

HIDDEN CURRICULUM AS AN ALTERNATIVE IN THE EDUCATIONAL PROCESS IN MALAYSIA

Muhammad Nabhan Fajruddin

UIN Walisongo Semarang
nabhanfajruddin6@gmail.com

ABSTRAK

Selama ini dunia pendidikan hanya berfokus pada sistem pembelajaran di kelas dalam upaya peningkatan proses pendidikan. Padahal terdapat aspek di luar kelas yang penting dalam upaya peningkatan proses pendidikan, yakni *hidden curriculum*. Penelitian ini bertujuan untuk mengetahui *hidden curriculum* sebagai alternatif proses pendidikan di SMA MAIWP Kuala Lumpur. Penelitian ini menggunakan metode kualitatif deskriptif, dengan teknik pengambilan data dokumentasi, observasi, dan wawancara. Hasil penelitian ini menjelaskan bahwa *hidden curriculum* di SMA MAIWP Kuala Lumpur dilakukan dengan beberapa program yakni kokurikuler, sistem rumah sukan, rukun 15 SMA MAIWP, dan Budaya SMA MAIWP. Penelitian ini dapat menjadi informasi penting bagi dunia pendidikan bahwa proses pendidikan tidak hanya berfokus pada pembelajaran di kelas, tetapi juga di luar kelas melalui *hidden curriculum*.

Kata kunci: *hidden curriculum*, proses Pendidikan, alternatif Pendidikan

ABSTRACT

So far, the world of education has only focused on classroom learning systems in an effort to improve the educational process. However, there are aspects outside the classroom that are important in efforts to improve the educational process, namely the hidden curriculum. This research aims to determine the hidden curriculum as an alternative educational process at SMA MAIWP Kuala Lumpur. This research uses descriptive qualitative methods, with documentation, observation and interview data collection techniques. The results of this research explain that the hidden curriculum at SMA MAIWP Kuala Lumpur is carried out with several programs, namely co-curriculum, sistem rumah sukan, rukun 15 SMA MAIWP, dan SMA MAIWP culture. This research can be important information for the world of education that the educational process does not only focus on learning in the classroom, but also outside the classroom through the hidden curriculum.

Keywords: *hidden curriculum, educational process, alternative education.*

INTRODUCTION

Rapid changes in technology have a significant impact on behavior change. The negative impact of technology is the change in behavior, ethics, norms, rules or morals of life that conflict with the ethics, norms, rules and morals of life in society. Responding to this situation, the role of education is very important to develop positive impacts and improve negative impacts (Marryono Jamun, 2018). In responding to this phenomenon, the formal curriculum available in schools must be accompanied by a hidden curriculum so that it is more optimal in dealing with existing phenomena.

According to Rohinah, efforts to build student character in reducing social problems caused by technological developments such as corruption, terrorism, dishonesty, and so on are more based on the hidden curriculum. If it is simply based on the formal curriculum, it will relatively repeat the failure of the *Orde Baru* in forming Pancasila people through P4 doctrine (M. Noor, 2012). Schools as institutions that educate society must be responsive to the problems that occur, especially the problem of moral and mental degradation of the younger generation. Schools, through their curriculum systems, play a role in requiring students to follow the system. However, sometimes the formal curriculum implemented in schools makes students bored and imprisoned. Therefore, the hidden curriculum exists as a curriculum option that contains unwritten social and behavioral rules in school activities (Syukurman, 2022). This hidden curriculum is an alternative for schools in imparting values and materials to students. Thus, hidden curriculum in schools is an important thing to do in facing the challenges of the times.

Sekolah Menengah Agama Majelis Agama Islam Wilayah Persekutuan (SMA MAIWP) Kuala Lumpur, Malaysia is a school that implements a hidden curriculum in its education process. SMA MAIWP is a Government Aided Religious School (SABK) that implements the national curriculum (national curriculum) which is integrated with the thanawi curriculum (religious curriculum) (MAIWP, 2017). In the education process, SMA MAWIP has a boarding school system, all school activities are integrated with activities at the boarding school. Thus, the implementation of the hidden curriculum in supporting the education process at SMA MAIWP can be implemented well.

Through a qualitative method with a descriptive approach, researchers used this method to write this research. Qualitative research is seeking a deep understanding of a symptom, fact or reality (Raco, 2013). While the descriptive approach means an in-depth description of the situation or process being studied (Idrus, 2009). The data research technique used in this research uses interview, observation, and documentation techniques. This research was conducted in June 2023 at SMA MAIWP, Kuala Lumpur, Malaysia. The focus of this research is the *hidden curriculum* as an educational alternative at SMA MAIWP. The primary data sources for this research are school principals and teachers, while the secondary sources are various information from literature related to the research focus. The data validity test used is technical triangulation and source triangulation. The data analysis technique used in this research is through data reduction, data presentation, and data verification.

SMA MAIWP implements several hidden curriculum programs that support the education process, including the co-curriculum, sistem rumah sukan, rukun 15 SMA MAIWP, dan SMA MAIWP culture. The academic culture and atmosphere at SMA MAIWP generally has a religious nuance. Islamic values are quite strong in the educational process at SMA MAIWP. The important point from this research is that the hidden curriculum concept at SMA MAIWP is considered and managed well by the management team to support the educational process in addition to the formal curriculum. This can be seen from the various hidden curriculum programs implemented at SMA MAIWP. Thus, in order to provide a new perspective in the world of education, it is important to know about the hidden curriculum in supporting the educational process at SMA MAIWP.

DISCUSSION

Sekolah Menengah Agama Majelis Agama Islam Wilayah Persekutuan (SMA MAIWP) was established as a result of the 96th MAIWP Meeting held on July 28, 2006 which agreed that MAIWP should establish a school in the Federal Territory. The purpose of establishing this school is to open the opportunity for students who graduate from the Religious School Assessment Test (UPSRA) to continue their studies to secondary level as an extension of religious

education in religious primary schools in the Federal Territory. In addition, also to answer the high demand of the community for religious secondary schools. On 25 October 2010, MAIWP signed a memorandum of understanding with the Malaysian Ministry of Education making SMA MAIWP a Government Aided Religious School (SABK) that implements a national curriculum that is integrated with the thanawi curriculum. Starting in 2015, SMA MAIWP has implemented the Kurikulum Bersepadu Dini (KBD) introduced by the Ministry of Education and Culture (MAIWP, 2017).

SMA MAIWP is a boarding school-based school that has a religious nuance in every activity and educational program. There are positive values in social life in the school and dormitory environment which is a process of instilling values in daily life both in the classroom and in the school and dormitory environment. Apart from that, there are self-development programs through varied co-curriculum, giving students space to develop their potential according to their interests and talents. The school culture at SMA MAIWP is full of values that are agreed values from when you wake up until you go back to sleep (Researcher observations, 2023). The statement above shows that the hidden curriculum at SMA MAIWP includes the dimensions of value cultivation, student self-development and school culture.

Philip W. Jakson in Marsh suggests that the hidden curriculum is a major force in schools that can shape cultural habitus such as students' beliefs, attitudes and views (Marsh, 2020). Dede Rosyada in Noor believes that the hidden curriculum is something that influences students, both regarding the school environment, school atmosphere, interaction patterns of school residents, and management policies (M. Noor, 2012). The hidden curriculum refers to educational outcomes and to the processes that lead to the results, whether explicitly intended by education or not. These outcomes, generally not explicitly intended because they are stated by the teacher in an oral or written list of objectives, are not included in statements of educational objectives such as syllabi, school policy documents, or curriculum projects (Print, 1993). This means that the hidden curriculum is an unwritten curriculum related to patterns of social interaction at school. Hidden curriculum can influence students in terms of behavior, skills and morals.

According to Aslan, the hidden curriculum dimensions include several dimensions of social interaction patterns throughout the school community, dimensions of added value or student self-development, matters or programs that determine changes in social function (Aslan, 2019). Based on this theory, the hidden curriculum at SMA MAIWP which includes school culture, student self-development, and instilling values has relevance to the theory. This is reflected in the various hidden curriculum programs at SMA MAIWP which include kokurikulum, sistem rumah sukan, rukun 15 SMA MAIWP, dan budaya SMA MAIWP.

1. Co-curriculum

Co-curriculum activities at SMA MAIWP include the Uniformed Co-Curriculum group and the Sports and Games Co-Curriculum group. The Uniformed Co-Curriculum Group includes activities such as Police Cadets, Fire Cadets, Civil Defense Cadets, and the Red Crescent Society, while the Sports and Games Co-Curriculum Group includes activities such as athletics, traditional games, and recreational activities (MAIWP High School Principal, 2023).

This co-curriculum is a dimension of the hidden curriculum in the dimension of self-development. According to Esa, co-curriculum can build communication skills among students who follow it and these skills have the potential to help them when they live in society (Esa et al., 2004). The importance of co-curriculum in education has been implemented since long ago by scholars. In the era of Vittoria de Feltre (1378-1446), a respected academic, humanist, and educator from Italy stated that education will not be complete when particles such as soft skills, sports, and games are not included in the education process at school (Rahim, 2004). This shows the importance of co-curriculum as a companion to the formal curriculum in schools. This also exists from the hidden curriculum in the dimension of student self-development, to be able to develop their potential through the co-curriculum available at their school.

Co-curriculum activities at SMA MAIWP are a form of hidden curriculum which has an important role in holistic self-development of students and helps

develop students' potential. Apart from focusing on academic aspects, co-curriculum activities help students develop social, leadership, discipline and teamwork skills. This activity also encourages student participation in sports, arts, culture and other activities that support the development of their potential outside the classroom.

2. Sistem Rumah Sukan

In Sistem Rumah Sukan, all students at SMA MAIWP are divided into several "houses". Each house is usually named after a famous figure or important place in Malaysian history or culture. Each house is led by a supervisor or house advisor teacher who is responsible for leading and guiding students in house activities. Throughout the academic year, students will participate in a variety of inter-house competitions and activities, including in the areas of sports, arts, debate, academic skills, social activities and more. Points or scores are given to each house based on student performance in these various activities. At the end of the year, the house with the highest number of points will be awarded the award or title of best house champion (MAIWP High School Principal, 2023).

The concept of Rumah Sukan in the academic world is known as *boarding school*. *Boarding* means dormitory, and *School* means school. *Boarding school* is a school system with dormitories, students and teachers and school administrators live in dormitories within the school environment for a certain period of time, usually one semester interspersed with holidays (Azhari, 1996). In another opinion explains that *boarding school* It is a school system with dormitories where teachers and school administrators live together. In the school area, students can interact with fellow students, especially in contact with teachers and administrators at any time. Good examples and optimal control are valuable lessons for students. In this way, students' cognitive, affective and psychomotor learning can be trained and run optimally (Maimun et al., 2021). That is, concept *boarding school* is a concept of learning every day, every daily activity contains an effective educational process. *Boarding school* including *hidden curriculum* which is quite complete in the dimensions of student self-development, school culture, and value instillation.

Sistem Rumah Sukan is a form of *hidden curriculum* which aims to build a spirit of unity and togetherness among students, as well as to develop leadership, teamwork, and social skills. This system also provides opportunities for students to explore their interests and talents outside of the main academic curriculum. In addition, the sports house becomes a place where students interact and get used to the religious nuances developed by the Sistem Rumah Sukan at SMA MAIWP. Therefore, the sports house system that consists of several sports that are nurtured by tutors, a point system and a competitive atmosphere between sports, and religious nuances that are built into values *hidden curriculum* as an alternative education process at SMA MAIWP.

3. Rukun 15 SMA MAIWP

The Rukun 15 SMA MAIWP become *hidden curriculum* in the form of cultivating the values and habits of the students. The rukun 15 that are applied and firmly held in SMA MAIWP among them is *subuh kami muwafiq* (perfect morning prayer), *peraturan kami patuh* (obey the rules), *markah kami atas 80* (score above 80), *kuku kami kebangsaan* (nasionalisme), *cadar kami tegang* (straighten the sheets), *dorm kami kemas* (cleaning room), *kasut kami susun* (shoes neatly arranged), *sampah kami kutip* (throw garbage in its place), *ibu bapa kami sayang* (love parents), *guru kami taat* (obey the teacher), *tetamu kami sapa* (respect guests), *masa kami tepat* (on time), *belajar kami fokus* (focus on studying), *bertindak kami segera* (responsive to the situation), *bahasa kami tiga* (use three language) (MAIWP High School Documentation, 2023).

Rukun 15 SMA MAWIP from an educational perspective is an effort to instill values in school. Instilling values is a process given to children through well-planned and designed school education. The values to be instilled must be designed in such a way regarding what will be introduced to students, what methods are most appropriate to use, and what activities can support the process of instilling these values (Shodiq, 2017). Instilling values at school is to shape students' character and manners in socializing. According to Ramayulis, instilling values in schools includes experience, habituation, emotional, functional and exemplary (Ramayulis, 1994). In the context of

Rukun 15 SMA MAIWP, this is included in the realm of habituation. The habits contained in pillar 15 are what students try to do and recite every day.

Hidden curriculum Rukun 15 SMA MAIWP provides increased enthusiasm and motivation, positive and inspirational sentences can be used to raise enthusiasm, motivation and enthusiasm for learning among students. Using positive and constructive sentences can help create a school environment that supports and motivates students to reach their best potential. In addition, increasing the school culture of positive sentences and jargon promoted in schools can help build a positive, inclusive and mutually supportive culture. Encouraging positive language and promoting values such as cooperation, tolerance, and respect can create a more harmonious and productive school environment. While it can increase awareness and compliance, positive sentences can also be used to increase awareness about important school rules, policies, or practices. Using consistent and positive terms in conveying these messages can help improve students' understanding and compliance with school rules and norms.

4. SMA MAIWP Culture

The culture of SMA MAIWP is something that has become a habit. The following is the culture of SMA MAIWP Kuala Lumpur, among which the recitation of the Rukun 15 SMA MAIWP, tahajud 530 (at 05.30 Malaysian time), recitational-*mathurat* every morning, *sholat dhuda* every day, reading *Yassin* every Friday, reading *al-Mulk* every night, start your day with the Quran (Mulhaq), fast of every month, *qiyamulail* perdana, usrah every Saturday (Wakasek SMA MAIWP Curriculum, 2023). The culture attached to SMA MAIWP is effort *hidden curriculum* in supporting the educational process in addition to the formal curriculum.

Short and Greer in Zamroni define that school culture is the beliefs, policies, norms and habits in a school that can be formed, strengthened and maintained through the principal's policies and the example of all school members through established (Zamroni, 2011). School culture is the quality of the school in school life which is something that is built from the results of meetings and thoughts between the values held by the school community (Muhaimin, 2011).

SMA MAIWP school culture was born from the thoughts and habits that occur in the school environment through interactions and the religious atmosphere that is built. The school culture at SMA MAIWP is full of dominant religious values. From the moment you wake up until you go back to sleep, the majority of culture that is built is a religious culture. This is a form of school administrators' commitment that to form quality human beings, it must start from the most basic things, namely religious values.

The positive side of SMA MAIWP Kuala Lumpur culture helps shape the school's unique identity. Distinctive values, traditions, and practices create the image and characteristics that differentiate the school from others. The religious value in every activity is an inherent characteristic and characteristic of MAIWP High School. This helps build pride and a sense of ownership among members of the school community. In addition, school culture plays an important role in shaping Islamic values and ethics among students. Through the values that are promoted and emphasized, such as Islamic values, integrity, discipline and responsibility, school culture can help develop students' character and morals.

CONCLUSION

Apart from the formal curriculum, *hidden curriculum* become an alternative education process at SMA MAIWP. Execution process *hidden curriculum* at SMA MAIWP it runs well because it is supported by the system *boarding school* and effective regulations. Several programs *hidden curriculum* at SMA MAIWP which is an alternative to the educational process, among them are co-curriculum, sistem rumah sukan, rukun 15 SMA MAWIP, and school culture of SMA MAIWP. Program *hidden curriculum* It has a religious nuance as a basis for forming quality human beings who have morals and knowledge.

REFERENCE

- Aslan. (2019). *Hidden Curriculum*. Pena Indis.
- Azhari, I. (1996). *Psikologi Pendidikan*. Toha Putra.
- Esa, A., Yunus, J. M., & Kaprawi, N. (2004). Peranan Kokurikulum dalam

- Pembangunan Kemahiran Generik. *Jurnal Sains Sosial*, 2(a).
- Idrus, M. (2009). *Penelitian Ilmu Sosial*. Erlangga.
- M. Noor, R. (2012). *The Hidden Curriculum: Membangun Karakter melalui kegiatan Ekstrakurikuler*. Insan Madani.
- Maimun, M. Y., Mahdiyah, A., & Nursafitri, D. (2021). Jurnal Pendidikan Indonesia (Japendi) URGENSI MANAJEMEN PENDIDIKAN ISLAMIC BOARDING SCHOOL. *Jurnal Pendidikan Indonesia (Japendi)*, 2(7), 1208–1218.
- MAIWP. (2017). *Pengenalan SMA MAIWP*. SMA MAIWP. <https://www.maiwp.gov.my/i/index.php/en/institusi-pendidikan/smamaiwp>
- Marryono Jamun, Y. (2018). Dampak Teknologi Terhadap Pendidikan. *Jurnal Pendidikan Dan Kebudayaan Missio*, 10(1), 1–136.
- Marsh, C. (2020). Hidden Curriculum. *Perspectives*, 2(2), 49–55. <https://doi.org/10.4324/9781315043272-14>
- Muhaimin. (2011). *Manajemen Pendidikan*. Kencana Prenada Media.
- Print, M. (1993). *Curriculum Development and Design*. Allen&Unwin.
- Raco, J. R. (2013). *Metode Penelitian Kualitatif (jenis, karakteristik, dan keunggulan)*. Grafindo.
- Rahim, A. A. A. (2004). *Pengurusan Gerak Kerja Kokurikulum*. Penerbit Oxford Sdn. Bhd.
- Ramayulis. (1994). *Ilmu Pendidikan Islam*. Kalam Mulia.
- Shodiq, S. F. (2017). Pendidikan Karakter Melalui Pendekatan Penanaman Nilai dan Pendekatan Perkembangan Moral Kognitif. *At-Tajdid*, 1(1).
- Syukurman. (2022). *Sosiologi Pendidikan*. Pnamedia Group.
- Zamroni. (2011). *pendidikan Demokrasi Masyarakat Murtikultural*. Gavin Kalam Utama.