

Impact of Hidden Curriculum: In the Context of The Ethical Philosophy of Islam

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Received on: 11-10-2023

Accepted on: 12-11-2023

Abstract

This research article aims to explore the unnoticed yet dominant influence of the hidden curriculum within the context of the ethical philosophy of Islam. The hidden curriculum, also known as unwritten, unofficial, and invisible curriculum, characterized by the unspoken or implicit norms, values, and behaviors conveyed alongside the official curriculum, is examined through the lens of Islamic ethical philosophy. Through a comprehensive review of the literature and analytical approach, this study seeks to reveal the effective ways in which the hidden curriculum impacts the ethical development of the student. This research article delves into the fundamental principles of Islamic ethics, including kindness, justice, patience, compassion, honesty, respecting parents and elders, and their resonance with the hidden curriculum. It examines how the hidden curriculum can either reinforce or challenge these ethical principles, impacting the ethical development and character of students. Moreover, it highlights the important role of teachers in shaping the hidden curriculum and promoting a values-based educational environment. The findings illuminate the interconnection between the implicit teachings embedded within the hidden curriculum and the ethical philosophy of Islam. As students navigate the unspoken lessons of justice, compassion, honesty, and social responsibility, the hidden curriculum emerges as a powerful factor in character development. Through insightful narratives, this research offers a deeper understanding of the hidden curriculum's impact on students' moral values and behavior, drawing a connection between the philosophical principles of Islam and

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everyday educational experiences, to nurture individuals who exemplify the virtues of both faith and character.

Keywords: Character development, hidden curriculum, ethics, Islamic ethics, morals, teaching

INTRODUCTION

An individual's entire growth is dependent on the complete education, which includes intellectual and moral or ethical growth. Education plays a vital role in making an individual a successful man by developing abilities, including intellectual, moral, social, and emotional.¹ Students need moral professional support which is incomplete without experts.² As the rapid decline of moral values, it is a fundamental need in contemporary times to discuss the importance of moral education.³ In current education system along the formal or documented curriculum, as it is not sufficient to develop these moral abilities in students, hidden curriculum plays an important role, it leaves immense effects on the learner.⁴ This research aims to define the relevance of hidden curriculum within the context of Islamic education and how educators play an important role in the character-building of their students. The teacher plays a significant role in developing the values and ethics, the teacher's views and practice of teaching have a significant impact on the entire process. The teacher's opinions, guidelines, decisions, and choices of methodology are influenced by his/her beliefs directly or indirectly.⁵ In a world where character and ethics are increasingly recognized as integral components of education, understanding the hidden curriculum's role becomes important. This research seeks to address a critical analysis of the current literature by examining how the hidden curriculum operates within the ethical framework of Islam and its impact on the ethical and character development of students. Islamic education aims not only to impart knowledge but also to nurture individuals of sound character, as it is mentioned in the Holy Quran "*A similar (favor have ye already received) in that We have sent among you an Apostle of your own rehearsing to you Our signs and sanctifying you and instructing you in Scripture and wisdom and in new Knowledge.*"⁶ In this verse, Allah describes the divine functions and duties of the Holy Prophet ﷺ before teaching the Holy Quran purifying and cleaning them from the worst type of behavior and teaching them how to treat others, if we glance at the time of darkness *Jahiliyah* pre-Islamic period we come to know social and moral conduct of the people was so worst, Allah sent His beloved messenger to take them from the darkness to the light and teach them Islamic morals and ethics as the role of Prophet hood, characterized by its genuine precision in guiding, advising, and enlightening, demands specific essential qualities, archetypes, and demeanor in an individual. Not only must one possess particular characteristics for such a distinguished position, but also intellectual capacities and rationalities. Among these capacities is the knowledge related to the will and power through which we have come into existence, the clarification of the justification, and the determination of life. This knowledge is essential for navigating the challenges of our worldly existence, ensuring our security from the intense challenges that life presents. As we navigate the intricate terrain of the hidden curriculum and Islamic ethics, this research strives not only to reveal insights but also to make a meaningful contribution to the discourse on character education within the framework of Islamic learning.

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LITERATURE REVIEW

What is a hidden curriculum?

The term Hidden curriculum consists of two words hidden and curriculum, Phillip Jackson a renowned sociologist was the first person who use this term to identify some characteristics of the classroom. He explained these characteristics as a part of the classroom which develops from the social relations and interaction in school.⁷ He noted that these encompass values, attitudes, and norms. Many authors define this term and give it a wide scope such as Deutsch describes it as unwritten concepts and ideas. Teachers are even not aware of these unwritten or hidden ideas but students get them faster and they do not always like these ideas but are forced to behave like that ⁸ the hidden curriculum, like a shadow, leaves an impact and can shape students' attitudes towards school, their living environment, and community values. The concept of the hidden curriculum takes wider meaning to express unintentional learning that is not written in the official curriculum ⁹ some research scholars described it as "informal learning"¹⁰ or "informal curriculum"¹¹ some said 'lecturers, institutional or societal' values and customs that are transmitted unintentionally to learners ¹² other explain its influence that the hidden curriculum encompasses non-academic yet educationally vital elements within schooling, including knowledge, skills, and values acquired due to the school's design ¹³ the main and basic point of all these references and definitions is that school is the most important social institution and responsible for individual's educational, moral, ethical, social and emotional development. Schools are really hard to serve and produce the best individual members of society. On the other hand, teachers play a vital role in educational institutions, they know which course and subject is more important without teaching a course or subject they can convey unwritten or secret messages to the learners for the character and social development of the students. From the curriculum perspective for the character development of the students hidden curriculum is a tool also known as "secret curriculum" "stored curriculum" "non-written curriculum" and "unofficial curriculum". It also refers to learning through the informal interaction between students, educators, and other members which contains a peaceful and silent message. The hidden curriculum has many factors that give a sociocultural frame to a school such as behaviors of teachers, policies of administrations, attitudes, approaches, values, beliefs, interaction patterns provided by the school, rules, routine, discipline, and obedience to authority.

Who conveys implicit or tacit messages?

Some research scholars state that the learning environment conveys a hidden message. The learning environment creates great effects on the student's learning experiences. The material, social, and cultural environments are included in the learning environment. The school building, construction, and space devoted to equipment are part of the material environment. The rules and regulations of the school, policies, grouping methods, clubs, and interaction between peers and instructors are included in the social environments and classroom, activities, ceremonies, events celebrations and school culture are parts of the cultural environment.¹⁴ In school teachers and staff are the main medium to convey the message, as we discussed the hidden curriculum is informal, implicit, or tacit, and intangible teaching values, norms, and attitudes that are generated and transmitted by teachers, and staff. In other words, people are the primary source of hidden messages, and educators or

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faculty members may forget that their actions and words even little, have a great effect on student's character and thoughts.¹⁵ The role of the students is also important in the transmission of the message as their interaction with other fellows or community members, so finally, the modeling of teachers and learners either effective or ineffective has an important influence.¹⁶

What is the main theme and message conveyed in Hidden Curriculum?

Some authors pointed out the message that is hidden includes mores, customs, belief systems, norms, values, attitudes, knowledge and behavior, expectations, and motives, ethical issues and perspectives, cultural values and rules, organizational or professional cultural, ideas and practices.^{17 18 19 20 21}

Impact of the Hidden Curriculum.

There are two levels of the hidden curriculum, one covers norms, values, and beliefs within the school and classroom, including the school's stated goals and rules, disciplinary issues, daily timetable, class allocations, arrangements in the classroom, the interaction between instructor and learner within the classroom, classroom rules goals and guidance, administrator's rules and policies and method of teaching, is also called The Micro level. The second covers outdoor values, customs, beliefs, and other activities. Both levels are interconnected, shaping the learner's experience. Within this hidden curriculum, learners absorb skills, values, and attitudes that can vary in their nature, either positive or negative, worthwhile or unworthy. These acquired attributes have the potential to be either constructive or destructive, influencing not only the individual learners but also impacting the broader societal development. The hidden curriculum, operating at both Micro and Macro levels, thus becomes a dynamic force shaping the overall development of individuals and society.²² The hidden curriculum is a current issue in schools and learning institutions ²³ now teachers need to develop their teaching skills and schools should provide more explanations of the concept of the hidden curriculum, in classroom educators mainly focus on covering the official curriculum or what they planned but learners are getting more than what they are conveying by their teaching style, language, rules, dressing, values, and attitudes. Furthermore, the study shows the negative and positive impacts of hidden curricula. In terms of the positive such as the value of being compassionate students learn from their teachers and peers. They also develop their personality through certain behaviors and attitudes that are considered healthy for the development of personality, such as being more responsible, communicative, and collaborative. In terms of negative, misbehavior of teachers with students and vice versa, which generates inconsistency, toxic behavior, discrimination, backbiting, and cheating.²⁴

Important of character development.

Character development is one of the main current issues in the education sector, character development or education includes decision-making skills, and improvement in their knowledge, skills, and abilities by giving them responsibilities and how to behave. Through character development education students learn values, so schools or educators should help students to understand these values, acknowledge values, give importance to them, devote

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themselves, and after that implement all those values in their daily lives.²⁵ In the current century, social problems such as dishonesty, ethical dilemmas, and trust erosion are causes the crises of values and cultural degeneration. Globalization eliminates all boundaries as a result values are gradually diminishing. The rising trends of intergenerational violence include the violence of social norms and ethics, disobedience of parents and teachers, indecency in language, discrimination, rudeness, and other self-destructive behaviors. It is the responsibility and a crucial task of schools and teachers to address these negative developments. Schools play a vital role in transferring values from the past to the present because schools are not merely educational institutions but also provide a social environment for students. Teachers are role models in school for students, students learn from personal experiences that are not included in the official curriculum, these messages and learnings are an important part of the hidden curriculum. It has a great influence on the students. Islamic ethics play an important role in the character development of a learner, it is not made by man but by the creator, which deals according to the psychological needs of human beings.

Character development in Islamic Philosophy of Ethics.

In Islam, the concept of character development and education is extracted from the main sources of Islam, the holy Quran, and the Hadith or Sunnah of the Last Prophet Muhammad ﷺ. The main teaching of Islam is to promote character development and ethics. On the day of Judgement, people will be judged according to their deeds, including moral character and Actions which they performed in worldly life. Man is considered in Islam as Vicegerent or a supreme creation of Allah on earth "Behold, thy Lord said to the angels: "I will create a vicegerent on earth."²⁶ Allah gave responsibility to promote or implement divine guidance and laws on earth for this purpose Allah bestowed some qualities and attributes including knowledge, it is the power through that an individual acquire the wisdom to distinguish between right and wrong, Mercy, a quality linked with forgiveness and compassion. Benevolence, as a guiding principle, emphasizes individuals to act with kindness and generosity. Justice, an important pillar of society, ensures fairness and equality in dealings and conduct. Beauty and the dual nature of power, the ability to protect and punish. Power is a shield against injustice and a force for positive change. In the Arabic language "akhlaq" or "khuluq" commonly used for character, describes a person's internal state or character. Best character refers to a set of attitudes, behaviors, motivations, and skills. For character development Muslims look at the divine words of Allah the Holy Quran and The traditions of the Holy Prophet ﷺ his sayings, actions, and complete life.²⁷

Ethical philosophy of Islam

The function and status of man have been defined differently in the different schools of ethical and moral thought, for some man is only an animal like other animals, for others, he is something more. As referred to as a "being". Then his role has been discussed in terms of a "social being", a "rational being", a "moral being" and a "spiritual being". In the Islamic view, he is unique among all the creations of Allah living on the earth, even his superiority is acknowledged by the purest, most pious, and finest creation of Allah's angels and he possesses the status among the creations of Allah is that he is the vicegerent of God. He carries the responsibility as mentioned in the holy Quran "We did indeed offer the Trust to the

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Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it"²⁸ and whatever is in the heavens and the earth made therefore Islam's core purpose in the context of human being existence on Earth is integration, this integration encompassing the harmonious development of an individual personality, integration of social order. In Islamic ethical philosophy, the Divine Ethics emerges the concept of God as an "Ethical being" Who ethically behaves towards human beings, being the vicegerent of Allah, Man has to imitate the Divine ethics as best as he can. Allah is the possessor of the best Names and attributes, "The most beautiful names belong to Allah"²⁹, when man realizes that he is the vicegerent of Allah it would happen when he begins to project the reflection of the Divine attributes. Some ethical implications such as the mercy, compassion, and kindness of Allah are the repeated theme of the Holy Quran, the first project of man to take reflection of Mercy from different dimensions in different contexts at different places like love and soft-spoken. Allah is forgiving so humans should also be forgiving and merciful in their behavior and actions towards other fellow. Allah is also the Presenter of Good. A human should also be good to his fellow beings. Allah is Just and does not wrong any human being in even the slightest measure, the human also should not do that. (Al- Ansari, 1989)³⁰

The importance of excellent character in Islam.

For the development of an individual and society, Islam places so much stress on the importance of excellent and exemplary character or conduct because an exemplary individual with high moral character can change the whole society, Allah says in the Holy Quran, "Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity"³¹. In this Allah the Almighty, highlights the excellent character of the one who invites others toward good, enjoining what is right and forbidding what is wrong means that being the vicegerent of Allah it is the responsibility to take the reflection from Divine Attributes of Allah but also preach this message, norms, and values to others. Become a beneficent member of the community and try to make the community righteous and teach them values norms and culture of Islam, if the community achieves this project then their responsibility is to invite others and that is the Best community as Allah says, "Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah"³². Islamic values include its beliefs, ideas, ethics, and all dimensions of life. Good character is the main reason to enter into paradise: Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "What is the most frequent reason for someone entering Paradise?" He said, "Taqwa and good character"³³. High ranks in paradise are achieved not only through the consistent performance of voluntary acts of worship but also through virtue of outstanding character as The Messenger of Allah (ﷺ) said: "By his good character a believer will attain the degree of one who prays during the night and fasts during the day".³⁴

The Final Prophet ﷺ as a role model.

The most important is that Islam gives a Divine Moral or Ethical ideal that is not laid down only theoretically but in term of practically, Allah almighty sent the moral personalities of all the Prophets of mankind, who come into this world as exemplary of the Divine Ethics and

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Moral, finally in the exemplary moral character Allah sent the excellent standard of character, The Final Prophet Muhammad ﷺ in term of human perfection which enshrines comprehensively the Divine Ethics and a perfect human Model as Allah says, "And you are truly 'a man' of outstanding character".³⁵ This ideal and role Model is the highest, the noblest and conceivable for the humanity because of its basis is the Divine Ethics. This Ideal imparts a dynamic approach, the fundamental mode of human struggle, supplies an objective moral standard, and provides the highest motivation for morality and the best moral character for humanity. In the history of Humans, He ﷺ known as the most honest, trustworthy, polite, truthfulness, generous, tolerant, loving, and kind of neighbor, friends and family members. The greatness of his character is not only felt by his followers and associates but even his enemies witnessed his moral character. One time a companion came to the Mother of believer Hazrat Aisha RA to ask about the character of Holy Prophet ﷺ. She asked: Do you not recite the Quran? The character of the Messenger of Allah (ﷺ) was the Qur'an.³⁶ This statement highlights that The Holy Prophet ﷺ is the perfect role model according to the Divine Ethics as The Holy Prophet ﷺ said, "I was sent to perfect good character."³⁷ Therefore he said that the best among the people is the one whose character is best as said "The best of you is the one who has the best character."³⁸ good character, ethics, and manners are the pillars of Islamic society.

Character development in Quranic perspective.

The people who possess high moral and ethical character their attributes are mentioned in the Holy Quran which says, "And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"³⁹.this verse highlights attributes of Allah's servants who possess the quality of humility and soft-spoken, not harsh or rude in speech as another place Allah says, "It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee".⁴⁰ Allah says in this verse do not be rude or harsh in speech, if you are harsh or rude in speech people will not listen to you, do not be proud or arrogant Allah does not like arrogant people as Satan did Allah exile him from paradise as mentioned in the Holy Quran, "(Allah) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)."⁴¹ Instead of being arrogant or rude and harsh in speech Allah says, to speak to people politely and mildly as says "But speak to him mildly; perchance he may take warning or fear (Allah)."⁴² While speaking do not ridicule, backbite and spy, in the Holy Quran Allah teaches and guides manners of speaking or discussion as says,"O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong".⁴³ In this verse teaches human to do not laugh at each other, do not taunt each other and do not offensive or call each other with nicknames. Another place says, "O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs".⁴⁴ Quran also teaches manners of greeting as says, "When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least)

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of equal courtesy".⁴⁵ Being the last revealed religion Islam provides the best, excellent, and most comprehensive ethical and moral teachings that are capable of removing all forms of social evils in human society, the teaching of Islam deals with all the dimensions of human life, for the practical demonstration Allah sent His beloved Prophet ﷺ as a best standard character as says, "Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah".⁴⁶

Character building through the Pillars of Islam

Character and personality development in Islam is comprehensively or delicately arranged with the teachings and practices outlined in the five Pillars of Islam. These pillars, the shahadah, salat, zakat, sawm, and hajj, serve as a framework for instilling moral and ethical values. These pillars work as exercise and training, enabling individuals to cultivate correct morals and ethical habits.

The shahadah or declaration of faith reminds a commitment to obedience to Allah, personifying qualities such as honesty, truthfulness, and commitment. The second pillar of Islam, Prayer has two functions, one prevents one from engaging in evil, and the second develops humility and kindness. Islamic personality, developed by these qualities, is characterized by respectful interactions with parents and teachers, with relatives and neighbors, and love, and compassion towards other fellow beings. The third pillar of Islam zakat (charity) generates a spirit of generosity in the Islamic personality and a quality of sympathy. The fourth sawm (fasting) and fifth hajj (pilgrimage to Mecca) pillars of Islam develop the qualities of self-restraint and self-discipline, assisting in the control of emotions, and desires.⁴⁷

How to develop character in Islamic perspective?

Islamic research scholar suggests some methods of moral education such as direct education which includes guidance, and advice, it is the responsibility of parents and teachers to present this idea in the form of wisdom. Another method is indirect, which includes stories, messages, poems, and literature that contain moral and ethical values such as stories of Prophets and righteous people. The most effective method is imitation because learners are very keen to imitate the actions and sayings of the people associated closely with them, here is the important point for teachers, every student tries to imitate the actions, sayings, attitudes, and style of his favorite teacher because teachers are one the role model for students, so teacher must have characterized with excellent standard of character. This method is also called the exemplary or modeling method, Learners are more interested in seeing the actions or model than listening to the words, it is the best way to teach the values, norms, and culture which is difficult to understand. Another method is a healthy learning environment, the environment influences shaping character, and it starts from the family. Family plays a vital role in Islamic moral education. The role of the community is also important in character development. Community leaders and Religious speakers or representatives are extremely needed in creating a healthy environment and they should be examples for character development.⁴⁸

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Hidden curriculum and the role of teacher.

Islam is the religion that guides each and every aspect of life with ethical standards. In the professional of teaching Islam gives us some guidance, even The Holy Prophet ﷺ said "Verily I have been sent as a teacher"⁴⁹ and is an excellent standard character, and a role model for all humanity till the day of resurrection. Teachers not only fill the learner's mind with facts and text but also develop moral and ethical qualities and prepare them for a life of purity and sincerity. As the Holy Prophet ﷺ said, "The Religion is sincerity."⁵⁰ the applications of the ethical philosophy of Islam are very general and teachers play an important role, in this process the first ethical principle implies, that is sense of responsibility. From the Islamic perspective everyone is responsible as the Holy Prophet ﷺ said, "Each of you is a shepherd and each is responsible for his flock."⁵¹ So teachers are also responsible and everyone is accountable on the day of judgment. Teachers need to be honest and noble because they are role models for their students, their actions, attitudes, and interaction with students contribute to the transmission of values and social norms, here are some aspects of the hidden curriculum and the role of the teachers. Modeling, teacher's actions, behavior, and ethics convey an implicit message, and consciously or unconsciously, students get this message in terms of values, attitudes, and behaviors. Modesty, teachers need to be modest in their actions, speech, and dress, as these convey the implicit message, while interacting with students the method of speaking the teacher uses, students understand the main theme or implicit message. Just, Allah is just and He also loves those who are just in their conduct, so the teacher in the classroom has to be just when distributing tasks or assignments, favouritism will generate discrimination.

CONCLUSION

This research article explores the impact of hidden curriculum within the context of the ethical philosophy of Islam, revealing the subtle yet effective impact it has on the ethical development of students. Through a comprehensive literature review and analytical exploration, the study highlights the interconnectedness between the implicit teachings rooted in the hidden curriculum and the fundamental principles of Islamic ethics. The research emphasizes the importance of character development in education, focusing that true education extends beyond the transmission of formal curriculum to encompass moral and ethical growth. The importance of the hidden curriculum, defined by unspoken norms, values, and behaviors, emerges as a powerful source shaping the character of students. The study stresses that the hidden curriculum operates at both micro and macro levels, affecting not only individual learners but also contributing to broader societal development. Teachers are central figures in the hidden curriculum, serving as role models whose actions and attitudes convey implicit messages. The study stresses the need for teachers to be mindful of their role in shaping the hidden curriculum, promoting positive values, and providing a values-based educational environment. The study highlights the ethical philosophy of Islam as a guiding framework for character development, drawing from the teachings of the Holy Quran and the exemplary life of the Prophet Muhammad ﷺ. The pillars of Islam are identified as integral components of character development, instilling qualities such as honesty, humility, generosity, and self-discipline. As learners navigate the implicit lessons of justice, compassion, and honesty rooted in the hidden curriculum, this research contributes to

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a deeper understanding of the dynamic relationship between Islamic philosophy and everyday educational experiences. It supports an integrated approach to education that nurtures individuals who exemplify not only academic excellence but also the virtues of faith and character.

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