



INTEGRATION OF NATIONAL INSIGHT MATERIALS INTO THE HIDDEN CURRICULUM TO IMPROVE NATIONAL CHARACTER IN THE PANDEMIC ERA

¹Anita Puji Astutik, ²Ayuma Rohmathul Farida

¹²Universty of Muhammadiyah Sidoarjo

e-mail: anitapujiastutik@umsida.ac.id, faridaayuma123@gmail.com

Abstract

This research is to welcome the synergy between the government and Universities in handling Covid 19. The government makes a program to optimize the role of students to build community resilience during the pandemic. Muhammadiyah University of Sidoarjo welcomed the program by increasing the value of national character contained in the concept of Da> rul 'Ahdhi Wa Shaha> dah by integrating the value of national character in the curriculum. This effort is also to follow up the concept of the Pancasila Da> rul 'Ahdhi Wa Shaha> dah which is the result of the 47th Muhammadiyah Congress in Makassar in 2015 which will be integrated in the Hidden Curriculum AIK III based on national character. This study aims to determine the form of integration of national insight material into the hidden curriculum and to analyze the actualization of students' national insight during the pandemic. In answering these problems, the author uses a qualitative approach. The stages of this research method; first, analyzing the material of national insight in semester lesson plan. Second, integrating Da> rul 'Ahdhi Wa Shaha> dah material into the hidden curriculum. Third, evaluate the understanding of material that contains national values and fourth, analyze the active role of students in internal campus activities as a form of actualizing students' national insight during the pandemic. The results showed that the material Da> rul 'Ahdhi Wa Shaha> dah not been included in the semester lesson plan. After the Da> rul 'Ahdhi Wa Shaha> dah material was integrated into the hidden curriculum, students' understanding of nationality increased which was actualized in campus internal and external activities which included the University covid task force, Campus Discipline Enforcement Team, LAZIZMU, Muhammadiyah Disaster Management Center (MDMC) and Muhammadiyah Covid-19 Command Center (MCCC).

Key words: Da> rul 'Ahdhi Wa Shaha> dah, hidden curriculum, national character.

INTRODUCTION

In the world of education there are important components, one of which is the curriculum. The curriculum is a component that must exist in the world of education (Yahya, 2013). Basically every educational institution must have a curriculum that is in accordance with the needs of society and the demands of the times. Education must be conceptualized as well as possible because education is a strategy to change the mindset and behavior in himself and others (Maryani, 2018). The position of the curriculum in the world of education is very important in the implementation of learning, which is divided into two namely written curriculum and hidden curriculum (Maryani, 2018).

The curriculum is a very important educational instrument, so that educational institutions are required to have curriculum content that is in accordance with the planned learning outcomes. The learning process carried out in schools and universities so far only refers to the formal curriculum. However, the formal curriculum still does not fully meet the needs of students and students to gain new knowledge and experience related to inculcating good values, especially national values which are internalized in students. In order to achieve optimal education, it is necessary to develop and apply a theoretical hidden curriculum that is very rational for the world of education. Hidden curriculum has a significant contribution to the internalization of values and character building for various student education units.

Hidden curriculum is understood as a set of concepts that serve as a guide in learning, but not explicitly. Hidden curriculum is also called "unstudied curriculum" (Yahya, 2013), which can be interpreted as a curriculum that is not written in the world of education. Hidden curriculum has a significant influence either directly or indirectly on the output of the learning process than the intended curriculum. This hidden curriculum is carried out as an effort to build character and morality in the form of values that are internalized in students. But often educators do not know that the hidden curriculum is very important to be applied in learning. In fact, educational institutions only refer to the core curriculum, even though the hidden curriculum has a positive influence on learning (Maryani, 2018). Therefore, in universities, it is necessary to develop a curriculum by integrating the material in the hidden curriculum in certain courses to be absorbed by students which does not only come from the core course material formulated in the course plan or syllabus itself. Hidden curriculum in higher education is contained in every activity between students and lecturers explicitly. The hidden curriculum remains systematically organized in accordance with the learning objectives to be achieved by the lecturer. Therefore, the development of national insight material in the hidden curriculum which is implemented through al-Islam and Kemuhammadiyah courses is very important as an effort to improve the national character of students, especially during this pandemic.

In relation to the national character, Muhammadiyah as an Islamic organization carries the concept of national insight through the Pancasila State material as *Da>rul 'Ahdī Wa Shaha>dah* as evidence of a strong commitment to the nation and state. Muhammadiyah was present with its national commitment

to the Pancasila State as *Da>rul 'Ahdi Wa Shaha>dah* which was composed and presented at the 47th Muhammadiyah Congress in Makassar in 2015 (Astutik, 2020). Muhammadiyah views that the Pancasila State is the result of national consensus (*dar al-'ahdi*) and a place of proof or testimony (*dar al syahadah*) to become a safe and peaceful country (*dar al salam*) towards an advanced, just, prosperous, dignified, and sovereign life in the shade of Allah's blessing (Muhammadiyah, 2015) . This national view is in line with the Islamic ideals of the ideal state "*Baldatun t}ayyibatun wa Rabbun Gafu>r* ", which is a good country and is in Allah's forgiveness. The ideal state is blessed by Allah because its population is faithful and pious (Surah Al-A'raf: 96), worships and prospers (Surah Adz-Dzariyat: 56; Hud: 61), performs the function of the caliphate and does not cause damage in it (Surat al-Dariyat: 61). Baqarah: 11, 30), having a harmonious relationship with Allah (*h}abluminalla>h*) and with others (*h}ablumminanna>s*) (Surat Ali Imran: 112), developing relationships between components of the nation and humanity that are equal and of taqwa quality (Surah Al-Hujarat: 13), as well as being a leading nation with the dignity of the *h}aira ummah* (Surah Ali Imran: 110).

The concept of the Pancasila state as *Da>rul 'Ahdi Wa Shaha>dah* is based on official thoughts that have been the guidelines and references for organizations such as the faith and ideals of Muhammadiyah life, Muhammadiyah personality, Khittah Muhammadiyah, building vision and character of the nation, progressive Indonesia , as well as the results of Tanwir Muhammadiyah in Bandung in 2012 and Tanwir Samarinda in 2014. Muhammadiyah residents in particular and Muslims in general as the majority force are expected to be able to fill and build the Pancasila State, namely the Unitary State of the Republic of Indonesia (NKRI) based on Pancasila, the 1945 Constitution, and Diversity in Diversity as a developed, just, prosperous, dignified and sovereign country and nation is in line with the ideals of *Baldatun t}ayyibatun wa Rabbun Gafu>r* (Hidayat, 2016).

Muhammadiyah hopes that the concept of Islamic society must have the character of a civil society that always upholds religious progress and takes sides with the interests of all elements of society (Sinta Utami, 2019). Therefore, this becomes the basic foundation that Muhammadiyah through its charitable efforts, especially in the field of education, is able to become one of the bridges in realizing the defense of national insight. In learning, the idea of national insight: Pancasila state as *Da>rul 'Ahdi Wa Shaha>dah* in Muhammadiyah universities is

very much needed (Aulia, 2017) and strengthened through al-Islam and Kemuhammadiyah courses as hidden curriculum.

So, this research is based on how important students' understanding is in knowing the concept of national insight and Muhammadiyah regards the Pancasila state as *Da>rul 'Ahdī Wa Shaha>dah* in developing a hidden curriculum in al-Islam and Kemuhammadiyah courses. This study aims to determine the form of integration of national insight material into the hidden curriculum and to analyze the actualization of students' national insight during the pandemic.

This research is a series of studies related to the phenomenon of radical movements that require strengthening the national character. The proposer wants to deepen the study of national character, especially within the scope of the Muhammadiyah institution. The initial stage, reviewing the results of the 47th Muhammadiyah congress on 18-22 Shawwal 1436 Hijriyah coincided with 3-7 August 2015 Miladiyah in Makassar regarding the draft material "Pancasila state as *Da>rul 'Ahdī Wa Shaha>dah*, which later in 2018- 2019 was researched through interviews with several students with the title Student Nationality Insights To Reflect on *Da>rul 'Ahdī Wa Shaha>dah*.

Then in 2019-2020 the proposer re-analyzed the national insight but against Muhammadiyah youth. In the same year, the proposer submitted a final work proposal by combining multi-disciplinary with the title Philosophical Basis and Historical Context of National Insight in Al Islam and Kemuhammadiyah Curriculum. The research can be completed in 2020. In 2020 the proposer relates to the dimensions of the curriculum with the title Integration of *Da>rul 'Ahdī Wa Shaha>dah* in a Hidden Curriculum Based on National Character. The proposer hopes that this roadmap will make a major contribution to further research and can improve the national character of students during the pandemic as in previous studies that the application of developing educational materials in the hidden curriculum is very effective and feasible (Nur, 2019).

METHOD

The approach used in this research is a qualitative approach with a case study method. Data collection was taken through interview techniques, observation, documentation studies and literature studies. Meanwhile, data analysis includes data reduction, data presentation and drawing conclusions/verification (Huberman, 1992). Determination of informants is done

by purposive sampling. That is, the sample was chosen intentionally with the consideration that the selected informant was considered capable of providing the required information. The data in this study were obtained through interviews, observation and documentation. Primary data sources were obtained from students of Muhammadiyah University of Sidoarjo. Meanwhile, supporting data were obtained from the Head of the Al Islam and Muhammadiyah Institutions, the Director of LAZIZMU, the Head of the Muhammadiyah Disaster Management Center (MDMC), a lecturer who supports Al Islam and Kemuhammadiyah, the head of the student affairs section, and other bureaus related to research activities. Data that is original, credible and relevant to the focus of this research is then interpreted and analyzed into a research result.

The stages in this research; first, analyze the RPS. Second, integrating *Da>rul 'Ahdī Wa Shaha>dah* material. into the hidden curriculum. Third, evaluate the understanding of material that contains national values and fourth, analyze the active role of students in internal campus activities as a form of actualizing students' national insight during the pandemic. The stages of the research can be seen in the following chart:

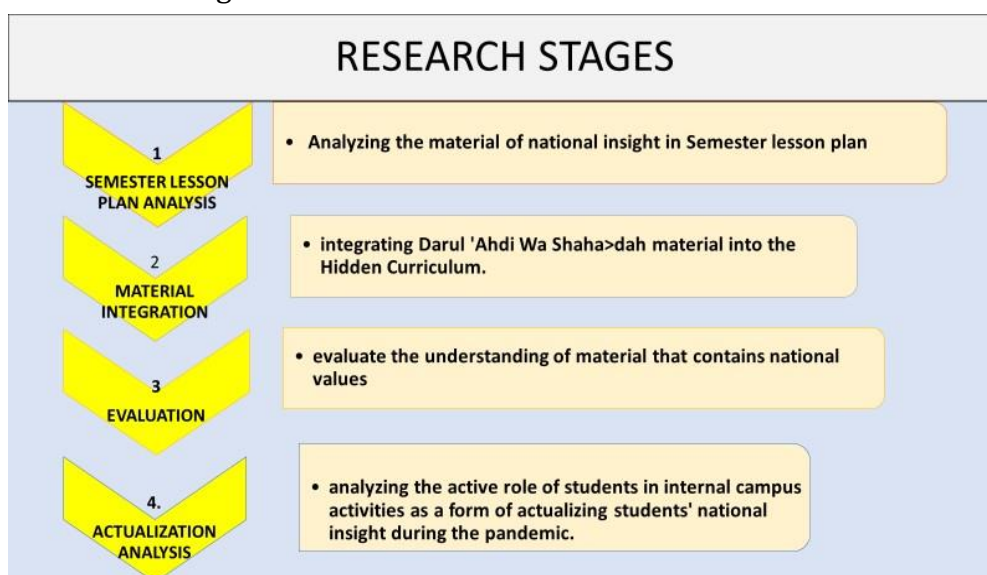


Chart 1. Research Stages

RESULT AND DISCUSSION

1. *Materials for National Insights in Semester Learning Plans*

In this discussion, the material for national insight in the Semester Learning Plan will be analyzed. If you look at the AIK 3 formulation process, the contents of

the AIK 3 curriculum initially only contained material about the history of Muhammadiyah. In 1992-1995, the reconstruction of the course materials together with Civics courses was carried out through a civic education approach in various workshop forums and workshops organized by several Muhammadiyah universities located in Jakarta, Yogyakarta, and Malang. After that, training for AIK and PKN lecturers was held at several Muhammadiyah Universities using the KBK approach.

The material for national insight in the Semester Learning Plan was stated at the fourteenth meeting with the theme of Muhammadiyah's national role in Indonesia. It contains several topics which include: the khittah of Muhammadiyah in the life of the nation and state; Muhammadiyah as the founder of the Republic of Indonesia; Muhammadiyah's responsibility to the Republic of Indonesia and the form and role model of Muhammadiyah's nationality.

2. Integration of *Da>rul 'Ahdī Wa Shaha>dah* Materials into Hidden Curriculum

Efforts made by Muhammadiyah university to provide students with strengthening nationalism are through the provision of material on national insight in Al Islam and Kemuhammadiyah III courses. However, learning outcomes in the form of national values have never been analyzed until their actualization. This needs to be done to change the view that the material for national insight in Al Islam and Muhammadiyah III courses is considered only as a theoretical formality without being actualized into practical action so that from the results of initial observations, the national character of students has not been internalized to the maximum.

The process of implementing the hidden curriculum material *Da>rul 'Ahdī Wa Shaha>dah* in Al Islam and Kemuhammadiyah III courses was carried out at the fourteenth meeting with the theme "The National Role of Muhammadiyah". The target is all 3rd semester students at Muhammadiyah University of Sidoarjo. The researcher synergized with the lecturers of AIK 3 courses in providing *Da>rul 'Ahdī Wa Shaha>dah* material by sending material guidelines to each teaching lecturer to be inputted in learning through e-learning.

Based on the results of interviews with AIK 3 lecturers, students were very enthusiastic in learning the *Da>rul 'Ahdī Wa Shaha>dah* material because they had never received the material before. The lecturers also found it very helpful for the guidelines that the researchers sent because there were additional learning media in AIK 3 lectures. The following are the material guidelines for

Da>rul 'Ahdī Wa Shaha>dah:



Picture 1. material *Da>rul 'Ahdī Wa Shaha>dah*

3. Internalization of National Values

After the presentation of *Da>rul 'Ahdī Wa Shaha>dah* material, a mapping of the results of student understanding was carried out after the implementation of the material through filling in the post-questionnaire link of national insight. From the results of the analysis of the post-questionnaire results, there are differences in students' understanding of the concept of *Da>rul 'Ahdī Wa Shaha>dah* before and after the hidden curriculum was implemented. Understanding of national insight Students after understanding the material *Da>rul 'Ahdī Wa Shaha>dah* experienced a significant increase. All students hope that *Da>rul 'Ahdī Wa Shaha>dah* material is included in the AIK III curriculum so that the results can be maximized.

From the results of the Post questionnaire mapping, there are more than 50% of students who have not actualized national character into philanthropic activities on campus, namely internal and external activities due to the difficulty of dividing time between lectures and activities. The process of internalizing values in this study is national values which are implemented through the material of national insight in the AIK III curriculum. AIK lecturers deliberately internalize national values in students. National values that are internalized in the Al Islam and Kemuhammadiyah (AIK III) curriculum include religious values,

human values, tolerance values, values of national spirit and values of love for the homeland. These national values are the learning achievements of the nationality material lectures in the AIK III course. From the learning outcomes that have been determined, there are values that must be internalized in students in the hope that they can be actualized into real (practical) activities through internal campus programs and Muhammadiyah charity program.

4. Actualization of national character in the Pandemic Period

Corona Virus Disease 2019 (Covid-19) provides space for students to actualize their commitment to the nation and state, especially in the health sector. Through programs that have been prepared as an effort to prevent and deal with Covid-19, students are required to participate and contribute to saving all Indonesian people. This container is one proof of the actualization of national values that have been internalized in students.

Character education with characteristics of good values (knowing the value of goodness, willing to do good, acting real in a good life, and having a good impact on the environment), is imprinted in oneself and manifested in behavior. Among them, the character of integrity includes an attitude of responsibility as a citizen, actively involved in social life, through the consistency of actions and words based on the truth. Integrity sub-values include honesty, love for the truth, loyalty, moral commitment, anti-corruption, justice, responsibility, role model, and respect for individual dignity (especially persons with disabilities).

With regard to the attitude of responsibility, students as adult learners can undergo changes in information technology quickly, especially since they are a millennial group who cannot be separated from gadgets. Individual responsibility as a good citizen includes responsibility for oneself, family, environment and God Almighty. The Pandemic period requires educational institutions to take policies for the continuity of the nation's children's education. The University of Muhammadiyah Sidoarjo is no exception, which applies the Hybrid Learning system to provide learning services. The technical implementation of Hybrid Learning is to carry out lectures with an online and offline system in a balanced way. Regulations to always comply with health protocols are emphasized in offline lectures. Therefore, the University formed a Covid task force and a Campus Discipline Enforcement Team.

The Head of the Student Affairs Section said that the enthusiasm of students to be recruited into the Covid task force and the Campus Discipline

Enforcement Team was very high, but the university set a limit on the number of officers. This shows how much students care about health during the pandemic. The following is a Campus Discipline Enforcement Team data for semester 4:

Campus Discipline Enforcement Team			
N O	NI M	NAM E	SEM/CLASS
1	192071000024	Musa Dwi Adi Saputra	4/ B1
2	192071000070	Lita Indah Nurul Jannah	4/ B1
3	192071000022	Mahiroh Ismah	4/ B1
4	192071000031	Friska Amalia	4/ B1
5	192071000018	Aimatul Izzah	4/A1
6	192071000023	Shabil Kurnia Hidayat	4/A1
7	192071000029	Nailah Hafilah Ashfiyah	4/A1
8	192071000049	Najmi Hanifah	4/A1
9	192071000091	Muhammad Daffa Ramadhani	4/A2
10	192071000060	Muhammad Wahid Wahyudi	4/A2
11	192071000068	Saddam Husein	4/A2
12	192071000130	Naufal Alifuddin Rahman	4/A2

Table 1. Campus Discipline Enforcement Team Data

Muhammadiyah's commitment with students to attend to contribute in handling the Covid-19 outbreak is manifested in various forms. According to the statement from the Director of LAZIZMU at the University of Muhammadiyah Sidoarjo, he stated that LAZIZMU, MDMC and MCCC along with the Muhammadiyah Youth Force consisting of students carried out disinfectant spraying actions in 26 regencies/cities throughout East Java. Places targeted for spraying include mosques, schools, campuses, clinics/hospitals, orphanages, people's homes, public facilities and even non-Muslim religious places.

From the information above, it shows the commitment of students to participate in maintaining the nation's resilience against the epidemic that is sweeping the country. In addition to actualizing it in internal campus programs, students continue to develop their dedication outside of campus by actualizing a wider range of Muhammadiyah humanitarian programs. The optimal value internalization process makes the value actualization also maximized. This shows the student's consistency in being committed to always developing national values as the realization of '*amar ma'ruf nahi munkar*' in the life of the nation and state.

The form of activities that become a forum for students to actualize the

values of various national insight materials, both internal and external programs. In certain social situations, students are directly related to their activities, for what they do and acts suddenly. Their activities are the result of the internalization of values that cause differences in the choice of activities.

The process of internalizing the values in AIK III material is expected to be optimal, so that it can have a big impact in the form of actualization. The material for national insight in the AIK III course is by internalizing national values in it. Several Muhammadiyah charitable programs have become a forum for students to actualize the national values contained in the material on nationalism through internal and external campus activities which include the University Covid task force, Campus Discipline Enforcement Team, LAZIZMU, Muhammadiyah Disaster Management Center (MDMC) and Muhammadiyah Covid-19 Command Center (MCCC).

CONCLUSION

From this study, the results showed that the material for national insight in the Semester Lesson Plan was listed at the fourteenth meeting with the theme of Muhammadiyah's national role in Indonesia. It contains several topics which include: the khittah of Muhammadiyah in the life of the nation and state; Muhammadiyah as the founder of the Republic of Indonesia; Muhammadiyah's responsibility to the Republic of Indonesia and the form and role model of Muhammadiyah's nationality. The process of implementing the integration of *Da>rul 'Ahdī Wa Shaha>dah* in a Hidden Curriculum Based on Nationality Character in the AIK III course at the fourteenth meeting with the theme of Muhammadiyah's national role by providing material guidelines from researchers entitled "National Insight: Pancasila as *Da>rul 'Ahdī Wa Shaha>dah* and guided directly by the lecturer. After *Da>rul 'Ahdī Wa Shaha>dah* material was integrated into the hidden curriculum, the students' understanding of nationality increased. Internalized national values include religious values, human values, tolerance values, values of national spirit and values of love for the homeland. These values are actualized in internal and external campus activities which include the University Covid task force, Campus Discipline Enforcement Team, LAZIZMU, Muhammadiyah Disaster Management Center (MDMC) and Muhammadiyah Covid-19 Command Center (MCCC).

REFERENCES

- Astutik, A. P. (2020). Negara Pancasila Sbagai Darul Ahdi wa Syahadah. *Journal of Chemical Information and Modeling*.
- Aulia, A. &. (2017). Studi tentang Negara Pancasila sebagai Darul Ahdi wa Syahadah untuk Penguatan Materi Pembelajaran Pendidikan Kewarganegaraan di Universitas Ahmad Dahlan . *Jurnal Civics: Media kajian Kewarganegaraan*, 206-217.
- Hidayat. (2016). Negara Pancasila Sebagai "Darul 'Ahdi wa Al Syahadah Wawasan dan Kontribusi Muhammadiyah Bagi NKRI . *Tajdida*, 12-17.
- Huberman, M. a. (1992). Analisis Data Kualitatif. Jakarta: Universitas Indonesia Press.
- Maryani, D. (2018). Pelaksanaan Hidden Curriculum Pada Mata Pelajaran Al Islam di Sekolah Dasar. *EduHumaniora Jurnal Pendidikan Dasar Kampus Cibiru*, 8.
- Muhammadiyah, P. (2015). *Negara Pancasila Sebagai Darul Ahdi wa Syahadah*. Yogyakarta: Gramasurya.
- Nur, A. (2019). Pengembangan Hidden Curriculum Untuk Menunjang Pendidikan Anti Korupsi di MIN 1 Banyumas. *Institut Agama Islam Negeri Purwokerto*.
- Sinta Utami, P. (2019). Urgensi Internalisasi Nilai Kemuhammadiyah Berbasis Wawasan Kebangsaan dengn Konsep Negara Pancasila sebagai Darul Ahdi wa Syahadah. *Jurnal Pancasila dan Kewarganegaraan*, 63-70.
- Yahya. (2013). Hidden Curriculum Pada Sistem Pendidikan Sekolah Tinggi Agama Islam (STAIN) Purwokerto. *Jurnal Kependidikan*, 123-149.