

Implementation of Hidden Curriculum in the Formation of Religious Character (Multi-Case Study at SMA Muhammadiyah 1 and SMA Negeri 1 Gresik)

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ARTICLE INFO	ABSTRACT
<p>Keywords: Hidden Curriculum, Religious Character, Character Formation</p>	<p><i>The formation of religious character is the key to the success of educational institutions in producing graduates with integrity in the midst of global challenges. This success is not only determined by the formal curriculum, but also the implementation of a *hidden curriculum* that includes values, norms, and good practices in the school environment. This study aims to analyze the implementation model of *hidden curriculum* in the formation of religious character through a multi-case qualitative study with the Miles and Huberman analysis approach. The results of the study show three main findings. First, the concept of "Interconnective-Habitualization of Character" (CPI) which integrates religious values, Pancasila, and national culture holistically in religion-based schools to form a generation of ulama-intellectuals. Meanwhile, in public schools, the *hidden curriculum* is more adaptive, emphasizing the values of honesty, discipline, and tolerance in a plural environment. Second, the implementation is carried out through three channels: formal in Islamic Religious Education, boarding school culture for habituation of religious values, and extracurricular activities as a stimulus for the application of these values. Approaches such as example, habituation, advice, punishment, and technology support implementation. Third, the implication is to increase the religiosity of students, such as worship discipline and involvement in religious activities. This study formulates the "Interconnected-Hidden Curriculum in The Formation of Religious Character" (I-HC) model, which integrates religious education to strengthen the holistic image in faith-based schools and create an inclusive environment in public schools. This model is relevant in building religious characters with integrity in diverse social contexts.</i></p>

INTRODUCTION

Education in Indonesia aims to produce a generation that is not only academically intelligent, but also has good character, including religious character that can be applied in daily life. In accordance with the national goal of education, which is to develop the potential of students to become human beings who believe in and fear God Almighty, and have noble character (Law No. 20 of 2003 concerning the National Education System). Islamic religious education, as one of the compulsory subjects, plays a central role in shaping the religious character of students. This not only involves learning in the classroom, but also the application of religious values in daily life through school habits and culture. The religious character in question not only includes the understanding and practice of religious teachings, but also its application in daily life. To achieve this, the hidden curriculum or hidden curriculum plays an important role, namely values that are conveyed indirectly through social activities, interactions between individuals, as well as habits and cultures in the school environment, in this case the hidden curriculum.

According to Driessen (2001: 201-220), hidden curriculum is an integral part of the educational experience that can affect the personal and social development of students, including in the formation of religious character. Hidden curriculum involves the formation of attitudes, norms, and behaviors that are not always recorded in the formal syllabus, but play an important role in shaping students' character. In the context of Islamic religious education, hidden curriculum is an effective means to strengthen religious values taught in the classroom and form the religious character of students in daily life. Eiser (2002), emphasized that education is not only reflected in what is explicitly taught in the curriculum, but also through the norms that apply in schools and social interactions in them. The hidden curriculum can strengthen the character values of students through unstructured experiences but have an impact on the formation of attitudes and behaviors such as developing religious character, discipline, and mutual cooperation. Fauzan & Arifin (2022), mentioned that hidden curriculum plays an important role in introducing moral and social values, such as honesty, discipline, and empathy, which are very relevant in character education. This contributes to the formation of students who are more mature in interacting in society.

Islamic religious education as a subject is considered to have a strategic role in realizing students with noble ethics who are able to apply their religious experiences in daily life. However, various problems that have not been good have still befallen the world of education, especially those related to morals or morals of student participants such as: violence between students (brawls), dishonesty, indiscipline, disrespectful and friendly attitude to the elderly, the use of liquor and illegal drugs, and free sex behavior that is now troubling the community.

Islamic religious education that teaches the value of the correct and solid faith is the basis for believing and worshipping to form a character with noble character that is sourced from the guidance of the Book of Allah and the Sunnah of the Prophet (Al-Qur'an and Hadith) in building a great and noble life and peardaban, an integrative holistic educational concept is needed. Islamic religious education not only shapes students' cognitive understanding, but also their daily behavior. The importance of learning through observation and imitation of behavior. In this case, students not only learn religious teachings through theories and concepts, but also practice these values through active participation in religious activities. Character formation also involves the repetition of good habits through habituation, which in this context, is integrated in daily activities in schools and communities. Although the Islamic religious education curriculum mandates that it be taught in its entirety, both theoretical and practical, there is often a gap between the theoretical understanding obtained in the classroom and the application of these values in the real life of students. Learners may memorize or understand religious teachings cognitively well, but have not fully applied those teachings in their daily actions and behaviors. This is often due to the lack of exemplary models from teachers or the surrounding environment that supports the practice. This shows that even though the religious curriculum already exists, the strengthening of these values in the practice of daily life is still not optimal, both from the school and the family (Suhartini, Sudrajat & Syahrul, 2019: 123-134).

The challenges faced in the world of Indonesian education, especially related to the morality or morals of students, are increasingly complex. Problems such as violence between students (brawls), dishonesty, disrespect, drug abuse, and promiscuous sex behavior show that there are shortcomings in character formation based on moral and religious values. Although schools have taught Islamic religious values through Islamic Religious Education (PAI), their application in students' daily lives is often not strong enough. According to Amin Abdullah, the practice of Islamic religious education that has been running in schools has been less concerned about the problem of how to transform cognitive religious knowledge into a meaningful and valuable one that must be internalized in students through various means, forums, and media. The application of the paradigm of dialogue and integration in Islamic sciences is still important to discuss considering that the practice of religious education still applies the paradigm of conflict and independence. These paradigms have a great influence on the formation of religious perspectives, both social and cultural (Abdullah, 2014: 175-176). Islamic religious education also has strategic potential to respond to some of its main problems in religious life (Arifin, 2016: 94).

In addition, Muhaimin also identified several indicators of weaknesses in Islamic religious education in schools, including: First, Islamic religious education is not able to transform cognitive religious knowledge into meaningful and valuable or does not encourage the soul of religious values that need to be internalized in students; Second, Islamic religious education is not able to synergize with other non-religious education programs; Third, Islamic religious education lacks relevance to the social changes that occur in society so that students do not appreciate religious values as values that live in daily life (Muhaimin, 2009: 30-31).

The problems mentioned above are actually classic, but until now apparently they have not been solved properly, so that in turn they become a continuous problem from one period to the next. The various internal problems of Islamic religious education have not been adequately solved until now, but on the other hand, they are also dealing with external factors which include the strengthening of the influence of materialism and consumerism, which causes changes in the lifestyle of society and students in general. In the midst of such an atmosphere, efforts are needed to functionalize education, especially Islamic religious education that is as optimal as possible through a religious and more professional curriculum in schools.

METHOD

The research method used by the researcher is a qualitative research method, so that the data analysis process has actually started to be carried out since data collection, this means that the data analysis process is carried out simultaneously with data collection and is done repeatedly with the aim of solving problems. The analysis of a single case begins by examining all the data that has been collected from in-depth interviews, participant observation and documentation. There are three stages that the researcher carries out in the data analysis process, namely 1) data reduction, 2) data display, 3) conclusion drawing/verification (Sugiyono, 2009: 336).

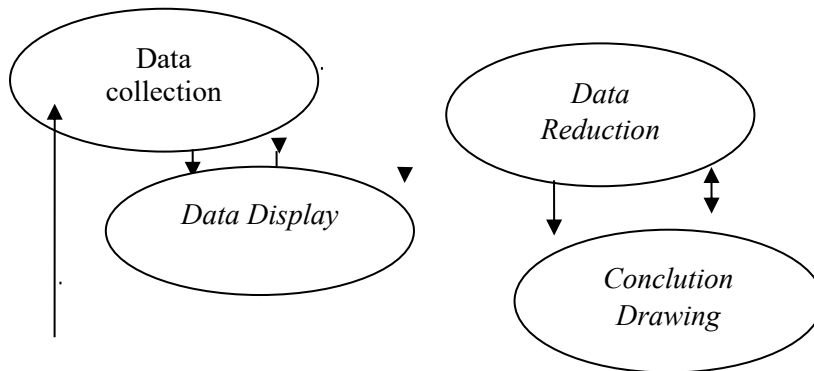


Figure 1: Single Case Data Analysis Activities

The cross-case analysis in this study aims to find more than one case, as according to Mudjia Rahardjo, even though the case studied is more than one (multi-case), the procedure is the same as a single case study. This is because both Multi-Case and Multi-Site Studies are developments of the Case Study method (Rahardjo, 2022).

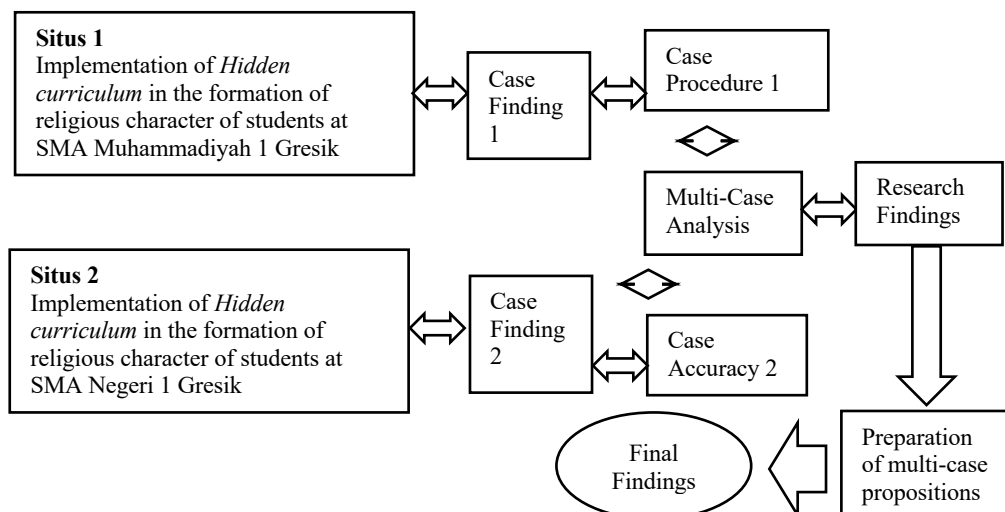


Figure 2: Multi-case Data Analysis Activities

The process of analyzing multi-case data began by formulating a proposition based on the findings of the first site, namely SMA Muhammadiyah 1 Gresik and then continued with the second site, namely SMA Negeri 1 Gresik, then formulating theoretical conclusions based on multi-case analysis as the final findings of the two sites studied.

RESULTS AND DISCUSSION

The Concept of Hidden Curriculum in the Formation of Students' Religious Character

The concept of hidden curriculum in the formation of the religious character of students in high school must have a strong foundation as the main fundamental. The findings that the researcher has revealed can be proposed as the basis for the concept of hidden curriculum in the formation of students' religious character at the high school level will be effective when referring to religion (al-Qur'an and Hadith), Pancasila, Government, and Culture. This foundation can be outlined in the vision, mission, goals, curriculum, and policies of high school. Technically, this foundation is very relevant to Presidential Decree No. 87 of 2017 concerning the Strengthening of Character Formation (PPK) (President of the Republic of Indonesia, Presidential Regulation No. 87 of 2027 concerning the Strengthening of Character Education), which refers to the National Education System Law, where the foundation is Pancasila and government goals that contain religious values (al-Qur'an and Hadith), and culture (Government of the Republic of Indonesia Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education). The Qur'an and Hadith that are used as a foundation can give birth to wisdom, according to Abdullah et al (Abdullah and Halabi, 2017: 412-425). As part of the Unitary State of the Republic of Indonesia, high schools must certainly be subject to the philosophy and goals of the government itself.

The cultural foundation is also the basis for the formation of students' religious character. Where culture is an inseparable product in human life, according to Taylor (1982), Islam in essence always considers culture and is even able to construct culture itself. Of course, the cultural foundation is very good in shaping the religious character of students as part of local wisdom, according to Sriartha et al. (2017: 114-120). Meanwhile, according to Rokhman et al. (2014: 1161-1165), the foundation of Pancasila and the Government, whose essence is in line with Islam and culture, can be a strong instrument for schools in preparing a golden generation with character in 2045 (the golden year of Indonesia). Nani Watampone (2017: 12-21), called it a nationalist who upholds five principles (unity, freedom, solidarity, personality, and qualification).

Epistemologically, the foundation of the Qur'an and Hadith which is used as the basis for the hidden curriculum in the formation of students' religious character is in line with the view of Kuntowijoyo (2017: 8), who considers that the epistemological basis of religion is revelation and reason, or in his language al-Jabiri is called Bayani. Revelation in this case refers to the Qur'an, while Hadith as the second source of Islam is also an inseparable part of the Qur'an.

The foundation is used as a reference for high schools, in formulating the vision, mission, goals and guidelines of the hidden curriculum in the formation of students' religious character. This can be seen from the value of faith and piety, and the orientation of Qur'an experts and da'wah agents in social life. Likewise, the foundation of irfani is used as a reference for making religious programs and cultures such as congregational prayers, tadarus al-Qur'an, and other ubudiyah rituals. Meanwhile, the burhani foundation was developed to build the thinking logic of students in the classroom and argumentative skills so that they can compete in various competitions or the Olympics. This fact is relevant to the findings of Purwati and Devi (2019), which stated that the three foundations of al-Jabiri's epistemology can be applied as a foundation in Islamic and general educational institutions.

The researcher found that the purpose of the hidden curriculum in shaping the religious character of high school students will be effective if it refers to the four main foundations, responding openly and anticipatively to sociocultural changes, meeting the needs of education consumers, and also the religious values developed include aspects of transcendence, humanization, and liberation. According to Roqib (2009), the formulation of this goal is very fundamental in shaping the character and personality of students. Meanwhile, the value of humanization, liberation and transcendence will boil down to how the crystallization of religious character in students can be applied in social life.

Thus, the researcher's findings, although not philosophical enough, are applicable enough to be applied in high school as the basis for universal education. The findings of this researcher are also quite relevant to the findings of Sharma (2011), who stated that character is intrinsic to the welfare of individuals so that character formation must be the main goal of education. Moreover, high school is an educational institution that certainly wants its graduates to reflect universal Islamic values and philosophy.

Based on this discussion, the researcher then made an overview of the process of formulating hidden curriculum goals in the formation of religious character in high school.

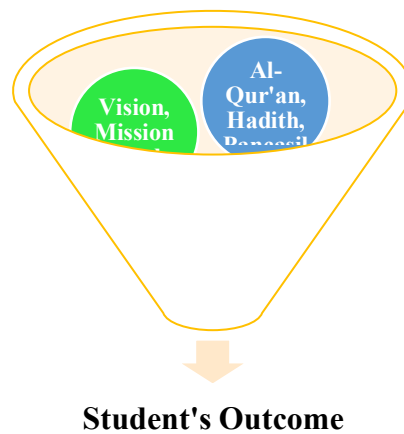


Figure 3: Model of the Hidden Curriculum Goal Formulation Process in the Formation of Religious Character

The description of the process starts from the main foundation which refers to the Qur'an and Hadith, Pancasila, Government, and Culture. The foundation is formulated into the vision, mission, and goals of the school so as to produce school characteristics. These characteristics become the direction and orientation of the school to produce graduates who are in accordance with the characteristics of the institution. These characteristics have a reciprocal relationship with graduates, where graduates also contribute to strengthening the characteristics of the institution.

Researchers found that the formation of students' religious character will be effective when taking 3 formation paths, namely through formal or teaching and learning activities (KBM), school and dormitory culture (Boarding School), and extracurricular activities.

Implementation of Hidden Curriculum in the Formation of Students' Religious Character

Researchers found that the implementation of hidden curriculum in the formation of students' religious character will be effective if schools respond openly and anticipatively to changes that occur and will be effective when environmental conditions are conducive. The findings are in line with the view of Peter M. Blau (1964: 12-13), who stated that humans must analyze social interactions along with social structures, the two cannot be separated.

Indirectly, the argument also believes that humans are the subject as well as the object of social change, humans play a role as the builder of social structure as well as humans are influenced by social structures. Emile Durkheim in (Giddens, 1972) calls this idea the term balance integration, which is the integration of organic solidarity that is interdependent with each other.

Syawaludin's (2017) view, also in line with the findings of this study, according to him, is like in biology which analogizes the human body as a whole system that affects each other and has a functional relationship between each other, similar conditions also apply to social systems. That is what Syawaludin means by the term functionalism.

Therefore, schools need to carry out stages of behavioral organism control relationships as explained by Parson, starting from pattern-maintenance (increasing institutional cultural patterns), integration (integration of systems that connect between elements), goal-attainment (goal achievement), and adaptation (adaptation of external challenges with self-adjustment) (Parson, 2015: 157-168). Furthermore, the researcher also found that the implementation of the hidden curriculum in the formation of religious character through formal channels, especially the Teaching and Learning Activities (KBM) of Islamic Religious Education (PAI) will be effective if it is carried out with reference to PAI teaching materials that contain many religious values and are integrated with the way or method of teaching teachers in the classroom. This is certainly in line with how Islamic religious education should be, according to Zakiyah Daradjat in (Samrin, 2015), PAI teachers must be able to make students experience a positive transformation both from attitudes, personalities, and behaviors to be in accordance with Islamic teachings and values.

The research of Izfanna and Hisyam (2012: 77-86), also shows that PAI subjects are very contributive in shaping students' understanding of character. Chabib Thoha and Abdul Mu'thi (2015: 180), also agree that PAI aims to form students so that they can believe, understand, appreciate, and practice Islamic values. The Islamic values in question are certainly in line with religious values. The findings are also supported by Ahmad Darwis (2020) who stated that character education materials are contained in the teaching materials and learning models

applied. However, researchers found that PAI subjects with religious materials are so broad and limited in time that it makes it difficult for students to apply religious values but the activities are very effective in shaping students' understanding of religious values.

The religious character values contained in the PAI material in the classroom consist of several religious values, including: manners, honesty, trust, responsibility, discipline, deliberation or democracy, love of knowledge or fathanah, cooperation, patience, diligence, sincerity or sincerity, meticulousness or carefulness, creative or innovative, physical care, istiqomah, filial piety to parents or teachers, friendliness, appreciation for achievements, tolerance, simplicity, leadership spirit, da'wah spirit, caring for others, solidarity, caring for the environment, visionary, generous, husnuzhan, brave, and social ethics.

Furthermore, the application of hidden curriculum in the formation of students' religious character in the cultural path of boarding schools will be effective if schools can create programs or supportive cultures to support the habituation of religious values. Researchers found that the programs and cultures in high schools are as follows: 1). The culture of teachers/security guards at the gate, 2). Morning apples and joint prayers, 3). Tadarus and Dhuha and Zuhur prayers in congregation, 4). Culture of polite and polite dress style, 5). Utilization of technology in a positive direction, 6). Arabic-English-Indonesian muhadharah, 7). Arabic-English language sovereignty, 8). 5-time congregational prayers, 9). Culture of eating queues and ablution, 10). Culture of eating together, 11) The obligation to master the knowledge of tools, and 12). Cleaning of the shared environment.

The boarding school program and culture contain religious values that can be absorbed by students. The religious values that are pledged consist of: politeness and courtesy, honesty, discipline, responsibility, love of knowledge/fathanah, patience, da'wah spirit, caring for others, social ethics, tolerance, istiqamah, solidarity, caring for the environment, independent, brave, trustworthy, physical care, filial piety to parents/teachers, friendly, simple, cooperation, leader's spirit, and generosity.

In the implementation of the hidden curriculum in the formation of students' religious character through extracurricular activities, the researcher found that the formation of religious character of students through extracurricular pathways will be effective if these activities can be a stimulant and emphasized on religious values. Technically, these activities consist of: 1). Extracurricular al-Qur'an and Book, 2). Extracurricular Olympics (science branch, social science, pkn, and language), 3). Verbalistic (Naghom al-Qur'an, Nasyid, etc.), 4). Physical (sports), 5). Arts, 6). Profession/Skills (Robotics, Photography-Videography, Scientific Works, and Mading), 7). Others (scouts, paskibraka, and student organizations).

These activities contain a lot of religious values, both consciously and unconsciously, even activities such as science and robotics olympiads contain religious values. Among the religious values in question are love of knowledge/fathanah, responsibility, discipline, cooperation, diligence, careful/meticulous, physical care, creative-innovative, istiqamah, leader's spirit, da'wah spirit, caring for others, solidarity, caring for the environment, courage/confidence, devotion to parents/teachers, trust, visionary, appreciating achievements, patience, sincerity, and tolerance.

Technically, the above findings are quite different from the technical implementation of the Strengthening of Character Formation in Presidential Regulation No. 87 of 2017. However, in essence, this proposition is in line with the Presidential Regulation. Pavlenko et al. (2019: 241-261), through their research, explained that this extracurricular elaboration can make students have competencies that exceed curriculum expectations and can accept diversity.

The above technical differences are also an added value for schools that are able to dig deeper and emphasize the religious values that exist in these extracurricular activities, as the activities in question, according to Siregar et al., can be based on Islamic values-based activities (Siregar, et al., 2020): 965-973), or become a stimulant for the application of religious character for students within the school.

The application of hidden curriculum in the formation of religious character in schools turns out to contain very broad and comprehensive religious values. The religious values that are the findings of this study are different from the government's decree through Presidential Decree No. 87 of 2017.

In the researcher's view, the findings are the school's surplus value. Because the identity of the school as an educational institution will certainly not be seen when characters such as da'wah, tabligh, leader, and fathanah are not listed, as can be developed in the government version of the school.

Implications of Hidden Curriculum in the Formation of Students' Religious Character

The response of students to the hidden curriculum in the formation of students' religious character in school, based on the findings of the study, is quite good and positive in general. This means that students who have a high awareness of the importance of religious character to be followed and used as an example in their daily lives.

Furthermore, for the implications of hidden curriculum in the formation of students' religious character through three formation paths in schools, the researcher elaborates based on each formation path. Researchers found that the implications of PAI teaching and learning activities will be effective if they can form a strong understanding of religious values in students. The implications of the PAI teaching and learning activity path (KBM) make students more (1) love of knowledge/fathanah, (2) filial piety to parents/teachers, (3) care for others, (4) religious, (5) tolerance, (6) social ethics, (7) friendly, (8) honest, (9) polite, (10) independent, (11) simple, (12) disciplined, (13) istiqamah, (14) patient, and (15) brave.

One of the factors that affects the lack of a hidden curriculum in the formation of religious character through PAI teaching and learning activities (KBM) is that the material contains broad religious values and limited learning time. However, this condition will be effective if the function of the PAI KBM is maximized by only forming a strong understanding related to religious values. Robinson and Lewis (2017) explained that learning in the classroom must be maximized by teachers by being responsive to students with a kind, caring, loving, understanding of students, and seeing students' abilities.

If you pay attention, the dominant implications for the formation of the KBM path are on the aspect of fathanah and also character towards others such as filial piety to parents, politeness, friendliness, sociability ethics, and sociability ethics. The findings of this study are different from the findings of Moh Roqib (2018) where the impact of character education based on his findings is limited to aspects of honesty, intelligence, trust and intelligence. The findings of this study are similar to the formulation of Marg et al. (2015), which states that education must be able to emphasize four aspects: 1). Helping students identify moral values and social intentions, 2). Teaching responsibility with a sense of empathy and self-discipline, 3). Emphasizing parental involvement, and 4). Improving the quality of learning in the classroom.

Furthermore, the researcher also found that the cultural implications of boarding schools will be effective if they can shape the religious character of students through habituation and discipline. The findings were very visible in the two schools (SMA Muhammadiyah 1 Gresik and SMA Negeri 1 Gresik) where students experienced changes in the value of religious character contained in the culture of boarding schools. The religious character consists of: (1) Filial piety to parents/teachers, (2) discipline, (3) caring for others, (4) solidarity, (5) social ethics, (6) independence, (7) istiqamah, (8) da'wah spirit, (9) love of knowledge/fathanah, (10) tolerance, (11) social ethics, (12) independence, (13) honesty, (14) responsibility, (15) simplicity, (16) patience, (17) cooperation, (18) generosity, (19) courage, (20) friendliness, (21) having a leadership spirit, (22) good manners, and (23) caring for the body. These findings are indirectly supported by the findings of Noblana Adib (2019), who mentions that school culture is a structure that can help shape the character of students.

The above findings are also supported by the view of Zubaedi (2017: 193), which states that this school culture can be an effective instrument in familiarizing students. In line with Zubaedi, James Clear (2015) also considers that character formation needs to be built from forming small habits that are continuum. Likewise, the findings of Hanafiah (2022) which explained that school and dormitory culture is very effective in improving the character of students. This means that habituation itself will be very effective in shaping the religious character of students, plus the fact that the formation through the culture of boarding schools or boarding schools has a longer duration and intensity than in formal education.

In extracurricular activities, researchers found that the implications of these activities will be effective if they can provide changes in the religious character of students through religious value stimulants that are directly applied and the impact of extracurricular activities will be effective if they can shape and strengthen school characteristics. Because on this path, students experience changes in the value of religious character contained in these activities. Even extracurriculars such as the science and robotics olympiad turned out to contain religious values. The religious character contained in extracurricular activities in general consists of: (1) da'wah spirit, (2) responsibility, (3) cooperation, (4) patience, (5) perseverance, (6) courage, (7) caring for others, (8) solidarity, (9) physical care, (10) conscientious/careful, (11) having a leadership spirit, (12) deliberation/democratic, (13) istiqamah, (14) sincere, (15) simple, (16) discipline, (17) filial piety to parents/teachers, (18) visionary, (19) appreciating achievements, and (20) creative/innovative.

The findings are somewhat more complex compared to the orientation of Strengthening Character Formation in Presidential Regulation No. 87 of 2017. Research by Vandell et al. (2022: 426-442), also states that maximizing extracurricular activities can make students have higher academic achievement, work habits, perseverance, and less aggression towards friends. Amir (2020: 10-22), also added variables of non-academic achievement, discipline, talent, and school popularity. Specifically, Siregar et al. stated that Islamic extracurricular religion contributes in shaping communication, social, discipline and many other characters.

This can mean that effective extracurricular activities can make students absorb the religious values that exist in each activity to the maximum. This can actually be an added value for the school which turns out to be able to be a stimulant for the application of religious values within the school by digging deeper and emphasizing the religious values that exist in these extracurricular activities. In addition, these activities can also produce many achievements that can help strengthen the characteristics of the school and vice versa.

Based on the explanation above, the researcher sees that each formation path has its own advantages and disadvantages. The researcher tries to describe the implementation of the formation path so that it has a maximum impact in accordance with its proportions and functions: (1) PAI teaching and learning activities (KBM) focus on conveying an understanding of religious values through advice and examples from teachers based on PAI teaching materials. (2) Boarding school culture focuses on accustoming students to apply religious values and enforcing punishment for violators through religious programs, discipline culture, and culture of togetherness in dormitories or schools, and (3) extracurricular focuses on stimulating students to apply religious values internally through emphasizing religious values contained in each extracurricular activity.

CONCLUSION

The concept of *hidden curriculum* in the formation of students' religious character is designed through the Interconnective-Habitualization of Character (CPI) model which integrates elements of interconnection, habitualization, and integration. In religion-based schools, the CPI is applied holistically by combining religious values, Pancasila, and national culture to produce a generation of ulama-intellektuals. In contrast, in public schools, the *hidden curriculum* is more adaptive, emphasizing social and moral values such as honesty, discipline, and tolerance in a plural environment. The implementation of this program is through formal activities such as Islamic religious education, boarding school culture for habituation of religious values, and extracurricular activities as practical stimulation. Internal and external factors affect its implementation, with an approach of example, habituation, advice, punishment, and the use of technology. The implication is that the *hidden curriculum* increases the religiosity of students, strengthens worship discipline and involvement in religious activities. Faith-based schools reinforce the image of holistic education, while public schools create an inclusive environment that values differences and universal moral values.

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