

STRENGTHENING STUDENTS' CHARACTER THROUGH INTERNALIZATION OF THE NATIONALISM VALUES IN CURRICULUM MANAGEMENT

Ulpah Maspupah*

UIN Prof.K.H.Saifuddin Zuhri Purwokerto, Indonesia

*corresponding author: ulpah.huda@gmail.com

ABSTRACT:

Bustan Tsamrotul Qolbis Salim (BTQ) Syiddiqiyah is a children's educational institution that includes the concept of Nationalism in its education curriculum so that children from an early age have a love for the nation and culture of their country, namely Indonesia. This study aimed to describe the process of internalizing the values of the character of Nationalism in the BTQ Shiddiqiyah Curriculum Management Practice, Ploso Branch, Jombang, East Java. The research method uses qualitative research with a qualitative descriptive approach. Data collection techniques using observation, interviews, and documentation. Data analysis techniques consist of data reduction, data presentation, and conclusion. The study results: The description of the process of internalizing the character values of loving the Motherland in the BTQ Shiddiqiyah Curriculum Management Practice, Ploso Jombang Branch, East Java, is carried out through planning, organizing, implementing, and evaluating. Method of Internalizing Nationalism with "Neuro-Linguistic Programming" (NLP). Internalizing the character values of loving the Motherland is carried out at the planning, organizing, implementing, and evaluating stages. Internalizing Nationalism in the curriculum can be a way of forming a generation of nations with Pancasila character.

ARTICLE HISTORY:

Received: 23 September 2022

Accepted: 15 November 2022

Published: 30 November 2022

KEYWORDS:

Character Values,
Curriculum Management,
Nationalism Character.

ABSTRAK:

Bustan Tsamrotul Qolbis Salim (BTQ) Syiddiqiyah merupakan lembaga pendidikan anak yang memasukkan konsep cinta tanah air dalam kurikulum pendidikannya agar anak sejak dini memiliki rasa cinta terhadap bangsa dan budaya negaranya yaitu Indonesia. Tujuan penelitian ini adalah untuk mendeskripsikan proses internalisasi nilai-nilai karakter cinta tanah air dalam Praktik Manajemen Kurikulum BTQ Shiddiqiyah Cabang Ploso Jombang Jawa Timur. Metode penelitian menggunakan jenis penelitian kualitatif dengan pendekatan deskriptif kualitatif. Teknik pengumpulan data menggunakan observasi, wawancara dan dokumentasi. Teknik analisis data terdiri dari reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian: Gambaran proses internalisasi nilai-nilai karakter cinta tanah air dalam Praktik Manajemen Kurikulum BTQ Shiddiqiyah Cabang Ploso Jombang Jawa Timur dilakukan melalui perencanaan, pengorganisasian, pelaksanaan dan evaluasi. Metode Internalisasi Cinta Tanah Air dengan "Neuro Linguistic Programming" (NLP). Internalisasi nilai-nilai karakter cinta tanah air dilakukan pada tahap perencanaan, pengorganisasian, pelaksanaan dan evaluasi. Internalisasi cinta tanah air dalam kurikulum dapat menjadi cara membentuk generasi bangsa yang berkarakter Pancasila.

Kata Kunci: *Nilai-nilai Karakter, Manajemen Kurikulum, Karakter Cinta Tanah Air.*

INTRODUCTION

In this decade, the flow of globalization has increasingly been felt, especially among the youth. It makes sense of love for the homeland eroded the identity of the nation's children. Even though it has many positive values, there are also some negative ones. The positive value of globalization is that the nation's children can learn quickly regardless of distance and time, as well as the rapid development of science and technology. In addition, the rapid growth of technology also has a negative impact, including that it is easier for young people to access foreign cultures. Few of them have a penchant for the arts and culture of foreign countries, such as Korea. Likewise, their dress style often imitates their idols from foreign countries.

The effort to stem this flow must be made to instil the educational character of loving the Motherland as much as possible. Nationalism is one of the main things in shaping a citizen's character. Then a sense of belonging, care, peace, and wanting to move forward will grow from this attitude of love.

With that attitude of love, the country's state will be better. As a citizen, he must cultivate a sense of love for his homeland because it is in his land that he stands for both culturally and historically. Therefore, it is appropriate for a citizen to devote himself to his own country by instilling an attitude of Nationalism. It is expressed verbally in words and manifested in efforts to



improve the order of life in the nation because the future of human life rests on children's shoulders. They are the younger generation who will continue the struggle for Islamic da'wah. Those who will face the fate of the nation and state.

Enlighten them by being equipped with sufficient religious knowledge and providing character education to have Nationalism. The multidimensional crisis will be overcome by one of them, good generational transfer. Don't forget to prepare for the next generation. The challenge of globalization facilitates the entry of foreign cultures whose negative impact can damage the faith and morals of the younger generation of Islam.

Nationalism must always be fostered so that the integrity of the Unitary State of the Republic of Indonesia is guaranteed. Nationalism is beneficial in the nation and state's life. These benefits include that the country will be safe and peaceful, development can run smoothly, and the state's per capita income will continue to increase. We must continue to strive for the dream of creating a just and prosperous society based on Pancasila. Nationalism is not only to be memorized but must be realized in everyday life. Nationalism is defined as an attitude that prioritizes the interests of the nation and state and is willing to sacrifice for the glory of the country and state.

Lately, the value of the character of Nationalism for the nation's children has begun to fade. With technological sophistication, that hoax news begins to spread through social media. It will cause a loss of Nationalism among the nation's children. Therefore, it is necessary to internalize the character value of loving Motherland from an early age.

Efforts to cultivate the character of loving the homeland can be done through educational institutions. In the curriculum of formal educational institutions, instilling the feeling of Nationalism is included in Civics and history subjects. But this is not enough to foster a sense of Nationalism when spreading terrorist radicalism is increasingly rife. In non-formal educational institutions such as TPQ and Madrasah Diniyyah, there is also a need for an education curriculum for Nationalism because some people spread terrorism and radicalism in the name of religion.

TKA (Al-Quran Kindergarten), TPQ (Quran Education Park), and children's recitation are spearheads of the younger generation's Islamic da'wah and moral development. BTQ (Bustan Tsamrotul Qolbis Salim) is a non-formal

educational institution similar to TPQ, under the auspices of the Syiddiqiyah Education Foundation based in Ploso, Jombang, East Java. The Syiddiqiyah Education Foundation, namely the Thoriqoh Shiddiqiyah Education Foundation, is under the guidance of the murshid Thoriqoh Shiddiqiyah Sheikh Mu'tarulloh Mu'thi Almujtaba (Tim Penyusun Ikhwan Roudlur Riyahin Minal Maqooshidil Qur-anil Mubin, 2011).

BTQ is an education for children to become children who are beneficial and have a safe heart as early as possible under the auspices of the Shiddiqiyah Education Foundation. The Shiddiqiyah Education Foundation has to raise awareness of the importance of character education for loving the Motherland. This non-formal institution has a curriculum that has been wholly designed about character education for loving the Motherland. The Shiddiqiyah Education Foundation grows and develops with a commitment to implementing Nationalism education. Education aims to form people who are aware of religion and the state. It is this state of consciousness that is developed in the application of Nationalism education.

The Nationalism curriculum is mandatory in BTQ. So in non-formal education, this is teaching the Alquran, reading and writing the Alquran, Fiqh, and teaching how to love the Motherland through Nationalism or Nationalism. As a basis, the children in BTQ are required to memorize the 1945 Constitution. The children are also introduced to the independent figures and the struggles of these heroes. To further imprint the moral message, it is done with songs. The reason is that children have loved their country and culture since they were young.

Even though it has only been a year since the establishment of this non-formal school, it has attracted a lot of interest from the local community. Parents send their children to BTQ because the morale in society has declined, so it is hoped that in the future, children will be able to love this nation and push their beloved homeland in a better direction.

Nationalism is one of the character values that students must possess. Nationalism shows loyalty, concern, and high respect for the nation's physical, social, cultural, economic, and political environment. Nationalism means love for the country where a person earns a living and experiences life from birth to the end of his life. Nationalism and the nation an attitude (Akbar, 2013).



Nationalism is thinking, behaving, and acting, showing loyalty, caring, and high appreciation for the nation and State (Karnadi, 2007). Nationalism, namely knowing and loving the homeland, its national territory so that it is always alert and ready to defend the Indonesian homeland against all forms of threats, challenges, obstacles, and disturbances that can endanger the survival of the nation and state by anyone and from anywhere so that it is hoped that every Indonesian citizen will know and understand the archipelago, maintain preservation, love the environment and always maintain the good name and make the State of Indonesia proud in the eyes of the world (Suwarno, 2000).

The word character comes from the Greek Charasein, which means "to engrave." Character (engrave) is an effort to carve the nation's character with core values of good behaviour, smartness, creativity, hard work, honesty, and responsible (Miftah, 2011). Terminologically, experts define the character with different editors. Endang Sumantri states character is a positive quality possessed by a person that makes him attractive and attractive; someone who is unusual or has an eccentric personality. Doni Koesoema understands that character is the same as personality, namely the characteristics or characteristics, style, or unique features of a person that originate from formations received from the environment, for example, the family in childhood (Syarbini, 2016).

Character is a quality characteristic a person possesses, which can be used to distinguish one person or group from another person or group. Character is related to morality, values, and noble personality, which are the hallmarks of the leading human figure, both in his capacity as an individual and as part of the community in which he exists.

According to the Character Education Partnership (CEP), character education is an educational movement that supports students' social, emotional, and ethical development. It is a proactive effort by schools, regions, and the state to instil virtues in students and honesty and performance values, such as caring, honesty, diligence, fairness, fortitude, responsibility, and respect for self and others. Character education provides long-term solutions to moral, ethical, and academic issues that are receiving increasing attention in society and schools. Character education teaches students how to be their best selves and do their best work (Wathoni, 2014).

Character education consists of two words, namely, education and character. According to John Dewey, Education is the process of forming intellectual and emotional fundamental skills towards nature and fellow human beings (Muslich, 2011). Furthermore, Iwan Gunawan also argued that education is a process to create maturity in humans (Muslich, 2011). The method of reaching maturity takes a long time because the aspects of being developed are not merely cognitive but cover all aspects of life, including divine values.

Internalization is an appreciation of the provision of knowledge, doctrine, or values so that it is a belief and awareness of the truth of the principle or values embodied in attitudes and behaviour. It can be concluded that when it is associated with religious character values, internalization is a process of cultivating, in-depth coaching, and living up to religious (spiritual) values combined with character education values into one's personality as a whole so that these values are reflected in attitudes and behaviour (character) (Purwadarminta, 2007). The process of internalization associated with building students' character has three stages representing the process of internalization: the value transformation stage, the value transaction stage, and the transinternalization stage.

The stages are related to human development. The internalization process is carried out following developmental tasks. Internalization associated with religious character values is a process of incorporating religious character values as a whole, followed by self-awareness regarding the importance of religious character in a person so that it can be applied to everyday life.

Starting from the formulation of education stated above, which is related to internalization, it can be concluded that education is a process of internalizing culture into a person and society so that people and society become civilized. It shows that education is not only a means of transferring knowledge but, more broadly, a means of acculturation and distribution of values (enculturation and socialization) within a society or nation. So, education is a strategic tool in character building. It means that education is necessary to build the character of a country. It is an urgent need.

Curriculum management is needed to integrate the character values of loving Motherland into learning. Curriculum management is a curriculum management system that is cooperative, comprehensive, systemic, and



systematic to realize the achievement of curriculum objectives. The principal is responsible for planning, organizing, implementing, and evaluating the curriculum (Maspupah & Priyanto, 2020). As an educational leader, the principal must have three essential bits of intelligence, namely professional intelligence, personal intelligence, and managerial intelligence, to work together and do things with others. (Pakpahan & Hidayati, 2021). Managerial leadership must be considered the first step in carrying out administrative tasks. The managerial functions in question are the ability to create, the ability to plan, the ability to organize, the ability to communicate, the ability to provide motivation, and the ability to evaluate (Rahmi, 2019).

Priyambodo's (2017) research shows that there has been a commitment to the three school leaders with an Islamic background in Pasuruan City to carry out character education, the spirit of Nationalism, and love for the homeland. However, the provision of supporting infrastructure is still minimal, and evaluation and follow-up of the success of character education have also not been implemented.

Furthermore, Hanafi (2015), in his research, obtained an illustration that: first, planning has been carried out as well as possible, starting from the formulation of objectives, formulation of strategies, determination of policies, mapping of procedures, and improvement of programs; second, the implementation goes well through organizing activities and actions focusing on student character values; thirdly evaluation of student character education management through activities of supervising the implementation of activities, conducting reflection, analysis and follow-up.

The research conducted by Mardhiah & Aulia (2017) shows that instilling Nationalism in the nation's next generation, especially in the aspect of love for Indonesia's physical nature, can be realized through the development and implementation of eco-Islamic boarding schools. The pattern of education and coaching in Islamic boarding schools that relies on exemplary learning and habituation to healthy and environmentally friendly lifestyles in students' daily lives can shape ways of thinking, attitudes, and behaviour that care about environmental sustainability and Indonesia's physical nature. Even the implementation of eco-Islamic boarding schools inspired by Islamic moral values can foster a sense of social solidarity among fellow children of the nation. Simultaneously the values that can be instilled through eco-Islamic boarding

schools will form the next generation who are economically independent by utilizing natural resources without destroying and greedily exploiting them, instead repairing and preserving them for the lives of future generations.

It's rare for an educational institution like TPQ to implement a Nationalism curriculum. Most TPQs only teach reading and writing the Alquran and other religious knowledge. At BTQ Siddiqiyah, Nationalism is a mandatory curriculum, and the curriculum has been well structured. Based on the description explained above, this study aims to describe the internalization process of the character values of Nationalism in the BTQ Shiddiqiyah Curriculum Management Practice, Ploso Branch, Jombang, East Java.

METHODS

The research method uses qualitative research with a qualitative descriptive approach. The research location was BTQ Shiddiqiyah, Ndalem Site, Pojok Village, Wates District, Kediri Regency, East Java, which is a branch of BTQ Shiddiqiyah Ploso Branch, Jombang, East Java. Data collection techniques using observation, interviews, and documentation. The research subjects are BTQ administrators, BTQ teachers, and administrators of the Shiddiqiyah Education Foundation (YPS). The data analysis technique used is the Milles and Huberman model, starting with data reduction, data display, and verification or conclusion.

FINDINGS

The Siddiqiyah Education Foundation (YPS) is an autonomous institution among Thoriqoh Shiddiqiyah residents that handles the education sector. YPS was founded starting from the creation of the Thoriqoh Shiddiqiyah symbol. From the design of the Thoriqoh Shiddiqiyah symbol, the Shiddiqiyah Education Foundation appeared in Surabaya on 10 April 1973 through deed No. 137 Notary Gusti Johan SH.

One of the BTQ Shiddiqiyah institutions branches is BTQ Shiddiqiyah Ndalem Pojok Site, Pojok Village, Wates District, Kediri Regency, East Java. The Persada Sukarno Ndalem Pojok Kediri site, better known as the Bung Karno Kediri Site, is Bung Karno's childhood home in Kediri which has been hidden for a while long time.



The Shiddiqiyah Education Foundation, based on Pancasila and the 1945 Constitution, has the vision. *First*, Educate and teach every member in particular and society in general so that they become human beings with the spirit of Belief in the One and Only God. *Second*, Educate and teach every member in particular and society in general so that they become human beings who fear God Almighty. *Third*, Educate and lead every member in particular and organisation in public so that they become human beings who are virtuous, love the state, the Indonesian nation in particular, and fellow human beings in general. *Fourth*, Educate and teach every member in particular and society in general so that they become human beings who are aware and obedient in carrying out their obligations as members of the community or citizens for the common good and happiness. *Fifth*, Fostering the welfare of education and teaching in the broadest sense. *Sixth*, Foster a sense of kinship, unity, and unity of members in particular and society in general (AD YPS Pasal 3).

The Shiddiqiyah Education Foundation carries out the following missions to achieve this vision. *First*, establish religious, public, and vocational schools at the low, middle, and high levels. *Second*, Establish a library and medical centre that is useful for members and society. *Third*, Establish dormitories for students, orphans, and neglected children, both physically and mentally or spiritually neglected. *Fourth*, Construct buildings for worship places, prayer rooms, mosques, or mosques and others. *Fifth*, Holding religious lectures or lectures, precisely and in general, in areas deemed necessary.

According to Novan Ardy Wiyani, a vision and mission that focuses on cultivating children's character can only exist if the institution does not reduce the vision and mission into a clear character-building program (Wiyani, 2020). The concept and mission are manifested in instilling the character of Nationalism to be more operational.

Internalization of the Character Values of Nationalism in Curriculum Management Practices at BTQ Shiddiqiyah Ploso Branch, Jombang, East Java, consists of:

Character education-based curriculum planning at BTQ Shiddiqiyah

Curriculum planning is a process that involves collecting, sorting, synthesizing, and selecting relevant information activities from various sources. Planning a character education-based curriculum at BTQ Shiddiqiyah in its

formulation involves several parties, namely the Head of the Central BTQ YPS Education Department, the Department of Education team at BTQ YPS Center, and the Drafting team.

The reason why Nationalism is included in the curriculum at BTQ Siddiqiyah is that BTQ Siddiqiyah has a love for the country project. The Development Team prepared the curriculum at BTQ Siddiqiyah from the Central BTQ Siddiqiyah. As the results of the interview are as follows:

"Initially, the Nationalism curriculum was compiled because BTQ Siddiqiyah had a love of the country project so that learning at BTQ Shiddiqiyah included lessons on the love of the country so that later children would have a love for their nation and its culture from an early age. The BTQ Siddiqiyah curriculum development team is the drafting team from BTQ Siddiqiyah (Kushartono, 2021).

Organizing a character education-based curriculum at BTQ Siddiqiyah

Curriculum organization is a pattern of delivering material in the learning process that is compiled and implemented by all elements in education. Organizing the curriculum will get an idea of how the curriculum pattern should be implemented in educational institutions while considering existing students' interests, talents, and abilities. Selecting the suitable form of organization will facilitate the learning process and with optimal results as expected. The organization of the curriculum at BTQ Shiddiqiyah can be seen in the following interviews:

"To foster the character of loving the Motherland, this is done by conducting competitions to commemorate national and Islamic holidays. 4 teachers teach at BTQ Siddiqiyah (Kushartono, 2021).

Organizing the curriculum at BTQ Shiddiqiyah besides implementing the curriculum written in the curriculum document, there is also a hidden curriculum in the form of competition activities in commemoration of national holidays and Islamic holidays such as poetry reading competitions, reading competitions of Soekarno's words, memorizing the 1945 Constitution, colouring competitions Garuda symbol and so on. Organizing teachers there are four teachers. Two teachers depart daily, namely Ms Maspupah and Mrs Ulin, while



the other two depart alternately for one week. The teacher data at BTQ Siddiqiyah are as follows:

In organizing based on class, it is divided into three types, namely *Ula* level of BTQ, *Tsani* level of BTQ, and *Tsalis* level of BTQ, as shown in the following interview, "BTQ is divided into three classes, namely the first *Ula* level, the *Tsani* level (second) and the *Tsalis* level (third)" (Ust. Hanafi, 2021).

Implementing a character education-based curriculum at BTQ Siddiqiyah

1. Aim

The purpose of implementing a character-based curriculum at BTQ Shiddiqiyah is to grow the seeds of righteousness in one year, divided into three stages: the first four months, the second 4 months, and the third four months. Seeds of morality is a character education program that focuses on developing children's souls and not only reading and writing the Qur'an. The way to prioritize the power of the Qur'an. It is realized that the holy Qur'an is not just a read text but a magical religious power to grow the seeds of righteousness, so the methods tend to use the power of the subconscious (conscious mind) by 80% and the conscious mind (subconscious mind) only 20%.

It is not new knowledge. It is old hidden knowledge. The educational method that emphasizes the teachings of *Tasawwuf* (eastern culture) is not mere logic (western culture). The outcome or result of character education "Focus on Taqwa Seeds" is no longer just knowledge (cognitive/thinking) but deeper into the area of feeling (practical) and even has to come to behaviour (psychomotor). This new program is part of YPS CENTER's endeavour and innovation towards the ideal BTQ concept, as hoped by Mursyid.

There are three seeds of righteousness in BTQ Siddiqiyah: living the faith, growing, and developing. These three things are essential competencies that students must possess at BTQ Shiddiqiyah. These necessary competencies are not just cognitive (knowledge) and practical (sense) but must extend to the behaviour of students (psychomotor). The processes to achieve these essential competencies include the First four months' indicator. The material presented had the Name of Allah, knowing that Allah created us and knowing the universe that Allah Ta'ala created. The material presented in

the second four months' indicator relates to cleanliness, discipline, and honesty. The third four months' hand with material regarding special prayers.

2. Material

Based on the results of the documentation review, the materials provided in character education at BTQ Shiddiqiyah are:

Nationalism Volume 1 for the Ula class. Basic Competency: BTQ children not only understand that this homeland, nation, and country are a great gift from Allah Ta'ala, but BTQ students have a soul of Nationalism with signs of attitudes and behaviour that love the Indonesian homeland based on being grateful to Allah ta 'ala. Materials in Nationalism Volume 1 are Pledges and Affirmations, CTA Songs and National Anthems, Pictures/Videos/Objects, Games and Simulations, and Indonesian History/Pride Stories.

Nationalism Volume 2 for the Wustho class. The Character of the Indonesian Population, Culture of the Indonesian Nation, Song of Ilir-Ilir, History of the Indonesian Nation, Indonesian Warriors, Youth Pledge, Text of the Youth Pledge, Proclamation, Text of the Proclamation, UUD 1945, Foundations of the Indonesian State, Characteristics of the Indonesian State and Indonesian State Goals.

Nationalism Volume 3 For Ulya class. The Form of the Indonesian State, The Song of the Republic of Indonesia Dies, the Song of the Republic of Indonesia, the State Flag of Indonesia, the poetry of the Red and White Flag, the Meaning of the Garuda Pancasila Symbol, the Garuda Bird Poem, the Garuda Pancasila, the Indonesian National Anthem, the Indonesian State Language, the Indonesian State Religion, the State Monument.

3. Media and Methods

The media used in learning Nationalism include visual media in pictures, books, photos, etc. Audio media includes music or audio played pre-learning in the form of national anthems. Audiovisual media, in the form of national documentaries such as G30 SPKI, regional art, culture videos, etc. The method of internalizing love for the country is "Neuro-Linguistic Programming" (NLP), songs, games, demonstrations, lectures, and so on.



Evaluation of the character education-based curriculum at BTQ Siddiqiyah

The assessment was carried out by asking the children to close their eyes. The children were ordered to imagine in the education of their minds and then open their eyes again. In addition, the evaluation was also carried out in collaboration with parents, whether the children did the refraction at home that had been taught at home or not (Kushartono, 2021).

DISCUSSION

Internalization is an interaction that influences the acceptance or rejection of values (values), gives more influence to personality, and the evaluative function becomes more dominant. The internalization process is carried out through five levels, namely: (1) receiving, (2) responding, (3) giving values, (4) organizing values, and (5) characterizing values (Widyaningsih et al., 2014). Character education is interpreted as education that develops cultural values and national character in students so that they have values and personality as their character, apply these values in their own lives, as members of society, and citizens who are religious, nationalist, productive, and creative (Omeri, 2015).

Cultural and national character education is carried out through education on values or virtues and the fundamental importance of national culture and character (Rusdiansyah, 2020). The character values developed come from religion, Pancasila, culture, and national education goals. These character values are 1) religious; 2) honest; 3) tolerance; 4) discipline; 5) hard work; 6) creative; 7) independent; 8) democratic; 9) curiosity; 10) national spirit; 11) Nationalism; 12) appreciate achievements; 13) friendly/communicative; 14) peace-loving; 15) fond of reading; 16) care for the environment; 17) social care; and 18) responsibility (Atma, 2019). Internalizing character education requires good curriculum management. This study's internalization of the Nationalism curriculum values used the "Neuro-Linguistic Programming" (NLP) method.

Curriculum management at BTQ Syiddiqiyah consists of several steps. Planning is the initial act in the management process. Planning determines what should be achieved and how to make it happen (Taufiqurokhman, 2008).

Curriculum planning at BTQ Syiddiqiyah is carried out by compiling a curriculum by the curriculum development team. The internalization of the character of loving the Motherland in planning can be seen in the preparation of the Nationalism curriculum, which is made a mandatory curriculum for BTQ. Besides that, the philosophical basis of the curriculum combines Nationalism with faith.

The next is organizing. After the manager has drawn up the plan, the next task is to manage human and physical resources to be appropriately utilised. Organizing is a process where work is divided into components that can be handled and activities to coordinate the results to be achieved so that the goals can be achieved (Dakhi, 2016). The organization of the curriculum at BTQ Shiddiqiyah is carried out by holding national competitions commemorating national and Islamic holidays. The internalization of the character of loving the Motherland in the curriculum at BTQ Shiddiqiyah The Ndalem Corner site can be seen in the organization of compulsory subjects for BTQ students. There are 3: the Alquran, *Akhlakul Karimah*, and Nationalism. This Nationalism curriculum is mandatory, and the curriculum is an integrated theme-based curriculum.

After organizing, the step is actuating. Mobilization is an attempt to move group members in such a way that they want and try to achieve the goals of the organization and the goals of the members involved in it so that the members try to achieve these goals (Siregar, 2021). Implementing the curriculum at BTQ Shiddiqiyah consists of objectives, materials, learning processes, and evaluation. Internalizing the implementation of the curriculum, you are required to read the BTQ pledge, which reads, "We, Sons and Daughters of Bustan Tsamrotul Qolbis Salim, at the beginning of learning acknowledge Indonesia as my Motherland, Indonesia as my Nationality, Indonesia is United.

Next, sing the national anthem and implement the Nationalism curriculum. This curriculum consists of the character of the Indonesian culture, the songs of the Ilir-Ilir, the history of the Indonesian people, the Indonesian fighters, the youth oath, the text of the youth oath, the proclamation, the text of the declaration, the 1945 Constitution, the Constitution of the Indonesian State, the nature of the Indonesian state, the goals the state of Indonesia, the form of the Indonesian state, the anthem of the Republic of Indonesia is dead, the anthem of the Republic of Indonesia, the Indonesian state flag, the red and white



flag poem, the meaning of the Garuda Pancasila, the Indonesian national anthem, Indonesian state language, Indonesian state religion, and monuments country.

In addition, we held competitions to commemorate national holidays, such as the anniversary of the founding of the Garuda monument at the Ndalem Pojok site. It is done as concrete proof of the love BTQ students have for their homeland. The competitions included a poetry reading competition, Soekarno's words reading competitions, 1945 Constitution memorizing competitions, eagle symbol colouring competitions, and so on.

Evaluation is part of the management system: planning, organization, implementation, monitoring, and evaluation. The curriculum is also designed from the planning stage, organization, performance, and monitoring and evaluation. Without evaluation, you will not know the curriculum's condition. Evaluation/supervision is carried out by asking students to close their eyes to appreciate and apply to learn about Nationalism in everyday life. Internalization of curriculum evaluation can be seen in the evaluation carried out, namely observation of assessment changes in students' behaviour or attitudes in collaboration with parents.

CONCLUSION

Internalize the character value of loving Motherland using the "Neuro-Linguistic Programming" (NLP) method in the curriculum management step. Internalization of planning can be seen in preparing the Nationalism curriculum, which is made a mandatory curriculum for BTQ. Besides that, the philosophical basis of the curriculum combines Nationalism with faith. The internalization of the character of loving the Motherland in the curriculum at BTQ Shiddiqiyah The Ndalem Corner site can be seen in the organization of compulsory subjects for BTQ students. There are Alquran, *Akhlakul Karimah*, and Nationalism. This Nationalism curriculum is mandatory, and the curriculum is an integrated theme-based curriculum. Internalization of the implementation of the curriculum, at the beginning of learning, required to read the BTQ pledge, sing the national anthem, implement the Nationalism curriculum and hold competitions, namely competitions in commemoration of national holidays, the establishment of the Garuda monument on the Ndalem Pojok site as clear evidence of BTQ students' Nationalism. Internalization of curriculum evaluation

can be seen in the review, namely observation of assessment changes in students' behaviour or attitudes in collaboration with parents.

REFERENCES

- Akbar, S. (2013). *Instrumen Perangkat Pembelajaran*. Bandung: Remaja Rosdakarya.
- Atma, A. (2019). Pengembangan Kurikulum Berbasis Pendidikan Karakter. *Bada'a: Jurnal Pendidikan Dasar*, 1(1), 31–43. <https://doi.org/https://doi.org/10.37216/badaa.v1i1.242>
- Dakhi, Y. (2016). Implementasi POAC terhadap Kegiatan Organisasi dalam Mencapai Tujuan Tertentu. *Jurnal Warta*, 53(9), 1679–1699. <https://doi.org/https://doi.org/10.46576/wdw.v0i50.204>
- Hanafi. (2015). Manajemen Pendidikan Karakter Siswa di Sekolah Dasar. *Manajer Pendidikan: Jurnal Ilmiah Manajemen Pendidikan Program Pascasarjana*, 9(5), 629–637. <https://doi.org/https://doi.org/10.33369/mapen.v9i5.1166>
- Karnadi. (2007). *Pengembangan Pendidikan dan Budaya dan Karakter Bangsa*. Jakarta : BP Cipta Jaya Karta.
- Kushartono. (2021). *(Pengelola BTQ Shiddiqiyah Situs Ndalem Pojok), Wawancara pada 5 Agustus*.
- Mardhiah, I., & Aulia, R. N. (2017). Menumbuhkan Rasa Cinta Tanah Air Melalui Pengembangan Ekopesantren. *Prosiding Seminar Nasional Tahunan Fakultas Ilmu Sosial Universitas Negeri Medan*, 1(1), 616–621. <http://semnastafis.unimed.ac.id>
- Maspupah, U., & Priyanto, D. (2020). How Does the Zoning System Policy Impact the Quality of Student Input on Islamic Elementary School? *Manageria: Jurnal Manajemen Pendidikan Islam*, 5(2), 275–289. <https://doi.org/https://doi.org/10.14421/manageria.2020.52-16>
- Miftah, Z. (2011). *Implementasi Pendidikan Karakter Melalui Bimbingan dan Konseling (Pendekatan Aplikatif Dengan Pendekatan Otak Kanan, Quantum Teaching, dan Attractive Game)*. Surabaya: Gena Pratama Pustaka.
- Muslich, M. (2011). *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*. Jakarta: Bumi Aksara.
- Omeri, N. (2015). Pentingnya Pendidikan Karakter dalam Dunia Pendidikan. *Manajer Pendidikan: Jurnal Ilmiah Manajemen Pendidikan Program Pascasarjana*, 9(3), 464–468. <https://doi.org/https://doi.org/10.33369/mapen.v9i3.1145>



- Pakpahan, P. L., & Hidayati, W. (2021). Implementation of Total Quality Management in Facilities to Improve Institution Quality School. *Manageria: Jurnal Manajemen Pendidikan Islam*, 6(1), 97–123. <https://doi.org/10.14421/manageria.2021.61-07>
- Priyambodo, A. B. (2017). Implementasi Pendidikan Karakter Semangat Kebangsaan dan Cinta Tanah Air pada Sekolah Berlatar Belakang Islam di Kota Pasuruan. *Jurnal Sains Psikologi*, 6(1), 9–15. <https://doi.org/http://dx.doi.org/10.17977/um023v6i12017p9-15>
- Purwadarminta. (2007). *Kamus Umum Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Rahmi, S. (2019). Kompetensi Manajerial Kepala Sekolah dalam Meningkatkan Etos Kerja Tenaga Kependidikan di SMA N 2 Lhoknga Aceh Besar. *Manageria: Jurnal Manajemen Pendidikan Islam*, 4(2), 183–197. <https://doi.org/https://doi.org/10.14421/manageria.2019.42-01>
- Rusdiansyah. (2020). Pendidikan Budaya; di Sekolah dan Komunitas/Masyarakat. *Iqro: Journal of Islamic Education*, 3(1), 45–58. <https://doi.org/https://doi.org/10.24256/iqro.v3i1.1430>
- Siregar, E. (2021). *Pengantar Manajemen dan Bisnis* (Issue 3). Bandung: Widina Bhakti Persada Bandung.
- Suwarno, G. (2000). *Panduan Penyelenggaraan Pendidikan Pendahuluan Bela Negara Dilingkungan Pekerjaan*. Jakarta: Dirjen Sumber Daya Manusia.
- Syarbini, A. (2016). *Pendidikan Karakter Berbasis Keluarga Studi tentang Model Pendidikan Karakter dalam Perspektif Islam*. Yogyakarta: Ar-Ruzz Media.
- Taufiqurokhman. (2008). *Konsep dan Kajian Ilmu Perencanaan*. Jakarta: Fakultas Ilmu Sosial dan Ilmu Politik Universitas Prof. Dr. Moestopo Beragama. <http://fisip.moestopo.ac.id/storage/Buku/buku-04-taufiquokhman-konsep-dan-kajian-ilmu-perencanaan-belum-isbn.pdf>
- Tim Penyusun Ikhwan Roudlur Riyahin Minal Maqooshidil Qur-anil Mubin. (2011). *Thoriqoh Shiddiqiyah Dimana Saja Kapan Saja Dalam Keadaan Apa Saja*. Jombang: Al Ikhwan.
- Ust. Hanafi. (2021). *Wawancara pada 5 Agustus*.
- Wathoni, K. (2014). Internalisasi Pendidikan Karakter di Perguruan Tinggi: Studi Kasus di Jurusan Tarbiyah STAIN Ponorogo. *Didaktika Religia*, 2(1), 1–20. <https://doi.org/http://dx.doi.org/10.30762/didaktika.v2i1.130>
- Widyaningsih, T. S., Zamroni, & Zuchdi, D. (2014). Internalisasi dan Aktualisasi Nilai-Nilai Karakter Pada Siswa Smp dalam Perspektif Fenomenologis. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*, 2(2), 181–195. <https://doi.org/http://dx.doi.org/10.21831/jppfa.v2i2.2658>
- Wiyani, N. A. (2020). Manajemen Program Pembiasaan untuk Membentuk Karakter Mandiri pada Anak di PAUD Banyu Belik Purwokerto. *Thufulla: Jurnal Inovasi Pendidikan Guru Raudhatul Athfal*, 8(1), 29–42. <https://doi.org/http://dx.doi.org/10.21043/thufula.v8i1.7044>