



Implementation of Nggusuwaru Values as a Hidden Curriculum in the Development of Islamic Character among Students at SMAN 1 Ambalawi

Agus Farhan¹, Abdul Haris², Syamsurizal Yazid³

¹Master of Islamic Religious Education, Universitas Muhammadiyah Malang, Malang, Indonesia

^{2,3}Universitas Muhammadiyah Malang, Malang, Indonesia

ABSTRACT

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This study aims to describe the underlying rationale and the implementation of *nggusuwaru* values as a hidden curriculum in shaping the Islamic character of students at SMAN 1 Ambalawi. This research is a case study employing a qualitative approach. Observation and documentation methods were reinforced by in-depth interviews with research subjects, namely: the principal, the vice principal of curriculum, two PAI teachers, two PPKn teachers, the P5 coordinator teacher, homeroom teacher, ROHIS and KSR extracurricular supervisor, two guidance and counseling teachers, and two students for data collection. Data validation used source triangulation, using pattern identification techniques, explanatory presentation, and time-series analysis. The results: first, the rationale for implementing *nggusuwaru* values as a hidden curriculum in shaping the Islamic character of students at SMAN 1 Ambalawi includes: a) Reviving and restoring the cultural philosophy of *nggusuwaru*; b) Strengthening and affirming the P5 Profile; c) Optimizing the achievement of the school's vision, mission, and objectives; d) Supporting the holistic development of students' knowledge, skills, and character; e) Applying Social Emotional Learning as emphasized in the *Kurikulum Merdeka*. Second, the implementation of *nggusuwaru* values as a hidden curriculum is conducted through in-class practices: *tadarus*, habituation of 5S, prayer before and after learning, clean and tidy living habits, punctual attendance, evaluation of *Ṣalāh*, *infaq seribu Jumat*. Outside the classroom, these are reflected through: congregational zuhr prayer, *kultum*, joint Friday prayer at school, managerial coaching, 5S practices, morning assemblies, clean and tidy lifestyle, and direct fundraising activities.

KEYWORDS:

nggusuwaru, hidden curriculum, character, Islamic

I. INTRODUCTION

In recent years, the Indonesian nation has been facing various serious social issues, one of which is the moral degradation among youth. This phenomenon is reflected in the increasing rates of crime, juvenile delinquency, deviant behavior, and the circulation of pornographic content among students. Registration data from POLRI shows a rise in the number of crimes from 247,780 cases in 2020 to 276,507 cases in 2022 (Data Indonesia, 2023). At the village/kelurahan level, theft has become the most dominant type of crime, accounting for 26–45% of total incidents (Prahastiwi et al., 2023).

Corresponding Author: Agus Farhan

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Juvenile delinquency does not occur incidentally, but emerges through a process of imitation and has the potential to become a cultural pattern if not addressed promptly (Jasmisari & Herdiansah, 2022). If these negative habits are left unchecked, they not only damage the individual but also form a negative social character that may be passed down through generations (Gunawan, 2022).

Character education serves as a strategic step in preventing and overcoming this moral crisis. This form of education does not merely offer an understanding of right and wrong but also builds positive habits reflected in real behavior, such as honesty, responsibility, and respect for others (Gunawan, 2022). This aligns with the goals of national education, namely to produce individuals with faith, noble character, intelligence, and responsibility (UU RI No. 20 Tahun 2003, 2003).

However, the implementation of character education in schools often remains a mere formality and has yet to touch

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the essence of value habituation. According to a 2021 study by the Research and Development Center for Religious Education (Puslitbang Pendidikan Agama), there was a decline in students' character index at the secondary level compared to the previous year (Basri, 2022). Therefore, an alternative approach is needed, one that is more contextual and internalized in students' daily lives.

One potential approach is character education based on local wisdom, which utilizes cultural values as a medium for character formation. Culture-based education is more easily accepted because it is rooted in the students' social environment (Maisaroh & Hayani, 2022). *Nggusuwaru*, as the life philosophy of the Bima community, contains values such as piety, morality, dignity, justice, generosity, honesty, and courage, making it highly relevant in shaping the Islamic character of the younger generation (Salam, 2022). These values function not only as social ethics but also as a form of social control in Bima society.

Various studies on the implementation of cultural values as a hidden curriculum in shaping Islamic character have been conducted with different focuses. The application of local wisdom for character building can be found in research by Aminullah (2018), who showed that the *nggusuwaru* tradition contains humanistic values to form devout, intelligent individuals with noble character toward God, fellow humans, and the environment. Iqbal & Indrajayanti (2019) revealed that *nggusuwaru* values are effective as an operational strategy in shaping the character of teachers and staff at Madrasah Aliyah Negeri 2 Kota Bima. Meanwhile, Tasrif & Siti Komariah, (2021), Salam (2022), and Nurhasanah et al., (2023) concluded that religious values rooted in local culture can strengthen the moral and Islamic character of society. Ruslan et al., (2023) emphasized that *nggusuwaru* culture originates from Islamic teachings, with values inspired by the Qur'an and Hadith.

Furthermore, Nasukah (2017) argued that school culture also functions as a hidden curriculum that contributes to shaping student character. Similarly, Bani et al., (2023) stated that teachers at SDN Lidah Wetan II play a key role in implementing the hidden curriculum. Wahyuwani et al., (2023) asserted that an approach based on exemplary behavior and habituation, as a form of hidden curriculum, results in students who are responsible, honest, disciplined, and emotionally independent.

Studies focusing on character formation through hidden curriculum can also be seen in Agustin & Sukirman (2021), who found that the implementation of a hidden Islamic Education curriculum at SMP Negeri 9 led to positive social attitudes among students. Ritonga (2023) noted that the application of hidden curriculum had a significant impact on shaping students' religious character. Rahayu & Anwar (2023) and 'Ulyan & Achmad (2023) concluded that the implementation of hidden curriculum has been effective in developing students' religious behavior.

Research focusing specifically on the formation of Islamic character in students can also be found in Murti (2019), who described that co-curricular activities had a positive impact on students' character development. Prasetya et al. (2020), however, pointed out that educational institutions often treat the curriculum as a government-mandated product without innovation in shaping student character, resulting in outcomes that do not fully meet societal expectations.

The aim of this study is to investigate and analyze the rationale and implementation of *nggusuwaru* values in building Islamic character among students at SMAN 1 Ambalawi. The novelty of this study lies in its specific focus on the methods and urgency of implementing *nggusuwaru* values to build student character through the implicit and in-depth approach of hidden curriculum. Thus, this research remains both relevant and urgent to undertake.

The success of SMAN 1 Ambalawi in cultivating students' personalities, both inside and outside the school, is the result of a comprehensive and sustainable character education model. Moral and social values are instilled through exemplary behavior and habituation within the school's daily culture. This is evident in the improved ethics and sense of responsibility among students, as well as in the community's recognition of the school's success in curbing youth delinquency in recent years.

Among the schools throughout Bima Regency, SMAN 1 Ambalawi's ability to suppress student delinquency deserves appreciation and should serve as a learning model for educators, particularly in the Bima region. While other schools struggle to guide their students' character, SMAN 1 Ambalawi has succeeded in directing its students to behave well, follow school rules, and uphold ethical standards.

It is on the basis of this contextual overview of SMAN 1 Ambalawi that this study was conducted to explore more deeply the underlying rationale and implementation of *nggusuwaru* values as a hidden curriculum in shaping the Islamic character of students at SMAN 1 Ambalawi.

II. METHODOLOGY

This study employed a qualitative approach, which involved direct engagement with the observed object to explore primary sources that could provide relevant information for the research (Mundir, 2013). The type of research used is a case study, meaning that the researcher attempts to explore and understand a specific issue or event by collecting and processing various data to gain a comprehensive and in-depth understanding (Rofiqoh & Zulhawati, 2020). This approach was chosen to gain a deeper insight into how *nggusuwaru* values are implemented in shaping students' Islamic character at SMAN 1 Ambalawi through the medium of the hidden curriculum.

The subjects of this research included: the school principal, the vice principal for curriculum, two Islamic

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Religious Education (PAI) teachers, two Civics (PPKn) teachers, the P5 coordinator, homeroom teacher, ROHIS extracurricular advisor, KSR extracurricular advisor, two guidance and counseling teachers (BP), and two students. These subjects were selected based on their direct involvement in the field, their understanding of the context, and their willingness to provide the necessary information for this study.

Data collection was conducted through observation, interviews, and document analysis. In conducting research, it is essential to carefully consider subject selection techniques, data collection methods, and data processing strategies (Rasyid, 2022). Moreover, data collection serves as a means of testing the research hypothesis (Gulo, 2002).

Observation, according to Mundir (2013), involves direct visual monitoring of objects, conditions, situations, processes, or behaviors. It also includes recording and noting individual behavior and activities at the research site (Rofiqoh & Zulhawati, 2020). Through this method, the researcher observed intramural, extracurricular, co-curricular activities, and other observable practices within the school environment to collect data related to the Islamic character of SMAN 1 Ambalawi students.

In addition, interviews were conducted. Interviews involved direct, face-to-face communication between the researcher and informants, in which questions were asked, answers received, and the information recorded (Gulo, 2002).

To obtain detailed data, in-depth interviews were conducted with the school principal, two PAI teachers, two PPKn teachers, the vice principal for curriculum, the P5 coordinator, homeroom teacher, ROHIS and KSR extracurricular advisors, two BP teachers, the physical education (PENJASKESREK) teacher, and two students. These interviews aimed to gather information regarding the implementation of *nggusuwaru* cultural values through the hidden curriculum. To explore the underlying rationale behind the implementation of *nggusuwaru* values, interviews were specifically conducted with the school principal, the vice principal for curriculum, and the P5 coordinator.

Document analysis was also employed to complement and strengthen other sources of information. According to Mundir (2013), documentation sources may include guides, official documents, meeting notes, school regulations, books, magazines, and electronic documents.

To ensure data validity, this study used source triangulation, which involves evaluating the consistency of data obtained from multiple sources. Triangulation can be defined as a data collection method that utilizes two or more techniques to study various aspects of human behavior (Cohen et al., 2007). This was done by comparing observational data with document analysis results and confirming them with interview findings, ensuring consistency among all data sources (Creswell, 2016). The goal

was to minimize bias and enhance the research's credibility (Hikmawati, 2020).

Data were analyzed using three analytical techniques: pattern identification, explanatory presentation, and time-series analysis (Yin, 2009).

III. RESULTS AND DISCUSSION

Research Results

This research was conducted at SMAN 1 Ambalawi, which is geographically located in Nipa Village, Ambalawi Subdistrict, Bima Regency, West Nusa Tenggara Province. The school is situated on a 22,700 m² plot of land owned by the institution, with its address at Danabura Street, Nipa Ambalawi, postal code 84153. Administratively and geographically, the school is positioned along the eastern coastal area of Sumbawa Island, which is considered strategically accessible to students from various social backgrounds. Its open geographical setting, supported by adequate educational infrastructure, contributes significantly to the effective implementation of character education values rooted in local culture through a hidden curriculum approach.

The results on the implementation of *nggusuwaru* values as a hidden curriculum in fostering Islamic character among students at SMAN 1 Ambalawi are as follows:

A. The Rationale Behind Implementing Nggusuwaru Values as a Hidden Curriculum in Shaping Students' Islamic Character at SMAN 1 Ambalawi

Based on the research results, the following rationales were identified for implementing *nggusuwaru* values as a hidden curriculum in fostering Islamic character among students:

1. Revitalizing and Reinstating the Cultural Philosophy of Nggusuwaru in the Bima Community

The school principal emphasized:

"Culture originates from habits. From these habits, culture is formed and shapes character. This is highly relevant to be implemented in schools. What must be revived, especially local culture, should not vanish. The next generation must not grow up ignorant of their own cultural heritage."

This view is supported by the Deputy Principal for Curriculum:

"Positive cultural values, especially those rooted in the Bima philosophical worldview, should be instilled early in students. This is a promising effort to shape their character and integrate such values into their daily behavior."

2. Strengthening the Pancasila Student Profile (Profil Pelajar Pancasila)

This rationale aligns with school documents and is supported by the P5 coordinator teacher:

"There are challenges in integrating *nggusuwaru* values in this modern era. One is how to make these values relevant to students' interests and lifestyles. However, through creative

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and innovative approaches, such as integrating *nggusuwaru* values into P5 activities, we can make learning more engaging, interactive, and participatory.”

3. Maximizing the Achievement of the School’s Vision, Mission, and Objectives

This was evident in school documents and supported by the Deputy Principal for Curriculum:

“To realize the school's vision, mission, and objectives, we prioritize holistic character education, not only academic excellence but also the cultivation of noble character and strong moral values, enabling students to face future challenges.”

4. Supporting Students’ Development in Knowledge, Skills, and Character

The Deputy Principal for Curriculum stated:

“The high school phase is critical for character formation. Although the content focuses on specific subjects, our broader goal is the holistic development of students’ character, aligning with the school's mission to nurture knowledge, skills, and attitudes.”

5. Applying Social-Emotional Learning (SEL) as Emphasized in the Merdeka Curriculum

As outlined in school documentation and elaborated by the Deputy Principal for Curriculum:

“Teachers are expected to incorporate SEL into their lesson plans. This includes personal maturity and the ability to interact with peers through activities such as group discussions. Social-emotional competencies are embedded into all subject lesson plans.”

B. Forms of Implementation of Nggusuwaru Values as a Hidden Curriculum for Developing Islamic Character at SMAN 1 Ambalawi

Based on observations and in-depth interviews, the implementation of *nggusuwaru* values can be categorized into two models: in-class and out-of-class applications.

1. In-Class Implementation

The internalization of *nggusuwaru* values within the classroom includes the following practices:

a. Qur’anic Recitation (Tadarus)

Students engage in both silent and aloud recitations of the Qur’an, with verses selected based on the theme of the day’s Islamic Education (PAI) lesson. A PAI teacher stated: “One effort to shape students’ character is through *tadarus* at the beginning of PAI lessons. Students are required to read Qur’anic verses relevant to the day’s topic, promoting spiritual discipline before learning begins.”

Additionally, the school offers a Tahfidz elective as a Local Content Subject (Muatan Lokal), focusing on the memorization of short chapters and verses and proper recitation techniques.

b. The 5S Cultural Practice: Smile, Greeting, Salutation, Politeness, and Courtesy

Observation revealed that most teachers initiate class with 5S practices, which are reciprocated by students.

A Civics teacher noted:

“We establish classroom agreements at the beginning of each semester, which include expectations for behavior, like the 5S values. These are displayed in the classroom as collective reminders.”

c. Praying Before and After Learning Sessions

Learning activities begin and end with guided prayers led by the class leader or an assigned student.

A PAI teacher shared:

“I strongly believe in the importance of teaching students to pray before and after class. This instills gratitude, mindfulness, and serves as a moment of spiritual reflection.”

d. Maintaining Classroom Cleanliness and Neatness

Teachers consistently remind students to dispose of trash properly and maintain a neat appearance.

A Physical Education teacher stated:

“I often relate cleanliness to physical health and reward students who consistently maintain cleanliness. This motivates them to sustain the habit.”

e. Promoting Punctuality (Discipline)

Timeliness is closely monitored, and disciplinary actions are taken against repeat offenders.

A PAI teacher commented:

“We apply an attendance and appreciation system. Students who are punctual receive praise, while those who are late are asked about the reasons and helped to avoid future tardiness.”

f. Monitoring Students’ Daily Prayer Practices

PAI teachers regularly inquire about students’ performance of daily prayers, particularly *ṣalāh* al-fajr.

A Civics teacher remarked:

“Asking about prayer is a way to encourage honesty among students. It promotes moral courage to acknowledge both their strengths and shortcomings.” A PAI teacher added: “I ask casually, ‘How many times have you prayed today?’, to encourage self-improvement rather than perfect answers.”

g. Friday Almsgiving (Infaq Seribu Jumat)

Every Friday morning, students gather in the mosque for a religious sermon followed by infaq collection.

The Islamic Student Organization (ROHIS) advisor explained:

“Through this activity, we instill values of compassion and charity. Funds are used to support students in need, maintain the prayer room, or contribute to humanitarian causes.”

2. Out-of-Class Implementation

Based on observations and interviews, out-of-class practices include:

a. Congregational Dhuhr Prayer

Observed to be a routine involving all students, teachers, and staff.

b. Religious Guidance (Kultum)

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After *ṣalāh* dhuhr, a short sermon (*kultum*) is delivered by a teacher or guest speaker.

The ROHIS advisor explained:

“This short sermon enriches students’ religious understanding and reinforces Islamic values in the school community.”

c. Friday Congregational Prayer

Mandatory for all male students, teachers, and staff, with duties rotated among selected teachers.

A PAI teacher affirmed:

“This routine ensures active religious participation and continuity of school-wide spiritual programs.”

d. Student Leadership and Organizational Training

The school hosts ten student organizations, including OSIS, Drumband, PMR, PRAMUKA, PASKIBRA, and ROHIS.

The Deputy Principal for Curriculum noted:

“Character education is largely implemented through extracurricular activities. In contrast, intraclass activities emphasize Social-Emotional Learning (SEL).” The principal added: “Student character and leadership development occur through organizational involvement. Qualities such as courage (*Maja Labo Dahu*), charisma, and self-discipline are fostered through these experiences.”

e. 5S Practice in School Environment

The 5S culture extends beyond the classroom into all areas of school life.

f. Morning Assembly

Teachers conduct short assemblies before morning lessons as a form of character reinforcement.

The school principal stated:

“We begin cultivating a culture of discipline with the teachers first. For example, through morning assemblies, so that teachers are better prepared to serve the students. The goal is to instill discipline among the teachers and staff. From there, the students can take their teachers as role models in terms of punctuality and teaching discipline.”

g. Promoting Cleanliness and Neatness

From the school gate, students are trained to pick up litter and maintain uniform tidiness.

The principal elaborated:

“Every morning, students are reminded to pick up trash at the gate. Over time, this becomes a habit and a culture of cleanliness and discipline.”

h. Direct Fundraising Activities

Students involved in student organizations often lead direct fundraising efforts for local and external causes.

An OSIS advisor shared:

“From this activity, students learn teamwork, time management, and the importance of integrity in financial stewardship.”

Discussion

1. The Rationale for Implementing Nggusuwaru Values as a Hidden Curriculum in Shaping Islamic Character among Students at SMAN 1 Ambalawi

In general, the researcher found that the rationale behind implementing *Nggusuwaru* values as a hidden curriculum in shaping Islamic character among students at SMAN 1 Ambalawi includes the following:

- Reviving and Reinstating the Nggusuwaru Philosophical Heritage in Bima Society. This initiative is a strategic effort to preserve and strengthen cultural identity amid the pressures of globalization. The process involves the reintroduction of cultural values deemed essential for sustaining communal identity, which aligns with the concept of cultural revitalization (Wallace, 1956).
- Reinforcing and Actualizing the Pancasila Student Profile (P5). This project aims to embed Pancasila values into the learning process, enabling students not only to gain academic knowledge but also to develop noble character traits that reflect the nation's core values (Kemdikbud, 2021).
- Optimizing the Achievement of the School's Vision, Mission, and Goals. According to Kotter (2006), cultural transformation is an essential element supporting the strategic achievement of an organization's vision. In the educational context, such transformation gradually influences all stakeholders, including educators, students, parents, and the broader community, thus creating an environment conducive to realizing the school's vision and mission.
- Supporting the Holistic Development of Students' Knowledge, Skills, and Character. As stated by Dewey (1938), education is both a reflection of and a means to perfect and transform culture. A learning process that is relevant to students' daily lives fosters balanced and comprehensive personal development.
- Applying Social and Emotional Learning (SEL) as Promoted in the Merdeka Curriculum. The Merdeka Curriculum implicitly places social-emotional aspects as a central pillar in the learning process. Dimensions such as collaboration, critical thinking, and independence are crucial in nurturing a generation that is both intellectually and emotionally well-rounded (Kemdikbud, 2021).

2. Forms of Implementation of Nggusuwaru Values as a Hidden Curriculum in the Development of Islamic Character among Students at SMAN 1 Ambalawi

According to Dewey (1938), applying values inherent in *nggusuwaru* requires a set of methods to internalize these values in the character development of students. Broadly, the implementation is divided into two models: (1) in-class implementation and (2) out-of-class implementation.

1. In-Class Implementation

a. Qur'anic Recitation (*Tadarus*)

Ulwan (2007) emphasized that cultivating Islamic values through Qur'anic recitation is crucial in forming positive

habits and noble character. He argued that *tadarus* is not merely reading sacred verses but serves as a sustainable process of character education.

b. Instilling the 5S Values (Smile, Greeting, Salutation, Politeness, Courtesy)

Madjid (1992) asserted that character education grounded in Islamic and local cultural values must promote social norms such as smiling, greeting, and politeness. These values are essential not only religiously but also for creating a harmonious and respectful community.

c. Praying Before and After Learning Sessions

Ulwan (2007) stated that character education should not only address cognitive development but also include the spiritual dimension. Thus, praying before and after class is significant for nurturing humility and acknowledging that knowledge is a divine gift worthy of gratitude.

d. Habituation of Clean and Neat Living

According to Ulwan (2007), Islamic character education includes the habitual practice of cleanliness and orderliness. Maintaining cleanliness reflects personal responsibility and is a manifestation of ethical discipline in everyday life.

e. Encouraging Punctuality (Time Discipline)

Time discipline is vital for fostering students' independence and responsibility, traits essential in both personal and social life. The Merdeka Curriculum positions punctuality as a foundation for students' personal development (Kemdikbud, 2021).

f. Evaluating Students' Daily Worship Practices (Ṣalāh)

Evaluating students' daily worship practices, particularly ṣalāh, is vital in developing their Islamic character. This evaluation goes beyond assessing frequency or punctuality; it also nurtures honesty, discipline, responsibility, and spiritual awareness (Madjid, 1992).

g. Friday Almsgiving (Infaq Seribu Jum'at)

In the Merdeka Curriculum, the habituation of moral and social values, including almsgiving, is a key element of character development. Charity fosters empathy, compassion, and a strong sense of social responsibility among students (Kemdikbud, 2021).

2. Out-of-Class Implementation

a. Congregational Dhuhr Prayer

Ṣalāh serves not only as a spiritual obligation but also as a medium of moral education and character development. It becomes highly effective when students internalize values through real-life experiences (Wasitohadi, 2014).

b. Spiritual Guidance (Short Sermons / *Kultum*)

Brief spiritual talks, such as *kultum*, are effective tools to enhance students' spiritual consciousness and social morality. Shihab (2007) emphasized the importance of education rooted in Qur'anic values, which allows for the internalization of these values in students' daily conduct.

c. Friday Prayer at School

This activity promotes unity and solidarity within the Muslim community. Through the communal practice of Friday prayer, students interact, strengthen social bonds, and receive reminders of their collective social responsibilities through the sermon (Shihab, 2007).

d. Student Leadership and Organizational Training

Lickona stated that character education must involve real activities that train responsibility and leadership. Participation in student organizations enhances students' moral development through the cultivation of moral knowing, moral feeling, and moral action (Dalmeri, 2014).

e. Practicing 5S in the School Environment

Skinner (1974) asserted that human behavior is shaped by consistent stimuli and responses—a process known as reinforcement. The 5S values can be instilled through positive reinforcement, such as praise for polite behavior, which encourages repetition and long-term character development.

f. Morning Assembly

Bandura (1977) highlighted that individuals learn through observation, imitation, and modeling. In this educational setting, students tend to emulate the behavior of teachers, who serve as role models. Teachers' display of discipline and commitment becomes a source of behavioral learning for students.

g. Maintaining Clean and Neat Living Environment

Lickona (1991) emphasized that effective character education involves three essential components: moral knowing, moral feeling, and moral action. In this context, cleanliness becomes an expression of responsibility (knowing), concern for hygiene (feeling), and consistent practice, such as proper waste disposal and tidy appearance (action).

h. Direct Fundraising Activities

Through fundraising activities, students learn not only organizational and financial management but also empathy and social concern. Such involvement fosters active community participation and builds an awareness of the importance of meaningful contribution (Simatupang & Aini, 2023).

IV. CONCLUSION

The conclusions drawn from the research findings and discussion are as follows:

1. The Rationale Behind Implementing Nggusuwaru Values as a Hidden Curriculum in Shaping Islamic Character among Students at SMAN 1 Ambalawi

The study found that the underlying rationale for the implementation of *Nggusuwaru* values as a hidden curriculum in developing students' Islamic character at SMAN 1 Ambalawi includes: a) Reviving and restoring the philosophical heritage of *nggusuwaru* within the Bima community; b) Serving as reinforcement and affirmation of the Pancasila Student Profile (P5); c) Optimizing the

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realization of the school's vision, mission, and objectives; d) Supporting the holistic development of students' knowledge, skills, and character; and e) Applying Social and Emotional Learning (SEL) in alignment with the Merdeka Curriculum's directives.

2. Forms of Implementation of Nggusuwaru Values as a Hidden Curriculum in Shaping Islamic Character among Students at SMAN 1 Ambalawi

- a. **In-class activities** include: Qur'anic recitation (*tadarus*), habituation of the 5S (Smile, Greeting, Salutation, Politeness, Courtesy), prayers before and after learning, practicing cleanliness and neatness, punctuality, evaluation of students' daily worship practices (*ṣalāh*), and the practice of *infaq seribu Jum'at* (Friday almsgiving).
- b. **Out-of-class activities** include: congregational *Dhuhr* prayer, spiritual guidance, *Jumu'ah* prayer at school, managerial training in student organizations, 3S practice (smile, greet, salute), morning assemblies, clean and tidy living habits, and direct fundraising activities.

The results of this study highlight the significance of character education rooted in local wisdom. When systematically designed within the framework of the hidden curriculum, such an approach proves effective in shaping student character, particularly through habituation and non-academic activities.

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