

THE HIDDEN CURRICULUM IN ISLAMIC EDUCATION: DEVELOPING CRITICAL THINKING AND MODERATE ATTITUDES AMONG STUDENTS

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ABSTRACT

The hidden curriculum serves as a supplementary component to the formal curriculum, emphasizing the cultivation of students' character. One crucial aspect of character development for students is the ability to exhibit critical thinking and moderation. This research aims to make a hidden curriculum as a tool and effort to build students' critical thinking and moderate attitudes. The method of this study is qualitative. Data is collected through observation, interviews, and written documentation and literature. The sources of data and information are obtained from 9 informants which are the school principal, deputy principal for the curriculum section, Pancasila, Islamic and Christian Education teachers, class teachers, and 3 students at SMAN 60 Jakarta. The scope of this research only covers the development, implementation, and obstacles of the hidden curriculum increase students' critical and moderate attitudes. The implications of this research are the awareness of schools regarding the importance of paying attention to the hidden curriculum in schools and addressing existing constraints. Additionally, further research is needed on the role of government policies in hidden synchronization.

INTRODUCTION

Schools as one of the three main pillars of education must be at the forefront in cultivating critical and moderate attitudes in students. In this regard, the Ministry of Education and Culture (Kemendikbud) has formulated Strengthening Character Education (PPK). Based on infographics and policies outlined in the Regulation of the Ministry of Education and Culture of the Republic of Indonesia Number 20, there are five main core values prioritized in PPK: religiosity, nationalism, integrity, cooperation, and independence. Religiosity means reflecting faith in the Almighty. Nationalism means prioritizing the interests of the nation and states above the interests of individuals and groups. Integrity means making yourself trustworthy in your words, actions, and work. *Gotong royong* reflects the spirit of collaboration and collective problem solving. Meanwhile, independence means not depending on other people and utilizing energy, intelligence, and time to realize hopes, dreams, and aspirations.

Furthermore, critical thinking is a crucial trait that students must have because students who think critically will be adept at filtering and identifying incoming information, maintaining openness in giving and receiving opinions without being easily influenced, and being aware of their surroundings. On the other hand, a lack of critical thinking skills is one of the reasons why students are vulnerable to indoctrination and lack independence in thinking and behaving (Astuti, 2018; Nuraripah et al., 2020). Critical thinking is a complex and multifaceted skill that can be taught and developed through instruction and practice aimed at generating logical conclusions to increase problem-solving opportunities and improve student achievement (Bailin et al., 1999; Benyamin et al., 2021; Dwyer et al., 2014).

A critical attitude is an action that reflects critical thinking. A critical attitude is an individual's ability to question, analyze, evaluate and formulate thoughts independently. In an educational context, a critical attitude involves a person's ability to question information, understand different points of view, identify the assumptions underlying a statement, gather relevant evidence, and reach conclusions based on logical and rational thinking. It is important to develop a critical attitude in education, as it allows individuals to face intellectual challenges more effectively, make informed decisions, and participate in constructive discussions. By developing a critical attitude, individuals can become independent thinkers and are better able to face various problems and situations in everyday life.

As for moderation, it is generally defined as, “always avoiding extreme behavior or expressions; tending towards dimensions or the middle way”. Moderate behavioral education is often integrated into the curriculum through explicit teaching, modeling, and experiential learning. It involves activities such as role-playing, group discussions, cooperative projects, and real-life scenarios to help individuals apply their learning in practical situations. The benefits of moderate behavioral education include increased social interactions, reduced aggressive behavior, improved academic performance, increased resilience, and better overall well-being. It plays an important role in promoting a positive and inclusive school or community culture, fostering healthy relationships, and preparing individuals to become responsible citizens. It should be noted that the approaches and terminology associated with behavioral education may vary across educational systems and institutions. However, the core focus remains on promoting positive behavior, emotional well-being, and social skills in individuals. In this case, the researcher uses religious moderation promoted by the Ministry of Religion as the basis for a moderate attitude.

In the book (Kementarian Agama RI, 2019) of religious moderation, it is stated that religious moderation must be understood as a balanced religious attitude between one's own religious practices (exclusive) and respect for the religious practices of other religions (inclusive). This balance or middle point in religious practice certainly prevents us from excessive extremes,

fanaticism and revolutionary attitudes in religion. As said previously, religious moderation is a solution to the existence of two extreme religious poles, ultra-conservative or right-wing on one side and liberal or left-wing on the other. Religious moderation is actually the key to tolerance and harmony at the local, national and global levels. Choosing moderation, rejecting extremism and liberalism in religion, is the key to maintaining balance, civilization and creating peace. In this way, every religious community can treat each other with respect, accept differences and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity.

Critical thinking and moderate attitudes are undoubtedly essential in addressing national issues. Keynote speaker at the Fourth Congress of the Student Senate of Nahdlatul Ulama Higher Education (PTNU) Nationwide, Head of the State Intelligence Agency (BIN) Budi Gunawan, revealed BIN's research in 2017, indicating that approximately 39% of students from various universities have been exposed to radical ideologies. This was responded to by educational observers attributing it to a lack of critical thinking, and according to educators and the Ministry of Religious Affairs (Kemenag), a deficiency in moderate attitudes (Astuti, 2018; Basyirah, 2021; Kementerian Agama RI, 2019; Nuraripah et al., 2020).

Critical thinking is a multifaceted and diverse skill that can be taught and developed through teaching and practice aimed at generating logical conclusions to improve problem-solving abilities and increase student achievement (Bailin et al., 1999; Benyamin et al., 2021; Dwyer et al., 2014). The indicators of critical thinking are: (1) Formulating clear questions from theory and inquiry; (2) Providing reasons and justifications; (3) Striving to stay current and up-to-date; (4) Utilizing reliable sources and citing them appropriately; (5) Describing the entire situation comprehensively, (6) Ensuring relevance to the main idea; (7) Maintaining core and original ideas in mind; (8) Exploring alternatives; (9) Maintaining an open-minded approach; (10) Taking a stance (and adjusting it) as evidence and reasons permit; (11) Searching for documents meticulously; (12) Harmonizing in an organized manner with parts of the whole complex; (13) Being sensitive to the feelings, knowledge, and intelligence of others.

Meanwhile, moderate attitudes can be fostered through character education and instilling values such as tolerance and balance (Maftuh Salam et al., 2022; Ramdhani et al., 2015). In this context, researchers take a moderate stance in religious aspects as explained by the Ministry of Religion of the Republic of Indonesia. Religious moderation recommended by the Ministry has formulated four main points as indicators (Ministry of Religion of the Republic of Indonesia, 2019), namely: (1) national commitment; (2) tolerance; (3) non-violence; and (4) accommodation to local culture (Kementerian Agama RI, 2019). These four indicators can be used to measure the strength of religious moderation carried out by individuals in Indonesia and how much vulnerability they

have. Being aware of these vulnerabilities is essential so that appropriate steps can be taken to strengthen religious moderation.

Hidden curriculum is an informal curriculum used by educators. Educational institutions have different hidden curricula, based on their vision and mission, goals or focus of the institution. The urgency of the hidden curriculum is as a complement to the formal curriculum. Hidden curriculum is closely related to the formation of students' character at school. Hidden curriculum is an unwritten curriculum and is related to morals and social rules that shape social relationships, and is transformed by educators both in the classroom and outside the classroom (Aslan, 2019). Hidden curriculum is an implicit curriculum that reflects the representation of opinions, attitudes, behavioral knowledge whose source is values and norms and has influence on the lives of students in educational units. The hidden curriculum is a reflection of what students receive in the learning environment, so special attention needs to be paid to this environment (Nahardani et al., 2022; Salamor & Ritiauw, 2021). In the process of implementing this curriculum, students' critical thinking and moderate attitudes are the main objectives.

The history of the hidden curriculum can be traced back to the work of sociologists and educators who observed that schools not only transmit academic knowledge but also shape students' attitudes, values, and socialization. The concept emerges in the 1960s and 1970s when researchers began to explore the effects of schooling beyond the explicit curriculum. Ivan Illich, a prominent critic of institutionalized education, raised concerns about hidden curricula in his book *"Deschooling Society"* published in 1971. Illich argued that schools not only teach specific subjects but also ingrain hierarchical social structures, competition, and conformity, which he believed inhibited individual autonomy and critical thinking. The beginnings of the hidden curriculum began to be developed in 1971 by Benson Snyder and it was used by educators, sociologists, and psychologists. Based on these developments, Jackson first created the concept of a distinctive curriculum to demonstrate student learning, which was written and published in 1968 as a book entitled *"Life in the Classroom"*.

During this period, the hidden curriculum also became a topic of interest for feminist scholars who examined how gender norms and roles were subtly conveyed through educational practices. Critics argue that schools reinforce traditional gender stereotypes by assigning specific roles, expectations, and opportunities to boys and girls. In subsequent years, researchers expanded the notion of hidden curriculum to include other social dimensions such as race, class, and culture. They explore how schools inadvertently transmit racial and ethnic biases, reinforce social class divisions, and marginalize certain cultural practices and perspectives.

The hidden curriculum remains the subject of ongoing research and discussion in the field of education. Scholars continue to investigate how school practices and structures influence students'

beliefs, behaviors, and identities beyond the explicit content taught in the classroom. Efforts are made to create a more inclusive and equitable educational environment that recognizes the hidden curriculum, promotes critical thinking, diversity, and social justice. From that time until now, hidden curriculum has developed rapidly for other academic reviewers, and there are different names for hidden curriculum according to the wishes of both Western and Middle Eastern scholars. Sociologically hidden curriculum is rarely used by Indonesian researchers to date. At the same time, Western circles have done much to research the hidden curriculum and ensure that everyone draws their own conclusions about the meaning of this hidden curriculum (Aslan, 2019).

This hidden curriculum development can be based on Strengthening Character Education (PPK). Several studies have been conducted related to cultivating student character through hidden curriculum, such as those conducted by Al-Nur (2019), Nurhasanah (2020), Rahmawati (2021), Mumu and Danial (2021), Hayati, Nur, and Dahliana (2021), Sabanil, Sarifah, and Imaningtyas (2022), and Allamolhoda (2017) whose research results show that hidden curriculum factors influence the cognitive, emotional and behavioral levels of students' religious education, both positively and negatively (Al-Nur, 2019; Allamolhoda et al., 2017; Hayati et al., 2021; Mumu & Danial, 2021; Nurhasanah, 2020; Rahmawati, 2021; Sabanil et al., 2022). However, these efforts are still less than optimal, so ongoing research is needed regarding the dynamics, developments and obstacles in cultivating student character through the hidden curriculum.

This research is expected to address the research questions concerning the process of development and implementation of the hidden curriculum that can foster critical thinking and moderate attitudes among students, as well as the impacts, outcomes, and methods of overcoming barriers associated with this hidden curriculum.

This approach to analyzing and solving research problems can be achieved in three steps, namely: 1). By collecting, identifying, and analyzing national government policies at the Ministry of Education, Culture, Research and Higher Education (Kemendikbudristek) related to Strengthening Character Education (PPK); 2). Investigating the hidden curriculum of Senior High Schools (SMA) 60 DKI Jakarta; 3). Analyzing the process of building a critical attitude and a moderate attitude of High School (SMA) 60 students in DKI Jakarta. This research problem is based on the understanding that Strengthening Character Education (PPK) is an educational movement under the responsibility of the education unit, and aims to implement the values of Pancasila, and is in accordance with Minister of Education and Culture Regulation no. 20 of 2018 article 3, PPK in Formal Education Units is carried out using the following principles: a. oriented towards developing students' potential in a comprehensive and integrated manner; b. exemplary implementation of character education in each educational environment; And; c. takes place through habituation and over time in everyday life (Ministry of Education and Culture Regulation

of the Republic of Indonesia Number 32 Year 2018 concerning technical standards for minimal educational services, 2018; Presidential Regulation Number 87 of 2017 regarding the Strengthening of Character Education, 2017). So based on this principle, hidden curriculum could be the answer. hidden curriculum is an implicit curriculum that is a reflection of what students receive in the learning environment, so special attention needs to be paid to this environment (Suparlan, 2012). However, this research sees that even though there are regulations relating to student character, there are still problems that require special attention to the implementation of the hidden curriculum, such as building students' critical thinking and moderate attitudes.

METHODS

This research employs a qualitative approach, because this research aims to make the hidden curriculum as a tool and effort to build a critical and moderate attitude among students, by knowing the process and implementation of the hidden curriculum in schools (Umagap et al., 2022). Knowledge on the process and implementation of hidden curriculum in schools can be used as reference or study material to improve schools to be even better. Therefore, an in-depth study is needed regarding the perceptions of school principals, teaching staff and students who directly experience the implementation and results of the hidden curriculum. In this instance, the researcher observes and conducts interviews with nine informants, consisting of school principals, vice principals, class teachers, Islamic education teachers, Christian education teachers, Pancasila (Indonesian philosophical foundation) teachers, and three students. Data collection will be carried out in the field through observation and interviews. Apart from that, we will also review documents relevant to this topic. This research will go through four stages. First, researchers make observations or observations of hidden curriculum development activities. Second, develop interview guidelines and conduct semi-structured interviews as well as field observations. Third, review documents related to the development of a hidden curriculum based on Strengthening Character Education (PPK) which supports students' application of critical thinking and moderate attitudes. Fourth, all data from observations, interviews and document studies will be checked, validated, and analyzed, then verified through the triangulation method.

According to Miles and Huberman there are three types of activities in data analysis. The first is reduction, which is something separate from analysis, namely a form of analysis that sharpens, selects, focuses, discards, and organizes data so that final conclusions can be drawn. The second is data display, which is a model as a collection of information that is structured and allows the description of conclusions and taking action. Third is drawing conclusions or verification, which is decision making from the beginning of data collection, cause and effect flow and other proportions (Shidiq & Choiri, 2019).

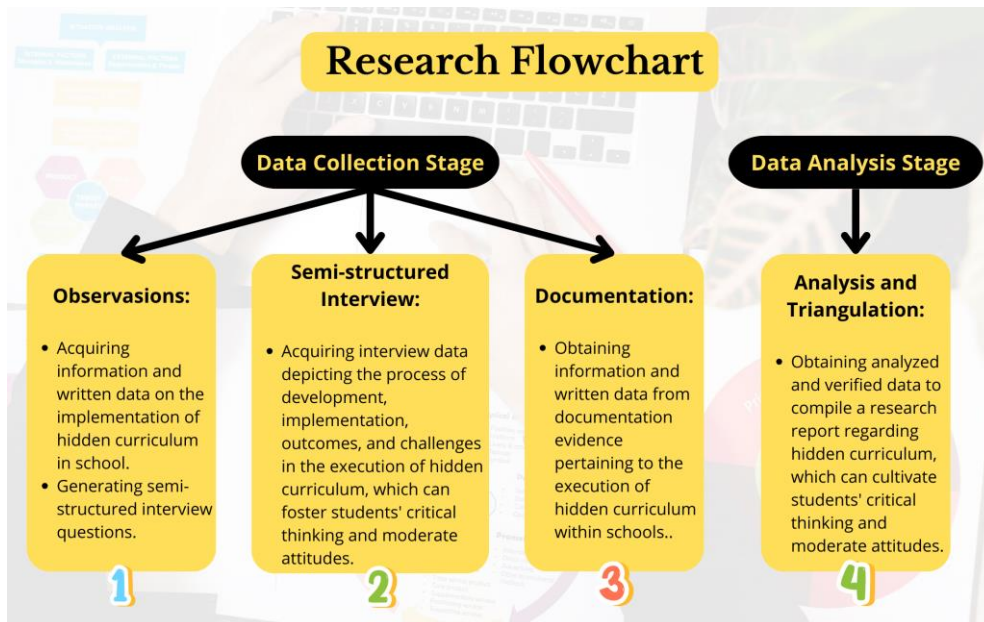


Figure 1. Research Flowchart

According to (Sugiyono, 2014) data validity checks or data verification in qualitative research include credibility tests (internal validity), transferability tests (external validity), dependability tests (reliability/consistency), and confirmability tests (objectivity/neutrality). In this context, the researcher validates the research instruments together with two supervisory lectures who specialize in the field of education and the researcher's study scope. The lectures assess the readiness of the research instruments along with the obtained results, while also guiding the analysis process. Testing the credibility of information or the trustworthiness of qualitative research data can be done, for example, by expanding and extending observations, increasing determination in research, triangulation, discussions with colleagues, negative case analysis and member reviews.

In this research, triangulation is used to test research credibility, or trustworthiness in research data. Triangulation is the examination of information data from different sources, verified by different data collection methods, and at different times. So, there is source triangulation, data acquisition technique triangulation, and time triangulation. Researchers will use triangulation of techniques and sources. In technical triangulation, the author tries to compare interview data with observation data, interview data with related documents, observation data with interview data, and so on. By carrying out these steps, it is hoped that reliable information will be obtained. The triangulation method is used to ensure the accuracy and validity of information received from one informant to another.

RESULTS AND DISCUSSION

Research has found that within the educational process occurring at SMAN 60 Jakarta, an implicit hidden curriculum is being applied. This assertion is substantiated through observational

studies and interviews conducted by the author. During the observations, several noteworthy phenomena were identified:

1. The practice of religious rituals in the morning and afternoon is not limited to Islamic individuals but is observed among all school members regardless of their religious affiliations. In the morning, Muslim students engage in Tadarus or recitation of the Asmaul Husna, while non-Muslim students engage in their respective religious readings. Furthermore, SMAN 60 Jakarta provides designated places of worship for each religion, such as the mosque for Muslims and separate rooms for Christian and Catholic students.
2. The promotion of literacy and singing the national anthem, "Indonesia Raya," is a routine practice among all school members on a weekly basis. This practice, including the singing of the national anthem, is particularly emphasized on Fridays.
3. The cultivation of respectful behavior among students plays a pivotal role in fostering a pleasant and conducive learning environment. Such etiquette reflects social maturity and acceptance of ethical values in daily life. Students adhere to the principles of 6S (Smile, Greet, Greet back, Be Polite, Be Courteous).
4. Throughout the research period, no instances of teachers violating school regulations were observed. In fact, teachers, along with the school principal and vice-principal, actively participate in these routines, including religious practices and singing the national anthem. The school leadership consistently provides guidance and instructions to educators and staff.
5. SMAN 60 Jakarta demonstrates a high level of openness to collaborating with external entities that can contribute to the school's development and enhance the competence of both teachers and students.

Regarding the interview findings, they pertain to the development process, implementation, outcomes, and challenges of the hidden curriculum in fostering critical thinking and moderate attitudes among students. These findings will be discussed in detail in accordance with the analysis conducted by the researcher.

DISCUSSION

Development Process of the Hidden Curriculum at SMAN 60 Jakarta

Directing or briefing teachers and students separately on regular basis is one of the steps in developing a hidden curriculum. The direction given by the leader of an organization is very vital and can determine the direction the organization runs. This also applies in the world of education such as schools. As stated by Mulyani and Tanuatmodjo (2021), the school principal plays a key role in determining the school's priorities, such as academic achievement, character development, or community involvement. These priorities can shape the hidden curriculum by influencing resource

allocation, the types of activities and events prioritized, and the messages communicated to students and staff (Mulyani & Tanuatmodjo, 2021).

These priorities can shape the hidden curriculum by influencing resource allocation, the types of activities and events prioritized, and the messages communicated to students and staff. School principals can provide guidance, resources, and professional development opportunities to help educators effectively implement the hidden curriculum. This may include strategies to enhance positive relationships, create a safe and inclusive learning environment, and integrate social-emotional learning into the curriculum. School principals serve as role models for educators and students. Their actions and decisions can have a significant impact on the hidden curriculum. For example, if a principal consistently demonstrates fairness, transparency, and commitment to continuous improvement, these values are likely to be reflected in the hidden curriculum.

Furthermore, collaborating with stakeholders or external parties to develop a hidden curriculum can be a valuable way to ensure that students receive a well-rounded education that includes life lessons on how to succeed. Collaborating with stakeholders such as teachers, school principals, parents, community members, students, local administrators, and school boards is highly essential in curriculum development (*Importance of stakeholders in curriculum development*, 2018; *Stakeholder guide to prepared for Eau Claire Area School District*, 2016). The hidden curriculum refers to the subtle processes that determine achievement in school, including the unspoken norms within the dominant cultural context of education that imply how students should think, speak, and behave to achieve academic and non-academic success. By involving external parties, schools can gain diverse perspectives and ensure that the curriculum reflects the needs and values of the community. In this regard, SMAN 60 Jakarta always involves stakeholders and educators in formulating its vision and mission. Furthermore, various activities also involve stakeholders within them.

In the process of developing a hidden curriculum that fosters critical thinking and moderate attitudes among students, it is also important to adhere to all existing rules, so as not to contradict the prevailing regulations. Although this curriculum is not explicitly regulated like formal curricula, educators must be aware of the impact of the hidden curriculum on students and consider how it can be made more intentional and inclusive. However, there may be regulations governing certain aspects of the hidden curriculum, such as rules regarding student behavior or interactions with peers and teachers. It is important for educators to be aware of these regulations and ensure that the hidden curriculum aligns with them. For example, if a school has a policy against bullying, the hidden curriculum should reinforce this policy by promoting positive interactions and respectful behavior among students (Aslan, 2019; Ayesh, 2018; Nahardani et al., 2022). Overall, the implementation of hidden policies should be carried out consistently with existing regulations while

emphasizing positive values and attitudes among students. In this regard, SMAN 60 Jakarta prioritizes teachers' understanding of the applicable rules before encouraging them to focus on students' character aspects.

Next is to establish a foundation of teachers with strong literacy skills. Teachers play a crucial role in developing the hidden curriculum, which encompasses aspects of education beyond the formal curriculum. Atteh (2023) found that elementary school teachers in Ghana engage in various literacy activities to develop numeracy and literacy skills, thereby contributing to a more holistic education (Atteh et al., 2023). Svinicki (2019) highlights the utility of the concept of hidden synchronization in understanding implicit knowledge and its impact on learning and the formation of children's identities (Svinicki, 2019). Overall, this underscores the role of teachers in shaping the hidden curriculum and its impact on education and student development, starting with teacher literacy that enables understanding of students, addressing students' questions, and providing insight into students' needs.

Implementation of the Hidden Curriculum at SMAN 60 Jakarta

The implementation of a hidden curriculum that fosters critical thinking and moderate attitudes among students, first requires understanding and practicing the importance of student diaspora outside the school environment so that they have good experiences, while maintaining faith and politeness. The role of educators here is to provide encouragement or motivation and facilities for students to get to know the outside world. The hidden curriculum plays an important role in character development, because educators teach values, virtues, good decision making, and being a good person to students through interaction, example, and school or classroom culture (Ayesh, 2018). The hidden curriculum has a significant influence on students' learning experiences outside of school, as well as students' learning experiences outside of school which can also be connected to the implementation of the hidden curriculum.

Ahvan (2021) also found that the components of the hidden curriculum have a positive correlation with students' affective attitudes towards learning in high school students (Raissi Ahvan, 2021). SMAN 60 Jakarta itself often conducts learning activities outside of school, allowing students to interact with various community members who have diverse perspectives. They obtain information directly from its source, analyze situations or issues during discussions, remain open to differences, and demonstrate a willingness to think critically, thus fostering critical and moderate attitudes within themselves (Benyamin et al., 2021; Fian Firatmaja, 2021; Rizana et al., 2023).

Furthermore, a school slogan or motto is a form of implementation of the hidden curriculum which can build a critical and moderate attitude in students, because it has an impact on changes in student behavior, by instilling that the slogan must be reflected in the educators and students

themselves. A school's motto can be considered part of the hidden curriculum. Hidden curriculum refers to the unwritten rules, norms, and values that students are expected to adhere to while at school (Thompson, 2023). It represents behavior, attitudes, and knowledge that are communicated without conscious intention and are an accumulation of value. A school motto, although not explicitly taught in the formal curriculum, can influence students' behavior and attitudes, shaping their understanding of the school's values and expectations.

In this regard, SMAN 60 Jakarta, through guidance from the school principal and teachers, always strives to instill the school motto within the personal ethos of the students. This is directly felt by the students who express that the school motto serves as a reminder for them in their actions and attitudes. Particularly concerning moderate attitudes, with a motto emphasizing morality, SMAN 60 Jakarta consistently promotes tolerance and embraces diversity.

Then literacy activities are a form of implementation of the hidden curriculum which can build students' critical and moderate attitudes. Literacy can be used as a tool to implement the hidden curriculum, especially in building students' critical and moderate attitudes (Artanto et al., 2022; Mumu & Danial, 2021; Nuraripah et al., 2020; Sholeh & Priatmoko, 2020; Yenuri, 2020). This of course goes back to the development of a hidden curriculum which requires increasing literacy possessed by educators as the main resource in the educational process in schools. Because, if students' literacy has begun to increase, the resulting critical attitude will encourage the students to have many questions.

In this regard, SMAN 60 Jakarta has a literacy tradition every Thursday with various themes, ranging from cultural awareness to religion and beyond. These activities not only cultivate critical thinking among students but also promote moderate attitudes. Literacy is not limited to these regular practices but also extends to classroom subjects. One example is digital literacy through video screenings conducted by subject teachers.

Providing adequate facilities as well as utilizing facilities with continuous activities or habituation is also a form of implementation of the hidden curriculum which can build a critical and moderate attitude in students, for example a prayer room which is not only available for one religion. The facilities at SMAN 60 Jakarta, predominantly attended by Muslim students, encompass not only mosques but also rooms designated for Christian and Catholic worship (rokrism and rokat). These religious facilities can foster moderate attitudes among students, as inclusive religious learning through such facilities can instill values of care and compassion towards followers of other religions, thus promoting the values of love, harmony, and peace (Prasetya, 2022). Additionally, instilling religious moderation does not solely entail respecting the beliefs and teachings of others; efforts to strengthen students' understanding of their own religion should also be undertaken (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Damanik (2022) emphasizes the role of educational institutions, particularly schools, in fostering religious moderation based on Quranic values. This highlights that extracurricular activities, teacher roles, and school policies play a crucial role in preventing the infiltration of radical understanding and intolerance into the school environment (Damanik et al., 2022). Additionally, Naibaho (2020) discusses the impact of worship on students' attitudes in schools. Students who engage in continuous worship should ideally cultivate feelings of love and compassion, as well as a gentle heart (Naibaho., 2020). In this context, SMAN 60 Jakarta has established regulations for collective worship regardless of religious affiliation. If Muslim students engage in morning recitation of the Qur'an or recitation of the Asmaul Husna, students of other faiths will worship according to their beliefs. For example, Christian students at SMAN 60 Jakarta read the Bible together. This practice extends to the time of Dhuhr prayer and celebrating major religious festivals.

Next is providing guidance both in general and personally through approaches to students is one form of implementation of the hidden curriculum which can build students' critical and moderate attitudes. According to the homeroom teacher from SMAN 60 Jakarta, the guidance provided by the homeroom teacher has a big impact on the development of students' character. For example, a homeroom teacher who cares and approaches his students will gain students' trust, so that students will talk about various things they have experienced. When students feel close, they will also be brave in asking questions, so that their critical attitude arises.

Apart from that, providing or encouraging questions or discussions to students is one form of implementation of the hidden curriculum which can build students' critical and moderate attitudes. Teachers who encourage students to ask questions and explore more deeply about certain topics can help them develop a critical attitude. Personal questions and research allow students to stimulate their own critical thinking. If the question is related to the 4 indicators of religious moderation, then these 2 attitudes will arise in students, namely critical thinking and moderate attitudes.

Challenges in developing the hidden curriculum and its Solutions

The obstacles in implementing the hidden curriculum to build students' critical thinking and moderate attitudes are the diverse environment, different backgrounds, and the influence of social media. Social media can also be a channel for the spread of fake news or inaccurate information. This can hinder the process of correct understanding related to a topic and can trigger confusion or conflict. Apart from that, social media can also cause problems in personal relationships. Excessive involvement in social media can rob you of time that should be spent with family or friends, especially if you communicate incorrectly through it, resulting in prolonged conflict. If that is the case, then the solution is an approach and coaching carried out by the principal in general, and by

the homeroom teacher personally. As an educator, you must be able to get to know students' characters and provide an understanding of social media. In this case, schools can also utilize stakeholders such as the police to provide education regarding the dangers of social media and the ITE Law.

The next obstacle is the weak influence of the hidden curriculum in relation to report card results and grade promotion. Assessment systems that do not take into account the hidden curriculum. The students tend to focus more on the formal academic aspects listed in the official curriculum. This can lead to a lack of recognition of values, social skills, and other non-academic aspects that may be instilled through the hidden curriculum. If the hidden curriculum is not taken into account, there may be a neglect of character development, social skills, and other soft skills. In fact, this skill is important in forming individuals who are balanced and ready to face challenges in the real world. Students may not feel encouraged to develop aspects of their personality outside the academic realm. Steps that can be taken are to provide a special assessment of students' attitudes, and instill the school's slogan or motto as something that is integral to them.

CONCLUSION

The hidden curriculum has been implemented in SMAN 60 Jakarta to build students' critical and moderate attitudes, through several approaches such as: (1) give direction or briefing to teachers and students separately. (2) collaboration with stakeholders or external parties, for example by holding joint activities, or identifying values and norms that are expected together so that the school's vision and mission are formulated. (3) guided by all existing regulations, so that they do not conflict with applicable regulations. (4) building a foundation for teachers who have good literacy. The daily implementation in this school also covers: (1) understanding and practicing the importance of student diaspora outside the school environment so that they have good experiences, while maintaining faith and politeness. The role of educators here is to provide encouragement or motivation and facilities for students to get to know the outside world. (2) instilling the school slogan or motto as something that must always be integrated within students' programs. (3) holding various literacy activities. (4) adequate facilities as well as utilization of facilities with continuous or habitual activities. (5) coaching students both collectively or individually. (6) provide or encourage students with questions or discussions. The obstacles in the implementation of this curriculum are: (1) diverse environments, different backgrounds, and the influence of social media. (2) the weak influence provided by the hidden curriculum regarding students' attitudes towards report card results and grade promotion. (3) differences in the initial characteristics of students.

The implication of this research is that the school realizes the importance of paying attention to the hidden curriculum in schools and overcoming existing obstacles. However, several things

need to be paid more attention to regarding continuous evaluation and monitoring of the curriculum, including hidden aspects. This may involve developing specific evaluation tools or monitoring methods to measure the effectiveness of the hidden curriculum during the teaching, inside and outside the classrooms. This research suggests that involving parents and communities in designing hidden curricula can help identify hidden values that may otherwise be overlooked. Implications of this research may include strengthening parental and community involvement in the educational process. Research results can pave the way for further research on a particular topic or extension of research that has already been conducted. For example, research may demonstrate the need to better understand the influence of the hidden curriculum on certain groups of students or in different educational contexts. Suggestions based on this research are to conduct further experimental research or it could also be classroom action research. This can further develop the hidden curriculum in schools.

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