

Gusjigang and Hidden Curriculum Existence and Enforcement in Kudus Islamic Educational Institutions

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Keywords: *Gusjigang*, Kudus, Hidden Curriculum, Existence, Enforcement, Islamic Educational Institutions.

Abstract: *Gusjigang* is an abbreviation of *bagus* (good attitude), *ngaji* (Quran), and *dagang* (trading) taught by Sunan Kudus. *Gusjigang* is Kudus society philosophy since hundreds of years ago. This study would like to know the implementation and the existence of *Gusjigang* as part of a hidden curriculum at Islamic educational institutions in Kudus Central Java Indonesia. This study used a descriptive qualitative method. The data was collected from observation, interview, and the online questionnaire. The interview conducted with Islamic educational institutions teacher to find out the implementation and the integration of *Gusjigang* with the national curriculum. The result shows that *Gusjigang* is existed and implemented by Islamic educational institutions as hidden curriculum through institution daily activities. The implementation of *bagus* and *ngaji* value is more prominent than *dagang* value. The implementation and integration of *Gusjigang* value translated into the several activities like *shalat jamaah*, *mushafahah*, *cultural activities*, and entrepreneurship as well as activities related to hard work, work ethic, good interpersonal communication, and honesty. The implementation of *Gusjigang* as hidden curriculum creating people who ready to challenges the social dynamic in culture, politic, and education.

1 INTRODUCTION

The Hidden curriculum is also known as unwritten curriculum provides implicit, unconscious, and informally planned course (Kentli, 2009). Bergenhenegouwen (1987) states that hidden curriculum is opposed to the concept of official curriculum. Therefore, another research related to the hidden curriculum which is conducted by Farihah and Nurani (2017) concerning on the integration of Islamic values throughout hidden curriculum scheme. Among the existing studies, some researchers have investigated the implementation of hidden curriculum on Pesantren (Hardoyo, 2008) and in the Islamic State College educational system (Yahya, 2013). Meanwhile, Lestari and Sukanti (2016) have investigated the student's character building through hidden curriculum, intra-curricular, and extracurricular activity.

Gusjigang is the local wisdom that emerges and develops in Kudus, Central Java Province Indonesia. Previous research dealing with *Gusjigang* only

focused on the domain of trading (*gang* or *dagang* value) from the *Gusjigang* philosophy. Said (2014) called *Gusjigang* as spiritual entrepreneurship. Mustaqim and Bahruddin (2015) stated *Gusjigang* as Kudus local values which have global business behavior in order to face economic globalization challenge. Sofiatun thesis (2017) also investigated about the implementation of *Gusjigang* in shaping the entrepreneurship enthusiasm on the Pesantren.

This study aims to know how *Gusjigang* existed and enforced in Kudus Islamic educational institution. These current studies have contributed to our understanding of the use of Kudus local wisdom namely *Gusjigang* as hidden curriculum. This research does not focus on the implementation of *Gusjigang* in the term of entrepreneurship (*dagang*) only but also touches “*bagus*” (good) and “*ngaji*” (reciting Qur’an) values. The study of *Gusjigang* implementation on Islamic institutions becomes very important. It contributes the development of local wisdom knowledge and the spread of *Gusjigang* values in all educational institutions to creating people who ready to challenges the social dynamic in culture, politic, and education.

2 GUSJIGANG AND ISLAMIC EDUCATIONAL INSTITUTION CURRICULUM

2.1 Bagus, Ngaji, and Dagang (*Gusjigang*)

Gusjigang is formerly known as *bagus* (good), *ngaji* (reciting the Qur'an) and *dagang* (trade) (Said, 2013). *Gusjigang* is Kudus people representation who have a good attitude, always reading the Qur'an, and have entrepreneurship spirit (Said, 2013). The word "*bagus* (*Gus*)" emphasized the importance of peoples good attitude, better than his performance (Said, 2013). When someone has a good character, they will avoid fraudulent practices that are contrary to their religion principles. The word "*ngaji* (*Ji*)" in the English means reciting the Qur'an. It represents the Kudus people enthusiasm in learning the Qur'an. The number of Islamic educational facility either formal or non-formal becomes a reflection of Kudus where it is people enjoy learning (Sardjono et al., 2015). The word "*ngaji* (*Ji*)" is not merely about reading the Qur'an but it signifies with life-long learning enthusiasm.

The word "*Dagang* (*Gang*)" in English which means a trade is a representation of the Kudus people enthusiasm on entrepreneurship. Kudus citizen has an independent economic passion. They have their own home-based business (Sardjono et al., 2015). According to Said (2013), Sunan Kudus became the central figure that constructs the Kudus people identity. Said (2014) mentions that Sunan Kudus has a predicate *waliyyul ilmi* and *waliyyul saudagar*. Sunan Kudus is known as a successful merchant (*waliyyul saudagar*) and has a proficient religious knowledge (*waliyyul ilmi*).

The *Gusjigang* values can be implemented to build strong and eminent communities, in the field of education, entrepreneurship and the good attitude. There are three *Gusjigang* core values including; good character, scientific tradition, and entrepreneurship (Said, 2013). The three core values must be internalized into learning activities within the Islamic education institutions.

2.2 Curriculum on Kudus Islamic Educational Institution

The curriculum is written with the special purpose in it (Kentli, 2009). Portelli (1993) defines that formal curriculum is curriculum which is officially recognized. Kudus Islamic educational institutions

implement the official curriculum released by the Government. Islamic educational institution needs to enhance Islamic and local wisdom values into the existed curriculum. Hefner (2009) said the key to the Indonesian pesantren's dynamism is the willingness to borrow from other school systems while maintaining a commitment to the study of classical religious texts. *Gusjigang* as local wisdom and Islamic values added during the lesson. This is the Islamic educational institution distinction. The Indonesian madrasa develops several other traits that distinguish it from traditionalist institutions (Azra et al., 2010).

The curriculum must serve to transmit tacit messages to students about values, attitudes, and principles (Kentli, 2009). The source and the existence of the hidden curriculum are generally derived from the informal things attached to when the students through the process of teaching and learning activities or in school (Nasukah, 2017). Then Margolis et al. (2001) stated that the hidden curriculum may be intentionally hidden in plain sight, precisely so that it will remain undetected.

Gusjigang can be associated with the form of moral education, entrepreneurs' enthusiasm or soft skill. Borges et al. (2017) state that education does not simply mean obtaining a university degree who have a sense of responsibility and also a need to attain personal satisfaction. Lestari (2015) describes *Gusjigang* values into the philosophy educational characters by the ministry of education.

The curriculum that is not written explicitly must also hit a further dimension. The school is not only prepared to print graduates who are able to work but must also have the skills associated with his interaction with other people in the community. This can be associated with something in the form of the moral education, spirit to become entrepreneurs or soft skill.

3 METHOD

This study used a descriptive qualitative method. The data was collected from observation and interview. Interviews were conducted with the teachers of the Madrasa Aliyah (MA) to know the differences of hidden curriculum implementation in the Islamic educational institutions. The interview was used to gather the information about the school curriculum, hidden curriculum, school activity, teaching process, and *Gusjigang*.

4 RESULTS AND DISCUSSION

4.1 *Gusjigang* Existence in Kudus Islamic Institutions

Gusjigang local wisdom implemented during school activities are the hidden curriculum. Because it is not written and recognize in the national curriculum. Hardoyo (2008) said the possibility of hidden curriculum implementation in *pesantren* (Islamic Boarding School) is very high because *santri* (*pesantren* students) stay for 24 hours in a moslem boarding house. It allows the transform of moral values totally maximum. The majority of Islamic school are built based on the *pesantren*. The *pesantren* model and system were duplicated by Islamic school.

The implementation of *bagus* (*Gus*) value from *Gusjigang* as hidden curriculum in Islamic educational institutions based on students' character building (see in table 1). Some activities are done to create the student's character. They will have a politeness, respect for others, responsible and nationalism.

Table 1: School activities related to *Bagus* (*Gus*) value from *Gusjigang* philosophy.

School	Activities related to <i>Bagus</i> (<i>Gus</i>)
MA NU Al-Hidayah	- <i>Aswaja</i> Inforcement - <i>Mushahafah</i> - <i>Shalat dhuha</i> - <i>Shalat jamaah</i> - Arranging shoes
MA NU Banat	- Integrating <i>pesantren</i> material into classroom activity. - <i>Shalat dhuha</i> - Reciting <i>Asmaul Husna</i> - <i>Mushahafah</i>
MA Yanbu'ul Qur'an	- <i>Hidayatul Muta'allim</i> - <i>Nashoihul Ibad</i> - <i>Mushahafah</i>
MAN 2 Kudus	- <i>Mushahafah</i> - <i>Tadarus</i> - <i>Qitabah</i> - <i>Shalat dhuha</i> - <i>Shalat jamaah</i>

One of *Gusjigang* core values according to Said (2013) is the academic tradition. One of academic tradition is the spirit to learn in all of the time (lifelong-learning). Some activities that are not

available in the official curriculum and related to the *ngaji* (*Ji*) value of *Gusjigang* can be seen in Table 2.

Table 2: School activities related to *Ngaji* (*Ji*) value from *Gusjigang* philosophy.

School	Activities related to <i>Ngaji</i> (<i>Ji</i>)
MA NU Al-Hidayah	- One day one paper - Reciting <i>Kitab</i>
MA NU Banat	- Reciting <i>kitab</i> - Learning <i>Ulumul Qur'an</i> and <i>Hadits</i>
MA Yanbu'ul Qur'an	- <i>Ulumul Qur'an</i> and <i>Hadits</i> - Reciting <i>Kitab</i> - Learning <i>tasawuf</i>
MAN 2 Kudus	- Scientific research - Humaniora research - Public speaking - Strengthening Information and Technology skill (ICT)

Some activities that are not in the formal curriculum and relates to the *dagang* value can be seen in Table 3.

Table 3: School activities related to *Dagang* (*Gang*) value from *Gusjigang* philosophy.

School	Activity related to <i>Dagang</i> (<i>Gang</i>)
MA NU Al-Hidayah	-
MA NU Banat	- Fashion design
MA Yanbu'ul Qur'an	-
MAN 2 Kudus	- Innovative product - Fashion design - Mubarak mart

Some of the activities carried out in Islamic educational institutions are not only done during the lesson but also done before or after the lessons. It is important to excavate and formulate the learning packages that can support the development of education based on local wisdom content.

4.2 *Gusjigang* Reinforcement to Face the Social Dynamic

Islamic educational institution reinforces the *Gusjigang* value through school daily activities. Each school has different daily activities depend on the school vision. The school based on *pesantren* system will be more emphasis on the activity to build students good attitude. Providing a role model to make the students see what actually unseen on their viewpoints are the best way to reinforce the *Gusjigang* value. Sunan Kudus is the best role model in the implementation of *Gusjigang* value through

the hidden curriculum. He is the one who taught us about tolerance, and hard works.

Kudus' people tradition is represented from Sunan Kudus thought. Their tradition is full of tolerance. They never slaughter a cow in order to give respect to the other religion believers. This kind of action is a part of *bagus* values. In the school daily activity shown in Table 1 intend to reach the *bagus* value. This activity will be internalized into the students because it becomes their habitual. The hidden curriculum is a side effect of education which is very effective in the process of values and culture of life internalization through social interaction in an environment (Yapono, 2015). The relevant examples such as an ideology, cultural values, belief that affect schools in specify knowledge that needs to be passed to the next generation (Faridah, 2015). The curriculum and school daily activity must be able to answer the challenge in society. Therefore implementing *Gusjigang* as hidden curriculum through school activities will cultivate the local wisdom values.

Learners may acquire much more than what is explicitly specified in school textbooks and teacher manuals through an unwritten curriculum in the social environment provided by the school (Lee, 2014). The implementation of *bagus* (Gus) value from *Gusjigang* as hidden curriculum in Islamic educational institutions based on students' character building. Some activities are done to create the students' character, so they will have a polite attitude, respect for others, responsible and have nationalism.

Sunan Kudus inspired all of Kudus people not only have a good attitude but also must have an intelligence and knowledgeable. One of *Gusjigang* core value is academic tradition. It is inside in *ngaji* (*Ji*) value. Kudus' people always gather in the mosque to discuss and reciting the Qur'an. This tradition shows the enthusiasm of Kudus people to learning something. Lifelong-learning enthusiasm captured on the number of educational facilities in this small district. Kudus District Development Institutions or known as BAPPEDA released the number of school in Kudus. There is 773 formal educational institution from elementary school to higher education in Kudus during 2014 and it still growing so far (Bappeda Kabupaten Kudus, 2016). This data is not included non-formal educational institution like *pesantren*, *mahad*, or *lembaga kursus*. The *ngaji* core value is not merely about reciting the Qur'an. It is including learning about science and technology.

Good attitude and knowledgeable is urgently needed, but it would not complete without entrepreneurship. Strengthening the entrepreneur character also needed for students to face the global competition. Sunan Kudus as *waliyyul saudagar* have great entrepreneurial spirit. Kudus Islamic educational institutions should enforce the entrepreneurship enthusiasm through school daily activity. Because student needs to know about entrepreneurship to challenge the world. Pesantren Roudahtul Khuffadz in the West Papua who create the curriculum related to entrepreneurship to meet the needs and abilities of the students to expand their opportunities after school age (Wekke, 2012). Pesantren Mukmin Mandiri students (*santri*) are not merely taught such religious lesson but they also trained to be able to understand and possess ability within economics aspect (Anam, 2016).

The purposes of Islamic educational institutions are written on school vision and mission that could not be separated from the Qur'an and hadith values. The purpose of Islamic education is achieving the ideal condition of the human who has good quality on religious values and eagerness to build good community (Nata, 2014). It can be realized through both formal and non-formal education activities. *Gusjigang* local wisdom is to complement the official curriculum that is manifested in the school daily activities. Islamic educational institution needs to enhance Islamic and local wisdom values into the existed curriculum. They add unwritten and unplanned activity related with *Gusjigang* and local values during the lesson. The *Gusjigang* value is still relevant with social dynamic today. It is proved by Kudus people culture and tradition. Tolerance, lifelong-learning, and entrepreneurship still around in the community. The three element of the *Gusjigang* developed through activities or training so it can create individuals who have the ability with good character, and have the entrepreneurship enthusiasm. Integrating *Gusjigang* value as hidden curriculum will deliver the complete ability school graduates and they will have both of religious knowledge and social sensitivity.

5 CONCLUSIONS

The Islamic institutions have activities that are not written in the curriculum. This proves that *bagus*, *ngaji* and *dagang* (*Gusjigang*) exist in the Islamic educational institutions. Islamic educational institutions need to add and strengthen the official State curriculum with Islamic and local wisdom

value. The enforcement of *Gusjigang* value through school daily activities. The activity internalized *Gusjigang* value into the students. The integration of *Gusjigang* as hidden curriculum creating the school graduates who are ready to face the social dynamic in culture, politic, and education. Because they have a good attitude, knowledgeable, and have entrepreneurship enthusiasm. So they will give better contribution into the community.

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