain true to their identity, namely as educational institutions for cadres of ulama.

This function must still be attached to Islamic boarding schools, because Islamic boarding schools are the only educational institutions that produce ulama (Purnomo, 2017: 74). Ulama are the most important figures in an Islamic boarding school development system. Ulama whose thinking is forward, dynamic, not stagnant and not monotonous, that is the real work of modern ulama who are willing to accept and adjust to the current pulse of globalization. For example, there are clerics whose thoughts are running in place and do not want to see that times are becoming more modern, surely in terms of quantity Islamic boarding schools will shrink by themselves and their quality will be buried by the changing times. Another small example is if the cleric or main caregiver dies, and the next generation cannot match the figure of the elder ulama, this could also reduce the development of the Islamic boarding school. Thus, the demands of modernization and globalization require ulama to have more abilities, adequate intellectual capacity, insight, access to sufficient knowledge and information and be responsive to developments and changes. Because Islamic boarding schools must clearly have the potential to become a "land" for the development of religious knowledge.

It is natural that Islamic boarding schools are able to produce many Islamic thinkers. The entire Islamic boarding school academic community, including the kiai who are the "masters" in it, are required to think dynamically and contextually so that the Islamic boarding school can continue to develop and adapt to the ever-flowing pulse of time. This is done so that Islamic boarding schools are not left behind by the progress of the modern world. Islamic boarding schools must be able to prove themselves that they are not second-class educational

institutions that are marginalized, rundown, old-fashioned and anti-progress.

Islamic boarding schools must be able to maximize the potential they already have, increase their insight and interact maximally with the progress of the times, play a more active role in the social realm of society to the fullest, and actualize themselves in order to build a pious intellectual society so that society will be smarter and not be surprised in accepting realities such as modernization, especially Islamic boarding school communities (Purnomo, 2017:76). Rosid, (2023:6) stated that the importance of developing the character of students as initiated by KH. Hasyim Asy'ari regarding the 13 values of character education in the book *Adab al Alim wa al Muta'alim*, namely: religious, honest, tolerant, creative, disciplined, fond of reading (literacy), curiosity, independent, hard work, communicative, peace-loving (compassion), social care, responsibility. That is one of the special things about Islamic boarding schools which still exist because there are professional ulama figures and the existence of a hidden Islamic boarding school curriculum (hidden curriculum), even though it is not exposed, is not documented in national educational institutions, it can shape the character of good students.

Hidden curriculum or Islamic boarding school hidden curriculum is an education that is not detected in national educational institutions, but can be applied in everyday life. Likewise, the journey of the hidden curriculum is inseparable from history and was developed by people in ancient times and to this day we can feel and know from them. That is knowledge, which continues to flow at all times, has meaning, stories, values that can provide our knowledge in the future. The essence of the hidden curriculum is something that cannot be seen and will not disappear in the world of education. This curriculum was not planned at all but had a tremendous influence on students (Julia, 2018).

The hidden curriculum is not recorded in the syllabus and learning implementation plan (Hexstrum, 2018: 78). Something that cannot be seen, but is present in space and time, like something that is invisible but actually exists, but it is a supernatural being. It is not programmed by schools, nor by central or regional governments, but it exists. This existence depends on the teacher who wants to implement and use this curriculum, so that it is related to the scope of the school. Curriculum and school complement each other, between the official curriculum and the hidden curriculum.

The curriculum is structured by both the central and regional governments, on the one hand it is carried out in accordance with the program, but on the other hand there is a hidden or unofficial curriculum that applies in school organizations, school systems and educational systems, where the curriculum is referred to as the hidden curriculum (Ramli, 2006: 99). Its existence does not completely replace the official curriculum, but instead complements the programmed curriculum (Rizki Setiawan, 2017: 99). Thus, the hidden curriculum is very unique to research, because without the existence of a curriculum form listed in the form of educational institutions in Indonesia, the hidden curriculum of Islamic boarding schools is able to contribute to Islamic boarding schools in accordance with the changing times. Therefore, researchers want to study and analyze more deeply one of the Islamic boarding schools in Banyuwangi, more precisely at the Nabatussalam Barurejo Siliragung Islamic boarding school.

Nabatussalam Barurejo Siliragung Islamic Boarding School is an Islamic boarding school located in Senepolor Barurejo Siliragung Banyuwangi. There are several educational institutions, namely TPQ, Madin, MI, MTs, MA. The current caregiver's name is KH. Ma'shum Shahadat. The favorite activity is the Madrasah Diniyyah. The basic reason why researchers took this title is that many people have

researched this title, but I want to develop it again from a different point of view. Regarding the research object, namely because the location is close to the researcher's domicile, it is easier to access to find out or research more deeply. One aspect that is always highlighted by researchers in every discourse is the specialty of Islamic boarding schools which continue to exist in every timeline. One of them is the existence of a "hidden" curriculum which is often called the hidden curriculum.

Hidden curriculum is a phrase that combines two terms, namely curriculum and hidden. Etymologically, curriculum consists of the words *curere* which means a place to run (rink, arena) and *curir* which means runner or athlete (Maarif, 2005: 56). Meanwhile, in terms of terms, the curriculum can be understood as the foundation used by educators to guide their students towards the desired goals through the accumulation of a certain amount of knowledge, skills and mental attitudes.

If it is related to the term hidden, then it can generally be understood that the curriculum is a curriculum that is not visible, but plays a role in achieving educational goals. So the hidden curriculum in this case is something that has a specific mission that is only known by a teacher or education manager.

Hidden curriculum can be viewed as unwritten (hidden) goals. Hidden curriculum can be interpreted as anything that happens without being planned in advance that can be utilized by teachers to achieve learning goals. In general, what is meant by hidden curriculum or hidden curriculum is "the hidden results of education in a school or outside school setting, this is related to the results that are learned but are not explicitly stated as objectives" (Martin, 1983: 122). The hidden curriculum can also refer to the distribution of norms, values and beliefs conveyed by teachers both in the content of formal education and social

interactions within school institutions (Giroux, 1983: 100). It is not an easy matter to define the hidden curriculum, because there are differences between students and their experiences and because the curriculum always changes along with the development of knowledge and beliefs in a society. The image of the hidden curriculum is manifested in the idea that school institutions do not merely impart knowledge, as stated in the official curriculum.

Hidden curriculum refers to unwritten rules or habits that, if not understood, can make things confusing and make us feel isolated and out of it (Blackwell, 2009: 24). Hidden curriculum is defined as something that is learned by students at school, where learning activities are planned and organized through the material that has been provided, but do not exist in themselves, are included in the planning or sometimes in the consciousness of those responsible for school management (Kelly, 2009 : 7).

The hidden curriculum functions in reinforcing social inequality by educating students on various issues and behaviors according to their class and social status. Likewise, there is an unequal distribution of cultural capital in society, in the form of a related distribution of knowledge among students (Apple, 1983: 82). Jackson emphasized three elements that must be present in the hidden curriculum, namely: classroom dynamics, interactions between teachers and students and power relations. The hidden curriculum shows the learning of attitudes, norms, beliefs, values and assumptions which are often expressed as rules, rituals and regulations (Colin, 1991: 24).

The hidden curriculum includes all forms of education, including traditional recreational and social activities, which can teach learning material that is actually incidental because it is not related to school but to learning experiences. Hidden curriculum can also refer to the transmission of norms, values, and beliefs that are conveyed both in

formal educational content and social interactions within schools. This hidden curriculum is difficult to define explicitly, because it varies between students and their experiences and because the curriculum is always changing, often with developments in society's knowledge and beliefs.

The hidden curriculum concept is expressed in the idea that schools do more than just impart knowledge, as stated in the formal curriculum. There are various criticisms about the social implications, political foundations, and cultural outcomes of modern educational activities behind the hidden curriculum.

Based on this description, it can be concluded that the hidden curriculum has the following criteria:

1. Unofficial expectations
2. Unintended learning outcomes
3. Implicit messages arising from the Islamic boarding school structure
4. Made by students
5. 5.Aspects of the hidden curriculum

The hidden curriculum has two aspects, namely a relatively fixed aspect and a changing aspect. Relatively fixed aspects include ideology, beliefs, cultural values of society that influence schools. Meanwhile, the changing aspects include the organizational rules of social and cultural systems. Included in this aspect are classroom management by the teacher, delivery and teaching rules to be used, and the grade promotion system. The process of students' absorption of actual material through the hidden curriculum is very important, this has special implications for the figure who conveys it. These activities include the delivery of social and moral lessons with a hidden curriculum, because the moral and ideological characteristics of teachers and other authority figures are translated into their lessons, even though they are not aware of this (Kohlberg, 1983: 61).

B. Research methods

The research approach used is a qualitative research approach with a descriptive type, where the researcher conducted research at the Nabatussalam Barurejo Siliragung Islamic Boarding School. Qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example behavior, perceptions, motivations, actions, etc. holistically, and by means of descriptions in the form of words and language, in a special, natural context. and by utilizing various natural methods and geographical locations. Data collection techniques in this research used observation, interviews and documentation. The data analysis uses the Miles and Hubberman model, namely data reduction, data presentation and drawing conclusions.

C. Results and Discussion

Implementation of the Hidden Curriculum for Character Formation for Educators (UswatunHasanah) Providing habits and examples in character formation for students, students, school principals and teachers and the entire community of the Nabatussalam Barurejo Islamic boarding school, first implementing this habit, namely praying 5 times a day, for men it is mandatory to be in congregation. , tahjut prayer, dhuha prayer, one day one juz, adding to memorization, muraja'ah memorization, azkar, shalawat, istighfar, tahbih tahmid tahlil, and alms.

Efforts to shape students' religious character can be done through an Islamic boarding school-based hidden curriculum; because the hidden curriculum is carried out routinely in schools and Islamic boarding schools, students are automatically accustomed to carrying out religious activities and can indirectly shape students' religious character. Morals are the main foundation in the formation of a complete

human person. In Islam, to test good or bad morals, the measure or reference is the Koran and Assunnah. Whatever actions are commanded and recommended in the Koran and Sunnah are good morals; so that by having good religious behavior, students will become individuals with good moral character. Indirectly, hidden curriculum can realize national education goals and educational goals in accordance with those recommended by the Koran and Sunnah.

Hidden curriculum in the form of example, habituation, guidance and attitude of a student is able to give birth to exemplary values that are more durable and leave a lasting impression on the student, thus subconsciously it is able to shape and develop the character of the student permanently; hidden curriculum in social and environmental form, namely the establishment of harmonious relationships, both between each other and the surrounding environment. The existence of a hidden curriculum is able to increase awareness of the social and environmental environment where students are located; hidden curriculum in the form of habitual worship carried out at school such as congregational prayers, dhikr after prayer, reading the Koran, sunnah fasting and so on are able to give birth to a person's religious attitude, namely understanding how to behave towards the creator and attitude towards fellow humans and the environment.

The essence of the hidden curriculum is something that cannot be seen and will not disappear in the world of education. This curriculum was not planned at all but had a tremendous influence on students (Julia, 2018: 237). The hidden curriculum is not recorded in the syllabus and learning implementation plan (Hexstrum, 2018: 355). Something that cannot be seen, but is present in space and time, like something that is invisible but actually exists, but it is a supernatural being. It is not programmed by schools, nor by central or regional governments, but it exists.

Historically, Islamic boarding school education does not have a written curriculum. Kiai plays the main role as the actual curriculum that directs the learning program and all activities of the students in the Islamic boarding school. With this understanding, it can be referred to the definition of the hidden curriculum of Islamic boarding school education as a set of educational activities for the transmission of culture, traditions, norms, values and beliefs, assumptions conveyed in the study room and social environment of the Islamic boarding school, but which are not planned and structured formally and non-formally. formal, highly expected (expected messages) and education takes place naturally and follows the wishes of the kyai or ustadz.

Hidden curriculum is anything that influences students or students positively when they are learning something. This influence may come from the teacher's personality, the students themselves, school employees, the learning atmosphere and so on (Aslan, 2019: 15).

Students are the goal of education. Whether it is bad, good quality or not really depends on the teacher's creativity, improvisation and innovation in learning. Hidden curriculum is highly recommended for learning. Based on empirical experience, the knowledge conveyed through the hidden curriculum turns out to be more widely used and needed in real life compared to others.

The hidden curriculum that develops in the school environment basically supports the formal curriculum implemented in the school. Hidden curriculum complements and perfects the formal curriculum. The formal curriculum and hidden curriculum complement each other and cannot be separated in practice in schools.

The hidden curriculum is all kinds of aspects of experience obtained by students which greatly influence the student's character which can be conveyed and practiced by anyone. Therefore, the role and responsibility of Islamic boarding schools in implementing the hidden

curriculum is very important, as a school effort to improve and develop the character and manners of students to achieve educational goals. According to Nugraha and Bhati (2016:6) the hidden curriculum has several functions, namely:

1. Provides in-depth experience about personality, norms, values, beliefs that are not explained thoroughly in the formal curriculum.
2. Providing skills that are very useful for students as provisions for the next phase of life. In this case, it can prepare students to be ready to take part in society. Can create a democratic society. This can be seen in various activities and activities apart from being explained in the formal curriculum. For example through various training, extracurricular and discussion activities.
3. Effective social control and mechanisms for student and teacher behavior. Teachers provide various role models, examples and experiences that are conveyed to students. Students then discuss and negotiate the explanation.

D. Conclusion

The hidden curriculum is something that cannot be seen and will not disappear in the world of education. Hidden curriculum in the form of example, habituation, guidance and attitude of a student is able to give birth to exemplary values that are more durable and leave a lasting impression on the student, thus subconsciously it is able to shape and develop the character of the student permanently; hidden curriculum in social and environmental form, namely the establishment of harmonious relationships, both between each other and the surrounding environment. From the explanation above, the learning outcomes obtained at Islamic boarding schools do not involve academics.

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