

THE EFFORTS OF RELIGIOUS TEACHERS IN DEVELOPING STUDENT RELIJIUSITY THROUGH HIDDEN CURRICULUM AT AL-AMANAH ISLAMIC SD CINUNUK BANDUNG

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Abstract

The development of students' religious attitudes and character is not enough just to be delivered through lectures and transfer of Islamic religious knowledge. The character of religiosity can be developed through a hidden curriculum. Hidden curriculum can be used as a means of inculcating norms, values and the priesthood through social interactions that are carried out by students with their environment. There is a need for the role of Islamic religious teachers so that these interactions can make the process of instilling religious values in students. The research method used in this study is a descriptive method with a qualitative approach. The hidden curriculum planning is carried out based on the results of the deliberation of PAI teachers, school principals, BK teachers and PAI teachers appointed as the person in charge. The hidden curriculum program attempted by Islamic religious teachers is implemented with three activities, namely through worship, social and moral activities. Hidden curriculum programs pursued by religious teachers are able to have a good impact on students at SD Islam Al-Amanah Cinunuk, Bandung Regency. This can be seen from honesty, responsibility, tolerance, self-discipline, independence, and caring for others.

Keywords: Teacher efforts, Hidden Curriculum, religiosity

INTRODUCTION

Childhood is the most sensitive period for the process of forming one's personality which will color attitudes and behavior. And his future outlook on life. While the development of the child's personality itself, is influenced by the environment in which the child lives and develops. Among the environmental factors that have the most influence on the development of a child's personality are parents who nurture and guide him, including the atmosphere of life that is fostered and teachers at school who act as second parents at school. In the context of this family and school environment, the presence of parents and teachers will also influence and color the process of forming the next child's personality (Ginanjar, 2017). Generally, the influence is received in a safe atmosphere and is continuous and has an emotional tone

The period of children entering elementary school (SD) to the age of adolescence (Harfiani, 2020). At this time, the idea of a child's divinity already reflects concepts that are based on reality (reality). This concept arises in religious institutions

and in the religious teaching of other adults. At this time children's religious ideas can be based on emotional impulses, so that they can give birth to a formalist concept of God. Based on this, at this time children are interested and happy in the institutions they see managed by adults in their environment. All forms of religious action (charity) they follow and study with great interest(Kurniawan, 2017).

Apart from that, Zakiah Daradjat, Starbuch, Wiliam James, revealed that the stages of development of religious appreciation during school children (School Age) (7-8 to 11-12 years), are marked, among others, by religious attitudes that are receptive but accompanied by understanding; the views and understandings of the Godhead are explained rationally based on logical principles that are sourced from the indicators of the universe as a manifestation of His existence and majesty; and the existence of a deeper spiritual appreciation, carrying out ritual activities is accepted as a moral imperative(Syamsuddin Makmun, 2002).

Thus, it can be concluded that the child's personality or student's personality is influenced by many factors, and one of them is the role of parents and teachers in guiding, directing, and providing solutions to the problems being faced by children, because parents and teachers are people closest to the children so it will be easy to understand his personality.

In general, personality is basically shaped by education, because education instills behavior that is continuous and repeated so that it becomes a habit, when it is made a norm, the habit turns into a custom, forms a person's character, character or character. , spiritual nature and outward nature shape personality(Treasure, 2021). This, according to the definition of education, is a conscious, organized, and systematic effort carried out by people who are entrusted with the responsibility to influence children to have characteristics and character in accordance with the ideals of education. Amir Personality can be shaped by education, and education itself is sourced from three educational centers, namely the family, school, and community environment(Samsudin, 2019).

Furthermore, learning factors have a very important role in every aspect of behavior. All the environmental and social forces that shape personality are determined by learning. Each inherited phase in personality can be modified, disrupted, prevented, nurtured through the learning process(Septiana, 2020).

According to BF Skinner, based on the results of Pavlov and Watson's studies, positive reinforcement of successive approximations, superstitious behavior, and various learning variables contribute to personality formation, which Skinner called a simple accumulation of learned responses.(Ismah, 2016).

At the beginning of the child entering school, the role of the relationship between teachers and students is very decisive. Teachers in schools take on the role of parents to transfer knowledge, values and attitudes. So teachers in schools have a strategic role in the development of the child's personality. Thus, the age of children from childhood to late adolescence is in two areas, namely home and school. In order for children to experience healthy personality development, according to a psychologist, Elizabeth B. Hurlock, the

education that children get should be in harmony or synchrony and integrated between coaching at home and at school. The teacher is a human figure who occupies a position and plays an important role in education (Arwani, 2013). When everyone questions the problem of the world of education, the teacher must be involved in the discussion agenda, especially regarding the issue of formal education in schools (Mansur, 2012). This is because formal educational institutions are the world of teachers' lives. Most of the time a teacher has is dedicated to school and education, the rest is at home and in the community. The duties and roles of the teacher are not just tutoring, religious teachers must have competence in guiding morals, morals and faith to their students.

Schools are educational institutions that are competent to realize educational goals. Schools have a big role in shaping a person's personality to be intelligent, responsible, creative and sincere. In other words, in determining which direction the student will be directed, there must be a proportional consideration between spiritual development and intelligence. This is evident from the enthusiasm of parents in sending their children to certain educational institutions to get the education and learning they need (Nisa, 2009a).

An educational institution, of course, has a goal in that direction. Education wants its students to become people of faith and piety by having competitive and comparative advantages. (Nisa, 2009b). They are expected to have a balance between physical and spiritual strength as well as high social sensitivity, in other words, apart from being expected to be cognitively intelligent students, they must also have a high sense of responsibility and good character, both towards parents, teachers, and others. each other.

To achieve this goal, some secondary schools create a curriculum that is not owned by schools in general, perhaps more accurately called a hidden curriculum, namely an additional curriculum that is not contained in the formal curriculum, whose existence is an extension of the curriculum contained in the formal curriculum. (Chusna, 2015). A school can determine the proportion of the desired curriculum, both formal curriculum and hidden curriculum. The curriculum that delivers students according to their ideal expectations, it is not enough just to study the curriculum, but there is a hidden curriculum which theoretically is very rational to influence students, both regarding the school environment, classroom atmosphere, teacher interaction patterns with students in class, even on policies and management. school management in vertical and horizontal interactions (Kolis, 2021). School habits apply discipline to their students, teacher accuracy in starting lessons, teacher abilities and ways of controlling the class, teacher habits in neatly dressed, neat and orderly, comfortable school environment, and noble student personality. (Inayah, 2018). These are all experiences that can affect the character of students and this is the core of the hidden curriculum.

Much can be done by schools in implementing a hidden curriculum, including the habit of schools applying discipline to their students, the accuracy of teachers in starting lessons, ways of delivering and teacher behavior, a neat, orderly, clean and beautiful school

environment, carrying out various religious activities, extra activities. Curriculum are things that can affect the way students think and behave(Novitasari, 2017).

One of the schools that implements a hidden curriculum is SD Islam Al-Amanah Cinunuk Bandung. Al-Amanah Islamic Elementary School Cinunuk Bandung implements a hidden curriculum that will be given to students and integrated into the written curriculum, but in practice there are visible and invisible ones. To achieve the desired goals, a number of programs and goals in education are made.

Referring to the background above, the researcher feels the need to examine how the hidden curriculum is implemented in Al-Amanah Islamic Elementary School Cinunuk Bandung and examine the implications for the religious attitude of students.

METHOD

The research used by the author is a qualitative research. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Moleong, 2012). Data sources are "objects, things, or people where researchers observe, read, ask questions about data".(Suharsimi, 2005). The primary data sources for this study were the principal and teachers at SD Islam Al-Amanah Cinunuk, Bandung Regency. While the secondary data sources of this research are research journals, documentation of activities related to the hidden curriculum. Data collection techniques in this study are interview, documentation and observation techniques.

Data analysis in this study uses the Analysis Interactive model of Miles and Huberman(Miles & Huberman, 1992, p 237)which divides analysis activities into several parts, namely: data collection, data reduction, data presentation, and drawing conclusions or data verification. In general, data analysis in this study was carried out through stages with the following steps; (1) record all phenomena found in the field either through observation, interviews and documentation; (2) reviewing the records of observations, interviews and documentation studies, as well as separating data that are considered important and unimportant, this work is repeated to check for possible misclassifications; (3) describe the data that has been classified by taking into account the focus and objectives of the research; and (4) make a final analysis in the form of a research report.

RESEARCH RESULTS AND DISCUSSION

Hidden curriculum planning at Al-Amanah Islamic Elementary School Cinunuk, Bandung Regency

In the hidden curriculum planning process, in general, educators hope that their students can change for the better, especially issues of attitude or moral values. Because with the good changes, it has succeeded in guiding and educating its students. As stated by the head of SDI Al Amanah Cinunuk Bandung Regency that the school's vision is:

"Making Al-Amanah Islamic Elementary School as a superior school in its environment whose educational process directs and describes Islamic mindsets, attitudes, and behavior patterns as a manifestation of the practice of the Al-Quran and Al-Sunnah".

The principal further explained:

"I see that not all students are able to show changes for the better as expected, even very few students experience changes even though they have been given various understandings and understandings. This needs to be anticipated and found a solution both by educators and students themselves.

Although the hidden curriculum is a curriculum that is not designed or programmed by the school. However, its existence is very important to support the achievement of graduates who are aspired by many educational institutions as stated in the school's vision that has been formulated to make students have an Islamic mindset, attitude pattern, and pattern of behavior as a manifestation of the practice of the Al-Quran and Al-Sunnah. According to Dadan Hamdani, S.Pd.I (one of the PAI teachers) that the program design made by religious teachers in managing hidden curriculum planning involves all school stakeholders. The implementation of this hidden curriculum is based on joint deliberation at the beginning of the school year involving the principal, vice principal, BP BK teachers, other subject teachers, and including homeroom teachers, the main target of this activity is to form students who have akhlaqul karimah as a form of manifestation in developing religious attitudes. Religious teachers who are appointed as the person in charge of implementing the hidden curriculum to arrange a schedule of activities and determine teachers who assist in its implementation. So there needs to be careful planning starting from the formulation, material and how to implement it. So basically the hidden curriculum is set by considering the various needs and benefits for students in particular and society in general. Religious teachers who are appointed as the person in charge of implementing the hidden curriculum to arrange a schedule of activities and determine teachers who assist in its implementation. So there needs to be careful planning starting from the formulation, material and how to implement it. So basically the hidden curriculum is set by considering the various needs and benefits for students in particular and society in general. Religious teachers who are appointed as the person in charge of implementing the hidden curriculum to compile a schedule of activities and determine teachers who assist in its implementation. So there needs to be careful planning starting from the formulation, material and how to implement it. So basically the hidden curriculum is set by considering the various needs and benefits for students in particular and society in general.

The author's findings in the field, that the hidden curriculum at SD Islam Al-Amanah Cinunuk, Bandung Regency is really well planned and implemented. Every hidden curriculum activity is well programmed. Before the activity is carried out, the planning is first prepared, namely the formation of an implementing team, determining the objectives

and what materials are used in the hidden curriculum. The purpose of implementing a hidden curriculum at SD Islam Al-Amanah Cinunuk, Bandung Regency, is (1) to influence students including changes in values, perceptions and behavior (2) So that students are able to practice the subject matter they receive at school, (3) Provide examples of worship by correct, (4) to help students apply the material received in everyday life,

Religious activities are generally divided into two parts, namely, there are those that are Continue (every school day), and there are those that are incidental related to days of worship based on the sunnah of the Prophet Muhammad. The following is an example of a religious program plan in order to develop student religiosity offered by a religion teacher in this case as a religious coordinator:

Table 1: Sustainability Program Plan in Developing Religiosity

Name of Activity	Time	Participant	The Place
Congregational Prayer (Dzuhur)	Midday prayer	Class 1-6 students / teaching staff (guiding)	Class/mosque/ DOM
Stabilization and enrichment of BTQ and Worship (ablution procedures and prayer readings)	Ba'da Dzuhur Prayer	Class 5-6 students (those who are lacking in reading and writing the Koran)	Customized
Friday prayers	Friday prayers	Class 1-6 students / teaching staff (guiding)	DOM
Friday Giving	First Hour of KBM	Class 1-6 students / Religion Coordinator	Class
Tahsin/Tahfidz	Thursday, 15.30-16.00	Teacher Staff and Employees	Class
Tahfidz Graduation/award	Customized	Class 1-6 Students / Staff Teachers and Employees	Customized
Religious Studies	1 month 1x week 4 at 15.30-16.00	Teacher Staff and Employees	Class
MaBIT	Customized	6th grade students/ Teacher staff and employees	School environment
Afshu Assalaam (the habit of spreading greetings)	Every day	Class 1-6 students / Teacher staff, employees and street vendors	Wherever
Creating Bi'ah Lughoh	Every day	Class 1-6 students / Teacher staff, employees and street vendors	School environment

Table 2: Incidental Program Plans in Developing Religiosity

Name of Activity	Time	Participant	The Place
Al Amanah with Zakat	Ramadan month	Class 1-6 students / teacher staff	School environment
Shaum 'Arofah	09 Dzulhijjah	Class 1-6 students / teacher staff	Customized
Shaum Tasu'a Assyuro	09-10 Muharram	Class 1-6 students / teacher staff	Customized
Qurban/udhiyyah	10-13 Dzulhijjah	Class 1-6 students / teacher staff	Customized
Ayamul Bidh (mid-month fasting)	13-15 Hijriyyah	Class 1-6 students / teacher staff	Customized
Shaum Monday and Thursday	Monday and Thursday	Class 1-6 students / teacher staff	Customized

With good material planning, implementation time, and usefulness, the hidden curriculum implemented at Al-Amanah Islamic Elementary School Cinunuk Bandung Regency is in accordance with the trust and trust of the guardians of students who have entrusted their sons and daughters to the school to guide them to become students who have intellectual knowledge and character. Noble, and behave politely and courteously. And the most important thing is that it is beneficial for students, families and society. Of course, in achieving this, SD Islam Al-Amanah Cinunuk, Bandung Regency needs good cooperation between students, parents, and school components including teachers, both general teachers and religious teachers.

Implementation of the Hidden Curriculum of Al-Amanah Islamic Elementary School, Cinunuk, Bandung Regency

Some activities that can be categorized as the implementation of a hidden curriculum in schools are through religious activities. It is a belief that through instilling faith in students, the goals of Islamic education will be achieved.

As the hidden curriculum material applied at SD Islam Al-Amanah Cinunuk, Bandung Regency, it consists of three things, namely worship, social, and morals. Islamic religious education is not only teaching, in the sense that it does not only convey knowledge about Islam to students, but also carries out mental and spiritual development in accordance with Islamic religious values so that the affective, cognitive, psychomotor aspects are truly realized in everyday life. Learners.

This is in line with the statement of the chairman of the foundation:

"I as the head of the foundation hope that teachers have the ability to guide children not just deliver teaching materials, because the most important thing for me is how children can practice Islamic teachings correctly. And all of that can be realized through mental development through religious programs."

The implementation of the hidden curriculum at SD Islam Al-Amanah Cinunuk, Bandung Regency is as follows:

Hidden curriculum program through worship activities

Table 3: Implementation of Hidden Curriculum in Developing Religiosity

Class	Material Hidden Curriculum	Description
1-6	Muroja'ah/Quran recitation	Every change of class hours
1-6	Tahfidz	During tahfidz class hours
1-6	Congregational Prayers Dzuhur and Asr	Grades 1-3 are carried out in classrooms and grades 4-6 are carried out in prayer rooms with the guidance of field teachers and homeroom teachers.
1-6	Congregational Prayer	Implemented under DOM with imam/khatib from teacher staff and employees. The sermon material related to morals has been determined by the religious coordinator.
1-6	Friday Giving	In the first hour
4-6	Tahfidz Graduation	It is carried out quarterly by selecting beforehand for children who have memorized Juz 30.
6	MaBIT	It is carried out before the National Examination is carried out to provide reinforcement and readiness to students.
1-6	Al Amanah with Zakat	Held at the end of the SIR (Islamic study of Ramadan) activity
1-6	Shaum 'Arofah	Held on 09 Dzulhijjah. In practice, children are not allowed to bring food, and the school canteen is closed.
1-6	Shaum Tasu'a Assyuro	Held on 09-10 Muharram. In practice, children are not allowed to bring food, and the school canteen is closed.
5-6	Qurban/udhiyyah	Held on 10-13 Dzulhijjah students witnessed the slaughter of sacrificial animals.
1-6	Ayamul Bidh (mid-month fasting)	Held on 13-15 Hijriyyah. In practice, children are not allowed to bring food, and the school canteen is closed.
1-6	Shaum Monday and Thursday	Held on Mondays and Thursdays. In practice, children are not allowed to bring food, and the school canteen is closed.
1-6	Duha prayer	Held under the DOM on the fourth Friday of the week.

Hidden curriculum program through Social Activities

Empowerment Friday giving infaq once a week, namely on Fridays starting from class I to class VI which is managed directly by the Religious Coordinator, is able to stimulate students to care more about each other as said by the Religious Coordinator:

“Friday giving infaq is one of the educational facilities that is not programmed in the curriculum, but it is very influential for students to learn how we should care for each other. And the most interesting thing about this program is that children don't feel forced, they voluntarily set aside some of their pocket money.”

Hidden curriculum program through Akhlaq

The inculcation of moral values is also inseparable from the example of a teacher. Participants are taught how to dress, the uniforms of male students wear long pants while the clothes are short-sleeved. For the princess wear long skirts and sleeves. Here, the researcher found a habit that does not usually exist in elementary schools in general. When viewed from the understanding of the hidden curriculum, it is a curriculum that is not part of being studied, it is more definitively described as various aspects from outside the school outside the curriculum being studied but capable of influencing changes in student values, achievements and behavior.

Thus the hidden curriculum is a practice of school results that is not described in the programmed curriculum or school policy curriculum instructions, but its existence affects various student activities.(R. Prasetya et al., 2020).

Evaluation of Hidden Curriculum of Al-Amanah Islamic Elementary School, Cinunuk, Bandung Regency

The implementation of a hidden curriculum which is full of character and competence formation, should be accompanied by a complete, continuous, and continuous assessment, in order to reveal various aspects needed in making a decision.

Curriculum Assessment

Curriculum assessment focuses on learning, because learning is at the core of curriculum implementation in outline involving three managerial functions, namely planning, implementation, and assessment. The first function is planning as outlined in the learning program, which relates to the way in which the learning process is carried out to realize goals and competencies effectively and efficiently.

Teachers as managers in the learning process must be able to make the right decisions to make decisions to manage learning resources to shape the competence and character of students(Mulyasa, 2017).

The second function is implementation or what is often called implementation, which is the process of providing certainty that the learning program already has human resources that support the achievement of learning objectives, competencies, and character of students through a hidden curriculum in the form of a teacher's example. The third function is assessment. Teachers as learning managers must have strategies and

corrective actions if there is a gap between the learning process and what has been planned in the learning program(Mulyasa, 2017).

Religious Character Assessment

Character education is intended to detect the characters that are formed in students through the learning that has been followed(Salirawati, 2021). The results of character assessments must be used to predict the character of students, especially in completing education, and in their future life in society.

Character assessment is carried out through observing the daily activities of students. The format can be developed according to the character to be assessed. This type of assessment uses a qualitative assessment not in the form of numbers, this qualitative assessment relies heavily on everyday reality(Hasan, 2008). So the hidden curriculum assessment in building the character of students is carried out through observing the daily attitudes of students.

The assessment of religious character carried out includes observing the observance of carrying out the pillars of Islam and having noble character as a manifestation of the faith they believe in. Observation of changes in behavior and attitudes to assess the development of students' affection and personality(Khaerudin, 2007). Character assessment should be carried out on an ongoing basis to monitor the process of progressing the character of students(Kastina & Sujianto, 2017).

Evaluation or assessment of how effective the hidden curriculum is in shaping religious character is measured through a link book given to students and known by the student's guardian. This is to see how far the development of student behavior and to measure the habits of morality. Evaluation is done basically aims to determine the level of success of a program.

In addition, it is explained that evaluation is "evaluating learning outcomes whose main purpose is to find out the extent of students' mastery of the competencies that must be mastered as formulated in the graduate competency profile"(Purnomo & Munadi, 2005).

Evaluation of student attitudes is not much different from the evaluation of learning outcomes. The evaluation of learning that is seen is the cognitive abilities of students while the evaluation of the attitudes of students who want to be seen is the development of attitudes (affective) of students. Evaluation of students' attitudes is carried out to find out how effective the hidden curriculum will shape character. Therefore, every day the teacher evaluates the hidden curriculum. As explained that affective assessment must be monitored on an ongoing basis because it is important to carry out the development of student progress in the context of the successful implementation of behavioral interventions after the initial assessment and intervention of students.

Meanwhile, Law No. 20 of 2003 explains that evaluation is "Evaluation of student learning outcomes is carried out by educators to monitor the process, progress, and improvement of student learning outcomes on an ongoing basis. Evaluation of students, educational

units, and educational programs is carried out by independent institutions on a regular basis. periodically, comprehensively, transparently, and systematically to assess the achievement of national education standards(Salam, 2018).

The evaluation objectives can be grouped into two, namely: (1) to obtain data that supports the level of competency achievement and the level of success of students in achieving curricular goals after they have participated in the learning process within a certain period of time, and (2) to determine the level of effectiveness of these methods. teaching methods that have been used by the teacher(Salahuddin & Alkrienciehie, 2013).

Evaluation of the impact of the hidden curriculum in developing religiosity is actually carried out through the evaluation of the student liaison book, the disciplinary commission (Komdis), and each subject teacher. From the three components of this evaluation, it is hoped that Al-Amanah Islamic Elementary School will get comprehensive information about the development of student religiosity.

First, link book. In carrying out the evaluation of student behavior, SD Islam Al-Amanah made a connecting book. The connecting book is a book that contains the rules of student regulations accompanied by forms of violations committed by students. This liaison book also contains sanctions for violations committed by students. So that there is a follow-up from the parents of the students, this liaison book must be known by the guardians of the students with evidence of a signature and read by the parents or guardians of the students. Then this final book will be followed up by Komdis (discipline commission).

The evaluation model carried out at Al-Amanah Islamic Elementary School to assess students' (affective) attitudes is to involve the guardians of students to always monitor students' violation activities while at school. The liaison book is an extension of the school's hand with the student's guardian. With the liaison book, it is hoped that parents can find out all kinds of violations committed by their children while at school. The contents of the liaison book that must be filled out by the teacher or related parties who can fill out the liaison book by giving maximum points for the type of violation that is violated. The contents of the contact book are about late school entry, absence, clothing, personality, order, books, magazines, cassettes, CDs, VCDs, forbidden DVDs, weapons, cellphones/smartphones, fights,

Meanwhile, what parents and guardians must do is sign the liaison book with a note that parents must be able to be invited to cooperate in correcting attitudes that are violated by students. Parents don't just sign the liaison book, but further follow-up is done by parents. In addition, the liaison book is also a means of communication between teachers and parents by submitting suggestions and criticisms in the column provided. Parents can also fill in the complaints experienced by their children and can also provide input to the school or other students.

Second, the evaluation of student behavior is carried out by the Komdis (discipline commission). The disciplinary committee is a commission consisting of BK/BP teachers

and religious teachers who are also chairmen of five people appointed by the school principal to follow up on violations committed by students. Komdis has the right to direct punishment when it sees violations committed by students. In addition, the Komdis also carries out routine activities in the form of raids. These raids were carried out to neutralize any violations that were inflicted by students, for example bringing prohibited items into the classroom, wearing shorts, carrying sharp weapons, and checking all the attributes of the uniforms worn by students.

Third, Evaluation of student behavior is also carried out by religious teachers in collaboration with all teachers and homeroom teachers. If teachers see violations committed by students in the type of minor violations, the teacher has the right to reprimand and follow up on them. Violations that occur can be committed by students inside or outside school. While students are still wearing the school uniform of Al-Amanah Islamic Elementary School.

Implications of Implementing Hidden Curriculum Al-Amanah Islamic Elementary School Cinunuk, Bandung Regency

The implementation of the hidden curriculum at Al-Amanah Islamic Elementary School tries to train the sensibility of the students in such a way that their attitude to life and behavior, as well as their decisions and approaches to all types of knowledge are controlled by a deep sense of Islamic ethical and spiritual values.

Islamic Religious Education is expected to produce humans who always strive to perfect faith, piety, and morals, and actively build civilization and harmony of life, especially in advancing the civilization of a dignified nation.(Ainiyah & Wibawa, 2013). Such people are expected to be strong in facing challenges, obstacles, and changes that arise in community interactions both in the local, national, regional and global scope.(Wahyudi, 2021). Students are trained and mentally disciplined, so that they seek knowledge not only to satisfy intellectual curiosity or just for the benefit of the material world, but also to develop themselves as rational and pious beings who later can provide physical, moral and spiritual well-being for families, communities and people. man.

The hidden curriculum material applied at Al-Amanah Islamic Elementary School from the aspect of (1) Worship, (2) Social and (3) Morals has achieved the goals of Islamic religious education both from psychomotor, affective and cognitive aspects.

Hidden curriculumat SD Islam Al-Amanah in terms of affective achievement of the goals of Islamic education is also good, as evidenced by the assessment of the tartib and BK teams who have no problem with the attitudes shown by students. so they don't have to have a problem so they can go to class. Because the requirements for grade promotion are moral values and personality.

As the religious teacher as well as the coordinator of religion explained that:

"The purpose of Islamic religious education through the hidden curriculum at Al-Amanah Islamic Elementary School is well achieved, this is evident from the

guidance and counseling records that no violations were carried out until they achieved a high score. as well as in my notes as the coordinator of religion and also the values of personality and morals”.

For this reason, through the hidden curriculum at Al-Amanah Islamic Elementary School, the goal of Islamic religious education is achieved, namely to increase religiosity in the form of faith, understanding, appreciation, and experience of students about Islam so that they become Muslim human beings who believe and are pious. And also become a human being as expected to be resilient in facing challenges, obstacles, and changes that arise in community interactions both in the local, national, regional and global scope.(Ramdani, 2022).

However, it should be noted that the involvement of all parties in the hidden curriculum, especially the principal as a policy actor, is needed so that the goal of developing student religiosity is achieved. Which will create a generation that is superior both in terms of intellectual and spiritual. So for the sake of realizing this, religious teachers must be able to become facilitators, mentors, motivators, organizers, and as a source of knowledge.(Jamil, 2017). Teachers at Al-Amanah Islamic Elementary School generally have acted as facilitators, including religious teachers in the implementation of the hidden curriculum, where religious teachers provide situations and conditions that students need in learning, for example in the implementation of the tahfidz program, teachers who have been assigned to this tahfidz field. set aside time and provide opportunities for students who want to deposit their memorization. In handling some existing problems the teacher also acts as a facilitator, for example in the case of problematic students, the teacher plays a role in solving the problem, maybe the problems that arise at school are caused by problems at home, in this case the teacher can act as a facilitator. Teachers are not only responsible for teaching the material but more responsible for guiding students. In this context, as educators, religious teachers at Al-Amanah Islamic Elementary School always instill or internalize moral values that apply in everyday life in addition to continuing to carry out their duties as teachers.

The problem of personality formation and student moral development is not an absolute duty of religious teachers, but it is the duty and responsibility of parents. However, the role of the teacher is very influential on the implementation of the hidden circle, especially in the development of religiosity, attitudes, and personality, as well as the moral formation of students, because teachers are educators who are in the school environment whose function is to carry the mandate of parents in educating their children.(Abdullah, 2018). Students who are successful in taking their education level are not only determined by certain intellectual ownership(Nurma, 2019). However, what is far more important is the possession of a solid character or personality. Isn't education essentially the formation of Indonesian people who believe and fear Allah SWT.

A good teacher must be able to be a motivator for his students, in implementing the hidden curriculum at Al-Amanah Islamic Elementary School, overall Al-Amanah Islamic Elementary School teachers can be said to have been able to become good motivators,

as evidenced by several handling cases of problematic students, after being given motivation by the teacher or homeroom teacher, the student has experienced many changes for the better. In implementing the hidden curriculum at Al-Amanah Islamic Elementary School, the achievement of the goals of Islamic religious education through the hidden curriculum cannot be separated from the role of the teacher as an organizer. Where religious teachers are able to organize student learning activities properly. All programs can be carried out according to schedule.

As the researchers found that the teacher's example is the most influential thing for students. For example, from the way they dress, the teachers of Al-Amanah Islamic Elementary School are already dressed well, for example, in using a good hijab, there are still many students who wear headscarves carelessly, the material is thin so it is see-through, not wearing underwear so that the hair comes out. , at first glance this problem is trivial, but in fact we can instill in students that the way of dressing reflects their personality, of course the problem of a good veil is also a benchmark, for that apart from being an example for students, teachers also do not get tired of reprimanding and reminding students who are still lacking good at dressing. Likewise, the religious coordinator, Mr. Daman Dahuri, who directly promotes congregational prayers at school, even almost every day he himself acts as an imam in the midday and asar prayers, of course this is an example not only for Shiva but for all residents' school. Therefore, the religious atmosphere in the school environment with its various forms is very important for the process of developing student religiosity in accordance with Islamic religious values(Siswanto, 2019). The process of developing religiosity in the school environment for students will be more intensive with a religious atmosphere in the school environment. Religious atmosphere in the form of an Islamic school life atmosphere, both visible in activities, attitudes and behavior(B. Prasetya, 2014). The above process will never be achieved without the role of religious teachers in implementing the hidden curriculum at Al-Amanah Islamic Elementary School. It is the religious teacher who interacts the most with students and it is the religious teacher who most often provides education on religious values to students.

Thus, the participation of all teachers, both general teachers and especially religious teachers, greatly influences the implementation of the hidden curriculum at Al-Amanah Islamic Elementary School, especially the inculcation of students' religious values. Either through a hidden curriculum from the aspect of worship, social and morals. So that the goal of Islamic religious education is achieved. Because the teacher is one of the elements in the field of education, he is required to play an active role and position himself as a professional, in accordance with the guidance of growing knowledge. In other words, every teacher is responsible for bringing students to maturity(Marcely, 2020).

Therefore, if the teacher teaches a subject, he does not only prioritize the subject, but must also pay attention to the child himself as a human being who needs to be developed personally. Teachers are not merely 'teachers' who transfer knowledge, but also as educators who transfer values, as well as mentors who provide direction and guide for students in learning.(Nasrallah, 2019). The results of other studies show that the hidden

curriculum plays an important role through the implicit transfer of values, attitudes, and skills to students, especially in social skills and creativity, so this issue needs to be given more attention by educators in every educational environment. (Kian et al., 2020). In every school environment, students learn the hidden curriculum through the non-academic aspects of the school (Andarvazh, MA, Afshar, L., Yazdani, 2017).

This can be done if all teachers realize that they are not just teaching but educating so that when teaching any subject they will relate it to the education of religious values that apply in the lives of students.

CONCLUSION

Teachers in managing hidden curriculum planning involve all school stakeholders. The planning of this hidden curriculum is based on joint deliberation at the beginning of the school year involving the principal, deputy principal, BP BK teachers, other subject teachers, and including homeroom teachers. The main target of this activity is to form students who have good morals as form of manifestation in developing religious attitudes. Religious teachers who are appointed as the person in charge of implementing the hidden curriculum to arrange a schedule of activities and determine teachers who assist in its implementation.

The hidden curriculum program that is attempted by religion teachers to be implemented at SD Islam Al-Amanah Cinunuk, Bandung Regency, consists of three things, namely worship, social, and morals. Islamic religious education is not only teaching, in the sense that it does not only convey knowledge about Islam to students, but also carries out mental and spiritual development in accordance with Islamic religious values so that the affective, cognitive, psychomotor aspects are truly realized in everyday life. learners.

Evaluation of the impact of the hidden curriculum in developing religiosity is actually carried out through the evaluation of the student liaison book, the disciplinary commission (Komdis), and each subject teacher. From the three components of this evaluation, it is hoped that Al-Amanah Islamic Elementary School will get comprehensive information about the development of student religiosity. First, the link book. In carrying out the evaluation of student behavior, SD Islam Al-Amanah made a connecting book. The connecting book is a book that contains the rules of student regulations accompanied by forms of violations committed by students. This liaison book also contains sanctions for violations committed by students. Hidden curriculum programs pursued by religious teachers are able to have a good impact on students at SD Islam Al-Amanah Cinunuk, Bandung Regency. This can be seen from honesty, responsibility, tolerance, self-discipline, independence, and caring for others.

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