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Implementation of Hidden Curriculum in The Subject of Islamic Religious Education and Character at SMK Negeri 57, Jakarta (Jakarta Public Vocational High School 57)

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Abstract. Purpose of this research is to find the following matters: (1) Implementation of the Hidden Curriculum in the subject of Islamic Religious Education and Character at SMK Negeri 57, Jakarta, (2) Supporting factors and inhibiting factors of the hidden curriculum in the subject of Islamic Religious Education and Character, (3) Evaluation of hidden curriculum in subject of Islamic Religious Education and Character, (4) Concept of implementation of hidden curriculum in the subject of Islamic Religious Education and Character in public schools. This research was conducted from June 2022 to March 2023, using qualitative research methods through a phenomenological approach. Data collection techniques were carried out using interviews, observation and documentation studies. Data analysis uses the interactive Miles and Hubberman model, namely data reduction, display and verification. The validity of the data is measured using source triangulation techniques and extending the participation of researchers. The results of this research show that: (1) The implementation of the hidden curriculum in the subject of Islamic Religious Education and Character at SMK Negeri 57, Jakarta consists of aspects of habituation, coaching, assignments, worship, extracurriculars, various school development activities, instilling values, growing empathy, tolerance and collaboration. (2) the supporting factor for the hidden curriculum in the subject of Islamic Religious Education and Character at SMK Negeri 57, Jakarta is collaboration with stakeholders, while the inhibiting factor is the pandemic conditions for two years so that learning is carried out online. Therefore, there are no activities at school (3) Evaluation of the hidden curriculum in the subject of Islamic Religious Education and Character at SMK Negeri 57, Jakarta has not been carried out optimally. Habituation, assignments and role modeling were carried out again after the offline learning was implemented, so it was not implemented thoroughly. (4) Implementation of the Hidden Curriculum in the subject of Islamic Religious Education and Character in public schools, has the concept of (a) implementation is carried out in an integrated manner with school development through habituation, assignments and exemplary activities which cover various aspects in dealing with the lack of learning duration in the subject of Islamic Religious Education and Character in schools. (b) the more school development programs there are, the more dynamic the strengthening of students' character, (c) example and habituation are the most effective strategies in implementing the hidden curriculum since the example set by educators forms the students to follow attitudes and behavior that shape character, while the habituation carried out will build good habits that will be carried over until the students become adults.

Keywords. Curriculum, Hidden Curriculum, Character, Islamic Religious Education and Character, Vocational high school.

1. Introduction

The very rapid development of science and technology creates patterns of social change in society. Easy access to the internet and information is similar to a double-edged sword which is on the one hand it can spread knowledge very quickly and on the other hand it can be used for negative activities. The desire to imitate without the filter of religion has led to issues of juvenile delinquency, violence and sexual harassment which have triggered higher crime rates. Based on crime statistics in 2021, there are 3 (three) provinces with the highest crime complaints in Indonesia. They are (1) North Sumatra Province, with 32,990 complaints, (2) DKI Jakarta with 26,585 complaints, (3) East Java with 17,642 complaints. The crime data collected is divided into crimes against life, physical, decency, personal freedom, seizing other people's property rights/goods using violence, related to drugs, related to fraud, embezzlement and corruption, public order. (BPS, 2021). The submission data above shows high crime with various problems and causes.

Criminals have varied educational backgrounds. So far, learning activities in schools teach kindness to others and refer to the curriculum prepared by the school and its use is legalized by the provincial Education Office. This document is updated every school year based on the results of a needs analysis at the school. In general, schools look at the absorption of learning materials received by students as evidenced by the learning evaluation results at the end of the semester. On the other hand, learning activities do not only target cognitive development, but also measure psychomotor and affective development. Crime cases that arise are caused by a lack of mature attitudes, tolerance, and the ability to think long and hard, which not only results in losses for oneself, but also harms society in general.

The success of curriculum implementation depends on the school, starting from student activities entering the school area, learning activities in the classroom, facilities, learning environment to the atmosphere felt by school residents on a daily basis. Learning activities in the classroom are listed in the curriculum document, which is a reference for educational services at school. There is another thing that is often forgotten, namely the hidden curriculum.

According to Gattron (in Caswita, 2023), a hidden curriculum is a curriculum that is not part of being studied, being an aspect that is outside the written curriculum but is able to influence changes in students' perceptions, values and behavior. Even though it is not conceptualized, it will influence the character of students, so that the character that has been cultivated from an early age develops better, and eliminates bad habits through continuous habituation guided by educators as well as facilitated by the school.

The subject that teaches aspects of monotheism, sharia and morals in public schools is Islamic Religious Education and Character. The habits carried out by educators in the formation of spiritual values, good manners and other good habits become activities that are inseparable from daily learning activities. Currently, Islamic Religious Education and Character learning activities in vocational high schools in schools based on the independent curriculum are carried out face to face in class once a week with a meeting length of three lesson hours (@45 minutes). The amount of time is very small compared to the load of learning material that must be delivered to students.

Based on initial interviews with educators, the majority of scores obtained by students in the subject of Islamic Religious Education and Character were very good and good criteria. However, the character shown in daily activities still requires assistance. Students' attitudes at school are greatly influenced by parenting styles at home. Parental love and family harmony shine through in the behavior of students at school. The phenomenon of incomplete families and a lack of harmonious interactions tend to make students become closed or, conversely, and

seek attention with poor behavior. The more harmonious the relationships and interactions within the family are, the more severe the level of delinquency, namely specific delinquencies, such as drug use, abortion, and others (Sulaiman, 2020).

Previous research conducted at the vocational high school level by Rochidin Wahab (2011) showed that the subject of Islamic Religious Education and Character was not optimal in influencing the quality of education in the research school. Learning was still partial, while improving the quality of education can actually be done through learning that prioritizes faith education in order to produce graduates with good morals, as provisions for life in society.

2. Theoretical Review

2.1. Curriculum

Robert M. Hutchins in Sanjaya states that the curriculum should include grammar, reading, theory and logic, and mathematics, and addition at the secondary level introduce the great books of the western world (Sanjaya, 2015). Apart from that, Skilbeck and Harris in Wina Sanjaya stated that the curriculum is not separate learning material that must be studied, but rather in the form of experiences received by students which are created in planning and implemented into learning experiences in achieving goals (Sanjaya, 2015)

According to the National Education System Law No. 20 of 2003, the curriculum is a set of plans and arrangements regarding objectives, content and learning materials to achieve certain educational goals. Based on some of the definitions above, it can be concluded that the curriculum is a plan regarding the goals to be achieved, the content of the material that must be carried out by students with the learning strategies carried out so that the learning goals are achieved.

Based on the decision of the Minister of Education and Culture of the Republic of Indonesia No. 56/M/2022 concerning guidelines for implementing the curriculum, the vocational high school curriculum structure is divided into two, namely the General subject group (A), which functions to shape students into complete individuals in accordance with developments related to the norms of life both as creatures who believe in the Almighty God, individual, social, citizens of the Republic of Indonesia and the vocational subject group (B), which functions to form students as individuals so that they have competencies according to the needs of the world of work as well as science, technology, arts and culture (Kepmendikbudristek, 2022).

2.2. Hidden Curriculum

Etymologically, the word hidden curriculum comes from English. Hide, which means hidden, while the term curriculum means a number of subjects and learning experiences that students must go through in completing their education. According to Seddon in Wina Sanjaya, the Hidden Curriculum refers to outcomes of education and/or the process leading to those outcomes are generally not explicitly intended because they are not stated by teachers in their verbal or written list of objectives. They are included in educational statements of intent such as syllabus, school policy documents or curriculum projects.

There are two aspects that influence behavior in the hidden curriculum, namely aspects that are relatively fixed and aspects that can change. Relatively fixed aspects such as ideology, beliefs, societal culture that influence schools. Aspects that can change including organizational variables when the teacher manages the class, the lessons given, the relationship between educators and students as well as daily activities in educational services at school. A beautiful school environment, a comfortable learning atmosphere and school development policies have

an influence on student development (Rosyada, 2013). Allan Glatthorn calls it a hidden curriculum. It is not part of what is studied, but has a very strong influence on changes in values and student behavior in the implementation of discipline, order, love of the homeland, environmental cleanliness, worship and so on.

2.3. The Subject of Islamic Religious Education and Character

According to the special guidelines for Islamic Religious Education and Character written in (Ministry of National Education, 2022), they (1) are subjects developed based on Islamic teachings, (2) are aimed at forming students who have faith and piety, (3) include three materials, namely sharia, morals and faith. The emphasis of the material given to students is (1) the search for knowledge in matters of worship, (2) the moral values that a Muslim must have, (3) recognition of one's potential and abilities as a creature of God, (4) experience science as a responsibility to God and society.

In learning activities at school, the subjects of Islamic Religion and Character education are given once a week, with a duration of three lesson hours (2022 Curriculum). The material is so heavy that educators must have a teaching method that can be digested well by students and requires various habituation activities so that students' morals can be optimal in everyday life.

Attention and supervision are important elements in learning activities, both at school and at home. Currently there are many things that educators and parents must be aware of, and are included in the things that must be avoided, namely: (1) fond of lying, (2) fond of stealing, (3) fond of insulting and criticizing, (4) delinquency and deviation (Ulwan, 2019). This attitude influences the way students behave in their daily lives and it is the task of educators and parents in optimizing their character.

2.4. Character

Etymologically, character has the meaning of personality, mental qualities, character, manners or morals that differentiate one person from another (Poerwadarminta, 2007). Aristotle defines good character as living by doing good things in relation to other people, including self-control, the desire to do good actions towards other people (Lickona, 2019). A good attitude in the way of thinking and habits of action shows a person's character in everyday life.

Character is formed from childhood. Therefore, parents have a very important role in forming a person's character. Character education is provided in schools as an effort to train students to make wise decisions and apply them in everyday life so that they benefit the surrounding environment (Megawangi, 2004). Character formation is the values that are embedded in humans through education, experience and habituation in carrying out beliefs, *Pancasila* (the Five Principles of Indonesian Philosophy) within the scope of culture and national goals (Ministry of National Education, 2010). Meanwhile, according to Purwati, character education according to Islam, is an effort to train intelligence carried out on students in thinking, showing good attitude, behaving in accordance with the noble values embedded in them, which are applied in a relationship with the Almighty Creator, oneself, and others. each other, and the environment as caliph on earth (Purwati, 2012).

Character instillation in schools is carried out by educators by providing examples as compassionate figures, respecting differences, as role models for students through motivational activities, providing feedback in coaching activities for students (Lickona, 2019). The steps taken in character education are: (1) integrating into learning activities, through activities of including character values in learning activities, (2) developing school culture, (3) instilling

character values in extracurricular activities, (4) instilling character values from childhood (Syahri, 2012).

Currently, instilling character values is carried out with P5 (the project to strengthen the profile of *Pancasila* students). There are six dimensions developed, namely (1) faith, devotion to God Almighty and noble character, (2) independence, (3) mutual cooperation, (4) global diversity, (5) critical reasoning, (6) creativity. Each school chooses a project theme developed at the school. There are nine projects to choose from, namely: (1) sustainable lifestyle, (2) local wisdom (3) *Bhinneka Tunggal Ika* (Unity in Diversity), (4) building the soul and body, (5) the voice of democracy (6) engineering with technology to develop the country (7) entrepreneurship, (8) employment, (9) work culture. Projects developed at school are carried out with assistance from educators and carried out in groups by students to develop character.

Another word for character is morals that comes from the Latin word *mores*, which means habits, procedures. According to Dzakiah Daradjat, morals are behavior in accordance with problems that arise from the heart without enforcement accompanied by a sense of responsibility for those actions (Dzakiah Daradjat, 2001). Apart from that, another word for character is *akhlak* which comes from Arabic, while the plural of *khuluk* means good character. In the Qur'an, the word moral has a special position. Many verses in the Qur'an discuss examples of noble morals. According to Ibnu Maskawaih, moral education is knowledge about the basics of the soul, its place, the causes of its existence, its uses and functions. In education, Ibnu Maskawaih emphasized the importance of religion so that humans do not slip into mistakes (Al-Ashimy, 2017). Based on the definitions above, it can be concluded that morals are reflex actions reflecting from the heart, as well as the relationship between God Almighty and His creatures. The emanations from the soul would appear in everyday behavior and differentiate one person from another.

Abdullah Nashih Ulwan believes that implementation in character formation is very much needed in the student development phase. At school age, there is an imitation phase where students will imitate the actions and behavior they see on the people around them, including educators and parents. The exemplary method is very suitable in this phase. Activities carried out in forming morals/character through: (1) habituation, (2) advice, (3) discipline development, (4) giving rewards and punishments, (5) contextual learning models (Syahri, 2021)

Based on the description above, it appears that instilling character in students takes time. It is a process and requires cooperation as well as assistance from both parents and educators at school.

2.5. Vocational High School

Vocational High School is a formal education level that carries out vocational education at secondary education level as a continuation of Junior High School or equivalent (*Permendikbud*, 2019). This level of education is under the authority of the provincial Education Service with guidance from the Vocational High School Directorate of the Ministry of Education and Culture. The regional government together with the community has the authority to provide guidance and supervision to educational unit administrators, both public and private. Based on *Permendikbudristek* number 5 of 2022, article 10 concerning Competency Standards for Vocational High School graduates, it focuses on:

- (1) Preparation of students to become members of society who believe and are devoted to God Almighty and have noble character;
- (2) Cultivating character in accordance with *Pancasila* values, and

- (3) Skills to improve students' competence so they can live independently and participate in further vocational education.

In preparing competent graduates, learning is carried out in accordance with the area of expertise chosen by the students. There are 10 (ten) areas of expertise in Vocational High Schools, namely: (1) Technology and Building Construction, (2) Manufacturing Technology and engineering, (3) Energy and mining, (4) Information technology, (5) Health and Social Work, (6) Agribusiness and Agritechology, (7) Maritime, (8) Business and Management, (9) Tourism, (10) Arts and Creative Economy. These ten areas of expertise have characteristics in practical life skills learning activities as provisions for students in their adulthood life.

3. Research methods

The method used in this research is qualitative with a phenomenological approach. Researchers collected data through observation, interviews and document review. Researchers carry out analysis continuously until they achieved saturation result. A measure of saturation is when no new data is obtained. The qualitative method was chosen because the research theme is about social, the problems were natural, the researcher is the key instrument, data collection was carried out using a snowball. Data analysis used triangulation and the results emphasize meaning rather than generalization (Sugiyono, 2008). This research is about the phenomenon of hidden curriculum implementation in the subject of Islamic Religious Education and Character at a vocational high school.

The research location is at SMK Negeri 57, Jakarta, which is located at Jl. Taman Margasatwa Number 38B, Pasar Minggu, South Jakarta. The research was performed from June 2022 to March 2023. Observations were carried out in the school garden area, classrooms, school lobby, mosque and school garden. Primary data sources were obtained from interviews with school supervisor informants, curriculum representatives, educators, students and education staff. Meanwhile, secondary data sources were obtained from the study of documents, manuscripts and school archives related to the research focus.

4. Research result

4.1. Hidden curriculum aspects

a. **Habituation** is carried out every day with morning greetings, *Tadarus* (the activity of reading the Quran), Literacy, singing the national anthem to start activities at school. Every morning, students arrive at school and are greeted by educators, *OSIS* (an intra-school student organization), starting from the school gate, garden area to the entrance of the teaching and learning activity building. Educators who arrive earlier will spontaneously welcome the extended family of SMK Negeri 57, Jakarta with smiles and greetings. The words "*Assalamualaikum*" and good morning are the greetings at this school. At 06.30 students enter their respective classes and begin the *tadarus* which is guided by students through loudspeakers from the administration room. This habituation is continued with fifteen minutes of literacy where students are free to read fiction, the web or other information from devices or books that have been provided in class. This habituation is ended with singing the national anthem Indonesia Raya which was guided through loudspeakers. Educators and students in all areas, both in the learning room, practice room and in the field, must stand up in perfect posture while singing the national anthem. This habituation is carried out before commencing the first hour of learning activities every day.

b. **Coaching** is carried out with (1) Discipline Coaching, (2) Princess, and (3) *Tilawah* (the act of reading the Quran). Discipline training is implemented every morning.

Students who arrive at school after 06.30a.m. will be gathered based on their year level, classes X, XI and XII. They were recorded and asked one by one by the picket officers about the reason of arriving late at school, then they will be advised not do it again. This discipline training aims to ensure that students get used to being on time and will continue being punctual when they work someday. For students who often come late, the school will send a letter to invite their parents for further discussion. Apart from disciplinary development, female students also carry out women's activities at the same time as Friday prayers. Accompanying these women's activities are female educators and education staff. Areas used for gathering are the *Logananta* room, school pavilion, building hallway and classrooms. The material provided is morals, *taharah* (the state of being ritually impure), and matters related to women, with a discussion method such as parents and children, a comfortable atmosphere, making students happy to communicate the problems they are facing, and working together to find solutions. Another coaching activity is *Tilawah*. This coaching is carried out for students who are not yet fluent in reading the Quran. Students who cannot read the *hijaiyah* letters (the letters that are arrange the words in the Quran) and cannot read the Quran are grouped and given guidance since they do not understand how to read correctly. Coaching is carried out by educators and peer tutors on Mondays and Thursdays after school. Students' enthusiasm for learning the Quran is always accompanied by educators to continue to convince them. These observations were carried out by researchers at the *Assalam* Mosque which is located in the school area.

c. Exemplary practice is conducted by educators and education staff in various activities involving the students. Activities includes sharing on Friday blessings, sharing for humanity, and collaborating to share together. In Friday blessing activities, educators and education staff collaborate to collect donations and cook food for everyone to share after Friday prayers. The high enthusiasm of educators to help cook and organize food is assisted by students spontaneously. This activity has become a culture at SMK Negeri 57, Jakarta. Apart from that, sharing activities are also carried out for students in need by collaborating with educators, education staff, student councils from various faiths to cook, serve and wash dishes together in the school restaurant. This activity encourages empathy, collaboration and tolerance between religious communities in sharing activities. Another activity recorded during the research was sharing when there was an earthquake in Cianjur. Spontaneity to help relatives affected by disaster is also carried out. Collaboration between educators, education staff, students who are members of the *OSIS*, *Rohis* and *Rohkris* (mosque youth) organizations is conducted together starting from raising funds, buying necessities to be donated, packaging, delivering to the location. It seems that exemplary sharing has become a culture in this school.

d. Worship is conducted through (1) *Duha* Prayer, (2) Congregational *Zuhr* Prayer, (3) Congregational Friday Prayer. Worship activities are carried out at the *Assalam* Mosque in the school area. The *Duha* prayer is held during the first break, namely 09.45 to 10.00 WIB. Educators, education staff and students together come to the mosque to perform the *Duha* prayer. Apart from break times, the *Duha* prayer is also performed during Islamic Religious Education and Character learning hours. For classes that have morning study hours, learning activities are carried out in the school mosque, starting with congregational prayer. Congregational midday prayers are held during the second break. Students, both male and female, educators, education staff and guests who come to school, pray together in the mosque. During the second break, school activities focus on the mosque. Beside congregational noon prayers, congregational Friday prayers are also held. During this Friday prayer activity, the capacity of the *Assalam* Mosque is not able to accommodate all the congregations who then pray all the way to the park area. The congregation praying is not only conducted by the

extended family of SMK Negeri 57 Jakarta, but also congregations from offices around the school. The high public interest in Friday prayers at SMK Negeri 57, Jakarta is a blessing in itself for the culinary business units within the school.

e. Extracurricular. Character values in extracurricular activities that are directly related to the subjects of Islamic Religion and Character education are in the Islamic Spiritual (*Rohis*) extracurricular. The activities carried out are an inseparable part of religious material. Spiritual activities have not been carried out optimally after the pandemic. Many students choose to take part in other extracurricular activities. Islamic spiritual activities have not been optimal after the pandemic.

f. School Development Program. The character values instilled in the school development program, influence students in implementing the hidden curriculum. School development programs carried out at SMK Negeri 57, Jakarta include: (1) Education of *BLUD* (Regional Public Service Agency), (2) Center of Excellence School, (3) 57 Sharing/Collaboration School, (4) Teaching by the Alumni, (5) Integrity Zone, Area free from Corruption (*ZI WBK*). The values instilled from various school development activities are very helpful in implementing the hidden curriculum at SMK Negeri 57, Jakarta.

4.2. Supporting and Inhibiting factors of Hidden Curriculum

Supporting factors: (1) The location of the school is on the side of the main road, with an area of 4.4 hectares with a beautiful, comfortable environment and complete facilities; learning activity buildings, practice rooms, mosques, meeting buildings and comfortable building arrangements, (2) Educators and educational staff mostly help with activities. (3) completing school facilities, (4) school leaders who support activities, (5) government regulations that support school development, (6) support from parents and industry related to educational services at school.

Inhibiting factors: (1) There are still educators who are not yet active in carrying out this activity; more approaches are needed so that educators' awareness will grow that habituation; modeling and coaching require the cooperation of all elements in the school, (2) There is the Covid 19 pandemic. So that for two years educational services have been carried out online, and implemented offline in July 2023 until present.

4.3. Hidden Curriculum Evaluation

Evaluation of habituation aspects, modeling and coaching have not been conducted systematically, considering that the implementation of offline learning has only been entirely implemented since July 2022. This is feedback from school supervisors during interviews in order to optimally measure success in religious formation in schools. Aspects of habituation, coaching, role modeling, support the implementation of learning in Islamic Religious Education and Character. Meanwhile, character values in extracurricular programs and school development programs really help strengthen the character of students.

4.4. Hidden Curriculum Concept

Implementation of the hidden curriculum (a) is integrated with school development through various aspects of habituation, assignments, worship and example, (b) shows that the more school development programs there are, the more dynamic the strengthening of students' character, (c) shows that example and habituation are the most effective strategies in implementing the hidden curriculum in schools.

5. Conclusion

The results of this research show that: (1) the implementation of the hidden curriculum in the subject of Islamic Religious Education and Character at SMK Negeri 57, Jakarta consists of aspects of habituation, coaching, assignments, worship, extracurriculars, various school development activities, instilling values, growing empathy, tolerance and collaboration, (2) the supporting factor for the hidden curriculum in the subject of Islamic Religious Education and Character at SMK Negeri 57, Jakarta is collaboration with stakeholders, while the inhibiting factor is the pandemic conditions for two years so that learning was carried out online and has been carried out again face to face starting July 2022, (3) Evaluation of the hidden curriculum in the subject of Islamic Religious Education and Character at SMK Negeri 57 Jakarta has not been carried out optimally. Habituation, assignments and role modeling have been carried out again since the implementation of offline learning, so it has not been implemented thoroughly. (4) The Hidden Curriculum in the subject of Islamic Religious Education and Character in public schools, has the concept of (a) implementation that is carried out in an integrated manner with school development through habituation, assignments and exemplary activities which cover various aspects in dealing with the lack of learning hours in the subject of Islamic Religious Education and Character lessons in vocational high schools, (b) the more school development programs there are, the more dynamic the strengthening of students' character, (c) example and habituation that are the most effective strategies in implementing the hidden curriculum because the example set by educators helps students follow the attitudes and behavior that form character, while the habituation carried out will build good habits that will carry over into adulthood.

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