


STRATEGIES FOR IMPLEMENTING THE HIDDEN CURRICULUM IN THE DEVELOPMENT OF RELIGIOUS AND MORAL VALUES IN EARLY CHILDREN

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Abstract: *The aim of this research is to identify the existence of a hidden curriculum in early childhood learning in developing aspects of religious and moral values as well as teacher strategies in implementing the hidden curriculum at PAUD Siti Rahma Pabelan. Data collection procedures use interviews, observation and documentation. Interviews were conducted with the school principal and teacher council at PAUD Siti Rahma Pabelan using structured interview techniques. Observation sheets are used to discover hidden curriculum in learning. Documentation is used to identify between the core curriculum and the hidden curriculum. Data analysis was carried out by collecting data from interviews, observation sheets and documentation, then reducing it, presenting it and drawing conclusions. The results of this research explain that there are several hidden curriculum in the learning process which are divided into programmed activities, non-programmed activities and incidental activities. The hidden curriculum is implemented in various ways, including storytelling, playing, habituation, and reward and punishment. The novelty of this research is describes activities regarding the hidden curriculum in early childhood institutions and strategies for implementing it so that teachers better understand and comprehend the importance of the hidden curriculum for the development of children's religious and moral values.*

Keywords: *Hidden Curriculum, Moral, PAUD, Religious, Values*

A. Introduction

The digital age causes children to experience moral decline as a result of developments in science and technology, parenting patterns, the environment and other factors. Children can now play with their own gadgets without being supervised by adults so that children can access the sites and applications they want without knowing whether this has a good or bad impact on the child (Mau'idah, Farida, & Sakinah, 2022). The impact of gadgets can also influence children's thinking patterns which can refer to children's behavior. The student character survey carried out by the Research and Development Center for Religious and Religious Education in 2021 on average resulted in lower index numbers compared to last year's index results (<https://balitbangdiklat.kemenag.go.id>).

Indonesia experience problems that deviate from the values, norms and morals of society, where most of the perpetrators of deviance occur in the younger generation, especially scholl-age children. Research conducted by Yunita Purwasih shows that students' moral degradation is influenced by several factors such as easy access to negative content, lack of supervision and guidance, unhealthy online behavior trends, cyber bullying, lack of social interaction and lack of strong moral education (Purwasih, 2023).

Early childhood has maximum potential in developing various developments. Development is a process in human life that continuously takes place from conception to the end of life (Kementrian Pendidikan dan Kebudayaan, 2020). Development is defined as a change experienced by a person to a level of maturity in a systematic, progressive and continuous manner as well as a process of increasing human psychological maturity and function (Khaironi, 2020). Early childhood develops as a change that every human being must go through. Early childhood in Indonesia is aimed at children aged between 0 and 6 years (Mulyani, 2016). At an early age, there is very rapid development, especially in six dimensions of development, namely values, religion and morality, physical-motor, cognitive, social-emotional, language and art. Parents and educators must understand the stages of development that occur in early childhood (AUD) so that these stages are not overlooked.

Aspects of the development of values, religion and morals are one aspect of early childhood development. This aspect is important because it becomes the child's basis for facing later life. Religious values are the basis for children to live their lives, as well as morals are the basis for behavioral attitudes in interactions with other people. Therefore, aspects of values, religion and morals must develop following developments. Instilling values, religion and morals in early childhood can be done in various ways such as by telling stories, singing, playing, rhyming and field trips (Al Mubarak, 2021).

Developing aspects of child development can be done at home with family and also at school with teachers (Ulfa & Na'imah, 2020). Schools in this case are early childhood education institutions that have the function of developing the potential of students, facilitating the overall growth and development of children, and emphasizing the development of all aspects of the child's personality (Nilawati, 2015). Within PAUD institutions there are various activities carried out to develop the potential of students which are planned every year. In PAUD there is also a curriculum as a reference in the educational process at school. The Curriculum itself means all forms of experience that students gain from school which are carried out at school and outside school. Curriculum in the narrow sense is a collection of lists of lessons and their details that students need to learn to reach a certain level in by the objectives (Sudarman, 2019).

The curriculum consists of a core curriculum, a hidden curriculum, and extra-curricular extracurriculars outside the core curriculum (Anisaturrahmi, 2020). The core curriculum is very clear because it has been implemented in schools as a guideline for implementing education. Meanwhile, the existence of the hidden curriculum must be sought first because of its hidden nature, and it is not uncommon for educators not to know for sure the existence of the hidden curriculum. The results of research by Sri Widaningsih explained that 80% of kindergarten, PAUD, and RA teachers in Bandung City did not know much about the hidden curriculum (Widaningsih, 2022). Although the hidden curriculum cannot be detected, its influence on education is very real, especially on children's character education (Lubis, 2019). With the hidden curriculum,

teachers can use it as a strategy or teaching method to convey certain messages to students (Ayesh, 2018). Hidden curriculum can be an alternative for empowering attitudes, values, and non-cognitive skills such as honesty, hard work, cooperation, and tolerance in students (Matorevhu & Madzamba, 2022).

There is a lot of research that has discussed the hidden curriculum, including research from Nami et al stated that the hidden curriculum has a positive effect on student achievement in higher education (Nami, Marsooli, & Ashouri, 2014). Hernandez et al researched “gender and construct from hidden curriculum”, the results of their research showed that hidden curriculum has a very important effect on individual life and preparation for becoming a citizen or leader (Hernández, González, & Sánchez, 2013). Mahmudi and Attamimi which examined the impact of the hidden curriculum and discipline on the religiosity of students at SMPN 1 Mlarak Ponorogo with positive results (Mahmudi & Attamimi, 2020). Then, Adlan Fauzi Lubis researched character formation through a hidden curriculum. As a result, the hidden curriculum allows students to form seven characters, namely honesty, tolerance, responsibility, self-discipline, religion, independence, and concern for others (Lubis, 2019).

Meanwhile, Anisaturrahmi researched the Internalization of Islamic Education Values in the Hidden Curriculum in Improving the Quality of PAUD through Human Resources with the results of his research showing that the internalization of Islamic education values in the hidden curriculum is considered important in the learning process at PAUD Institutions in forming personal teaching staff, education and students who are intelligent, cheerful and have noble character.

Hafid Hardoyo also researched the hidden curriculum at Pondok Modern Darussalam Gontor. The results of his research show that an Islamic boarding school is an indigenous education that allows the application of a hidden curriculum because the students are in the dormitory for 24 hours so that the implementation of the transformation of values, morals, and morals is more easily carried out optimally. Social interaction in the hidden curriculum at Pondok Modern Gontor is divided into four, namely, generalization, modeling, examination, and rewards and punishments.

Kindergartens are also material for research on the hidden curriculum which was researched by Sri Widaningsih with the title *Implementation of the Hidden Curriculum in Learning in Kindergartens*. The results of the research show that the implementation of the Hidden Curriculum has a positive impact on improving student learning outcomes. The difference with this research lies in the research objectives, Sri Widaningsih's research aims to determine the implementation of the hidden curriculum in kindergartens, while this research looks more at the existence of the hidden curriculum and the teacher's methods.

Based on several studies above, show that the Hidden Curriculum is very important, even though its existence is sometimes undetected, it has a big impact on the formation of children's values, morals, and character. The problem that occurs in the field is that many teachers, especially in early childhood education institutions, do not know about the hidden curriculum and its existence.

This research aims to find out about the hidden curriculum and its implementation in Early Childhood Education institutions. The latest in this research is wanting to find out the hidden curriculum found in PAUD institutions which can develop aspects of value, religion, and moral development. It is hoped that this research will provide insight into the existence of hidden curricula found in PAUD institutions in developing early childhood development.

The novelty of this research is to discover the hidden curriculum in early childhood education institutions and strategies for implementing it. This is intended so that school principals and early childhood educators better understand and pay attention to activities that contain hidden curriculum so that they can develop aspects of the development of values, morals and religion in children.

B. Methods

The aim of this research is to reveal data and information about the existence of hidden curriculum and strategies for implementing them in early childhood institutions, so this research is a qualitative descriptive type by describing various situations and phenomena that occur (Abdussamad, 2021). This

research was conducted at PAUD Siti Rahma Pabelan, Semarang Regency, Central Java in 2022.

Observations, interviews, and documentation were used in this research to collect data. Observations are carried out during the learning process to find the existence of a hidden curriculum using an observation sheet. Interviews were conducted with the school principal and PAUD Siti Rahma's board of teachers, totaling 4 people, to collect data regarding the hidden curriculum and strategies for implmrnting it. This research uses structured interviews with several question item about; 1) the existence of a hidden curriculum in learning, 2) implementation of the hidden curriculum in learning, and 3) strategies for implementing the hidden curriculum carried out by teachers in the learning process.

Documentation in the form of syllabus, (weekly learning implementation plan) RPPM and (daily learning implementation plan) RPPH as a form of document used to search for the existence of hidden curriculum by comparing the core curriculum and hidden curriculum in the sylabuss, RPPM and RPPH. This data is equipped with an observations of the learning process. The observation sheet identifies the existence of the hidden curriculum and the core curriculum found during the learning process. The observation sheet is presented in table 1.

Table 1. Results of hidden curriculum observations during the learning process in RPPH

ACTIVITIES IN THE LEARNING PROCESS	CORE CURRICULUM	HIDDEN CURRICULUM
HABITATION		
Line up neatly in front of the class		
Shake hands with teachers and friends		
Morning prayer		
Take off your shoes when entering the classroom		
Say hello when you enter the room		
OPENING		
Reading the shahada, vows, Asmaul Husna & Ayat Kursi		
Washing hands		
Ask for help by saying "help"		
Be thankful		
Eat Snacks		
Throw rubbish where it belongs		
Duha prayer in congregation		

Pray for parents
CORE ACTIVITIES
Fine motor activities (printing synthetic sand)
Listen to the teacher's explanation carefully
Get to know hijayah letters
Freedom to play
Admit mistake
Apologize if you make a mistake
PENUTUP
Pray & Sing
Recalling the Hadith of the Prophet Muhammad
Patiently waiting in line by rote

Data analysis for this research consists of data collection, data reduction, data presentation and drawing conclusions (Nasution, 2023). Data collection was obtained from interviews with the school principal and teacher council, this was done to ensure the validity of the data because the researcher used source triangulation. Reserachers use observation and documentation sheets to compare interview data with found data, then reduce it by selecting the data that is needed and in accordance with the research theme, then the data is presented and conclusions are drawn as research results. With this analysis, researchers hope to find activities that contain a lot of hidden curriculum as well as teachers' strategoes for implementing them so that they can help develop one aspect of children's development, namely aspect of values, religion and morals.

C. Results and Discussion

Early childhood is the initial stage of development where all aspects of a child's development progress more rapidly. Age 0 to 6 years is a very significant stage of development, many scientists state that early childhood is called the golden age. Golden here means a very important age, all development both in terms of physical, motor, language, and social progress rapidly. By understanding how important early childhood is, it is very necessary to provide education or facilities to train and guide children so that they can develop according to their age stages.

Education carried out at school teaches various kinds of experiences that are useful for children's growth and development. Development aspects include values, religion, and morals,

physical-motor, cognitive, language, social-emotional, and arts. All of these aspects can be stimulated by various enjoyable learning experiences at school. The essence of learning for young children is playing, therefore good learning for young children is to package it with games so that children are happy and not bored.

All activities carried out at school are contained in the school curriculum. In the school curriculum, there is a core curriculum and a hidden curriculum. The core curriculum can be seen in school documents such as; syllabus, annual program, semester program, RPPH (Daily Learning Implementation Plan), and RPPM (Weekly Learning Implementation Plan) while the hidden curriculum must be looked for in every aspect of learning carried out by educators and students.

From the results of interviews, observations, and documentation, it was revealed that there were various hidden curricula found in various activities. The Hidden curriculum itself is a curriculum that is not written and not planned in the daily or weekly learning implementation plan. The existence of the hidden curriculum itself is sometimes not noticed by teachers, but its existence is real and very important for children's development, especially in character education.

During the learning process, it is not uncommon for teachers to insert things about character education in children that teachers may not be aware of but it turns out to be a hidden curriculum. When children ask their friends or teachers for help by saying "please" this is a positive value or moral. By asking for help from other people, it means that we need to be helped, and the people who help will be sympathetic to help us. This may be trivial but it turns out to have an impact on the child's life in the future. Nowadays many people ask for help but the way they ask for it is not polite so people hesitate to want to help. If you ask for help, say "please" and after being helped, you should say "thank you". At PAUD Stiti Rahma Pabelan, children are used to being taught how to be grateful after being helped or given something by their friends and teachers. When a friend is sick, the teacher invites the child to pray and visit the friend, this is also a hidden curriculum.

At the beginning of the activity and the end of the activity, the teacher invites the children to pray together, not forgetting to also pray for their parents. Praying for parents indirectly is an effort

to thank parents for their hard work in nurturing, loving, and educating. One of the prayers that is granted by Allah SWT is the prayer of children to their parents and vice versa, the prayer of parents to their children, for this reason, it is better if children and parents pray for each other.

From an early age, children are taught to always apologize when they make a mistake. This is done when the child quarrels with a friend and then shakes hands and apologizes to each other. An apology was also conveyed by the teacher at the end of the lesson. The teacher apologized to the children if during the lesson they hurt the children's hearts or feelings. This behavior indirectly sets an example for children to apologize if they make a mistake.

A trivial thing that many people don't realize and that includes maintaining cleanliness is throwing rubbish in its place. If this is neglected, it will have an impact on the health of the surrounding environment, by piling up rubbish, germs, and viruses will emerge which can attack the health of people around them. For this reason, it is necessary to teach children to throw away rubbish from an early age. At PAUD Siti Rahma this habit has been carried out, when the children have finished eating with their friends they will consciously throw away the trash in the place provided. Maintaining cleanliness not only individually but also together, such as working together to help teachers clean the school, apart from teaching cleanliness, this also teaches about cooperation. Apart from maintaining cleanliness, children are also taught to be independent, such as taking off their shoes and putting them on the shoe rack. If independent habits are not implemented from an early age, it will require a lot of effort when they grow up. Teaching children is easier when children are young compared the older children.

One of the polite behaviors taught at PAUD Siti Rahma is listening to people who are talking, especially if the person speaking is older than us. When the children are explaining the material, they will sit in a circle and listen carefully. If there is a nosy child, the teacher immediately reprimands him or her to listen to what the teacher is saying.

Patience must be taught from an early age and applied throughout life with continuous practice. Teaching patient behavior to young children can be done through patient activities

in queues. There are various queuing activities, queuing to enter the class, queuing to pick up toys, queuing for assessment, queuing to shake hands, and so on. Not everyone dares to admit mistakes, this requires an honest and brave character. The character of admitting mistakes is instilled in children. If they fight, they must be willing to admit their mistake, who caused the fight, or who disturbed their friends.

Small behaviors like the ones above are trivial, but they have a very significant impact on the child's life in the future. These things are not written and planned in the curriculum document which is described in the syllabus and then reduced to weekly and daily learning implementation plans. Even though its existence is invisible, its impact is very real on the development of religious and moral values in early childhood. This is what is called a hidden curriculum, its existence is hidden but its benefits are real.

From the findings above, it can be concluded that the hidden curriculum is found in programmed activities, unprogrammed activities and incidental activities. Programmed activities include, for example, habituation activities carried out at the beginning and end of learning such as praying, saying hello, kissing the teacher's hand and so on, as well as in learning activities and extra-curricular activities. The hidden curriculum in non-programmed activities can be seen from the child's enthusiasm for learning, not being noisy in class, dressing neatly and maintaining good manners. Meanwhile, in incidental activities, hidden curriculum is found in activities such as visiting and praying for friends who are in trouble, and collaborating in helping teachers clean the school.

In implementing the hidden curriculum during the learning process, teachers need a strategy that the hidden curriculum can be implemented. Some of the strategies that have been implemented by PAUD teacher Siti Rahma are as follows:

a. Exemplary

An example is the most appropriate way to instill morals in children (Suryana, 2018). Early childhood is a great imitator of adults. Any activity carried out by adults will be imitated by small children, whether the activities are positive or negative. This was utilized by PAUD teacher Siti Rahma in implementing the hidden curriculum in learning, namely by example. Teachers model

good behavior and invite children to follow this behavior, such as praying, washing their hands before and after activities, saying hello when entering a room or meeting other people, throwing rubbish in their place, and other behaviors that instill positive characteristics in young children.

Teachers will be more respected and feared by children than their parents. Often young children are afraid that they will report it to their teacher when they make a mistake, this is because they feel reluctant and respect the teacher. It is not uncommon for many young children to idolize their teachers, they often tell their parents about their teacher's behavior at school. Sometimes young children obey the rules given by teachers more than their parents. Teachers need to take advantage of this condition to instill good character in children by modeling positive behavior.

The Prophet Muhammad SAW also set an example in his preaching. Rasulullah SAW became a good example of *uswatun hasanah* for all mankind because of his good character. We must apply the example taught by Rasulullah SAW in our daily lives and we need to emulate the way Rasulullah SAW instilled good morals. This is by the words of Allah SWT in the Al-Quran in Surah AL-Ahzab verse 21, which means:

"Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often". (QS. Al Ahzab:21)

b. Tell a story

The next strategy used by the teacher is to tell stories. Storytelling has a big effect on children's behavior. It should be noted that teachers should tell something positive that gives character values to children.

Teachers can tell their own experiences or tell stories of the Prophet, pious people, and others. Children's imagination at an early age is very high so it is not surprising that they like listening to fairy tales. Teachers can also tell stories or tell tales with animals as the main characters so that children understand better because at an early age, children cannot understand abstract things so there is a need for something concrete. Stories that include character values will influence children's behavior, they will begin to be able to differentiate between good and bad behavior and know the consequences if they do bad behavior.

c. Play

Playing is an activity that cannot be separated from young children. Early childhood learning is by playing, when playing children will learn. Playing is an activity that can develop all aspects of early childhood development from cognitive, physical motor, language, artistic, social, religious, and moral values. A good game contains good character values. Through games, children unconsciously learn things, such as learning to be patient, learning to respect other people's rights, learning to work together, learning to be sportsmanlike, and so on.

Games are divided into two, namely traditional games and modern games. Both have advantages and disadvantages. Traditional games have advantages, including developing children's character, and cognitive development, honing children's creativity and improving motor skills. Meanwhile, the disadvantage of traditional games is that they can cause injury if played excessively without adult supervision, and they also lose track of time if children are too busy playing (Rozi & Latifah, 2020).

Even modern games have advantages and disadvantages. The advantages of modern games are that they can improve short-term memory, train special skills and concentration, train hand, brain, and eye coordination, and increase children's self-confidence when they are successful in calming them down, while the disadvantages are that they require money to be able to play them because most modern games are online, they can cause addiction. , become quiet and antisocial because usually online games are only played alone.

d. Habituation

Something that is done repeatedly will leave an impression on someone, especially young children. Habits are attitudes and behaviors that are relatively permanent and automatic through an iterative learning process (Marwiyati, 2020). If good speech or behavior is habituated continuously, it will become a person's character. Just as lessons that are repeated over and over will leave an impression on the mind and are easy to remember, the same goes for good behavior; if it is used continuously it becomes a routine activity and if it is not done, you will feel that something is missing in living your daily life. This good habit is carried out by PAUD teacher Siti Rahma in instilling the characters contained

in the hidden curriculum so that it becomes a routine activity for children. Not only do you exemplify commendable behavior, but you also always make this behavior a habit, for example washing your hands before and after activities, saying hello, praying when starting and ending activities, praying for your parents, throwing rubbish in its place, thanking you for help, apologizing if you make a mistake, etc.

e. Reward and Punishment

Rewards and punishments can be one way of instilling character values in young children (Aslan, 2021). Every time a child carries out positive activities, the teacher can provide rewards in the form of praise, appreciation, prizes, and others. Likewise, when a child violates or commits a negative act, the teacher can give punishment as a deterrent effect to the child so that in the future they do not repeat the act. However, remember that the punishment given must be appropriate to the child's age and the punishment given should be educational, not physical punishment. Children can experience trauma if they are given physical punishment and it makes children afraid to do something. Not only punishment, teachers also need to pay attention to giving rewards. Giving excessive gifts also hurts children, whether the gift can improve development or shape the child's character, don't let children do something just because they want a reward in the form of praise or gifts, not because of the child's intentions.

At PAUD Siti Rahma Pabelan, giving rewards and punishments is included in the reasonable category. Rewards are given if the child has completed the work or the child is used to doing positive things. The rewards given are usually in the form of praise, thumbs up, and giving stars as a value for the child. Meanwhile, the punishment given by teachers is still at a reasonable stage, such as reprimanding children, not allowing children to play before admitting mistakes and correcting mistakes, and delaying giving stars as grades to children. With this punishment, it is hoped that the child will be deterred and not repeat the action.

Early childhood education is essentially education that is organized to facilitate overall growth and development or emphasize the development of all aspects of the child's personality (Nilawati, 2015) In early childhood education institutions, there is a curriculum as the basis for the learning process. The curriculum

is divided into core curriculum and hidden curriculum.

A Hidden curriculum is something that is not written, not on the agenda, not planned, and not found in textbooks but is implemented in schools both in learning and outside of learning whose existence greatly influences the values and character of students. The function of the hidden curriculum is to support the achievement of learning objectives that have been formulated in the formal curriculum. In the learning process hidden curriculum is carried out routinely, but its existence is sometimes not realized by educators. Hidden curriculum provides many benefits, especially in character education which is related to aspects of early childhood development, especially aspects of values, religion, and morals.

The observation results show that there is a core curriculum and a hidden curriculum in the learning process. To find out the existence of a hidden curriculum, you need to look at all the activities carried out during the learning process. If these activities are not planned in the daily or weekly learning implementation plan, then these activities are included in the hidden curriculum. By the understanding of Henry Giroux quoted by (Aslan, 2021). The hidden curriculum is something that is not written, such as norms, values, and beliefs, which are inherent or related and transmitted to students based on the rules that underlie the structure of routines and social relationships in schools and classrooms class.

The Hidden curriculum is closely related to instilling character values. This is reinforced by research from Anisaturrahmi which states that the values of Islamic education in the hidden curriculum are character education for educators, education staff, and students (Anisaturrahmi, 2020). The educational value is education in aqidah, worship, and morals. Values, religion, and moral aspects of early childhood are developed from an early age to form a child's personality with character based on basic religious values. In the hidden curriculum itself, there are many activities related to values, religion, and morals such as praying, throwing rubbish in its place, giving thanks, and so on.

The learning process for early childhood is different from the next school level. Early childhood learning does not focus on achieving an understanding of the material, but rather on

providing educational stimulation to help children's physical and spiritual growth and development as preparation for entering further education (Saputra, 2018). The Hidden Curriculum provides many benefits in the growth and development of young children that they need to prepare for entering further education and as provisions for living their lives. This is because, the hidden curriculum, there are many positive character values.

The Result of implementing the hidden curriculum at PAUD Siti Rahma can be seen from the habits carried out by PAUD Siti Rahma students. students are used to doing habits that contain a hidden curriculum in them. Such as washing-hands, being patient in queues, greeting and shaking hands and kissing the teacher's hand when entering and leaving the classroom, saying please and thank you when asking for help, and apologizing if you make a mistake.

These habits have a good impact on tge development of character education. Early childhood education is the right time to provide character education to children. This is because character education is a bridge environmental and psychological changes in child will go to a higher level (Shofa, 2017).

D. Conclusion

Hidden curriculum which is not planned in the curriculum document but whose existence is real and plays an important role in the development of values, religion and morals for young children. Hidden curriculum is found in programmed activities, unprogrammed activities and incidental activities. Hidden curriculum in programmed activities is found during habituation at the beginning and end of learning, inta nd extra curricula activities. In non-programmed activities, hidden curriculum can be seen from students who are enthusiastic in class and do not make noise, drees neatly and behave politely with the teacher. Manwhile, in incidental activities, the hidden curriculum is visible when teachers invite children to pray and visit sick friends, help friends who are in trouble and work together to help clean the school. The strategies that have been implemented by PAUD teacher Siti Rahma in implementing the hidden curriculum are as follows: a) Exemplary, b) Telling stories, c) Playing, d) Habituation, and e) Reward and Punishment.

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