

Mental Revolution Education Strategy in Realizing Child-Friendly Schools Based on Character Education Strengthening

Strategi Pendidikan Revolusi Mental dalam Sekolah Mesra Keluarga Berdasarkan Penguatan Pendidikan Karakter

TUTUK NINGSIH

ABSTRACT

This paper examines character education and efforts to get students having character through humanistic education in child-friendly schools. In realizing character education in accordance with the expectations of the community, a humanist education is needed in which it gives freedom to students to develop themselves according to their aptitudes so that the teacher as a facilitator only directs what the students want. The humanist education is expected to create a child-friendly school (CFS). Through this child-friendly school, students will be habituated to learn in an educational setting that is able to strengthen the students' character so that the mental revolution can be realized. For this reason, the existence of CFS is surely necessary because school is one of the main components in their lives besides their family and environment. The purpose of this study is to find and describe the strategy of mental revolution education in realizing child-friendly schools based on character education strengthening. This study is qualitative study. The data are collected by means of participation (observation), interviews, and documentation. Descriptive qualitative approach is used for data analysis. The study finds that (1) Madrasa culture is carried out every morning in this school when the teacher welcomes the students at the gate of the madrasa and they welcome with a friendly smile, shake hands and tidy up the students' uniform, as well as the students always read Qur'an, pray Dhuha and pray Zuhr in congregation in the school. (2) intra-curricular activities carried out in learning, (3) extracurricular activities carried out in the afternoon covering: (a) religious activities (Quran literacy) (b) art activities (c) sports activities (d) Tapak Suci self-defense sports. All extracurricular activities carried out in the three Ibtida'iyah Madrassas shape the strengthening its students' character education so that they have a high and bold integrity.

Keywords: Mental revolution; education strategies; child-friendly schools; character education; strengthening

ABSTRAK

Kertas kerja ini mengkaji pendidikan dan usaha watak untuk mendapatkan pelajar yang mempunyai watak melalui pendidikan humanistik di sekolah mesra kanak-kanak. Dalam merealisasikan pendidikan watak sesuai dengan harapan masyarakat, pendidikan humanis diperlukan di mana ia memberi kebebasan kepada pelajar untuk mengembangkan diri sesuai dengan kebiasaan mereka sehingga guru sebagai fasilitator hanya mengarahkan apa yang diinginkan oleh para siswa. Pendidikan humanis dijangka mewujudkan sekolah mesra kanak-kanak (CFS). Melalui sekolah mesra kanak-kanak ini, para pelajar akan dibiasakan untuk belajar dalam suasana pendidikan yang dapat menguatkan watak pelajar supaya revolusi mental dapat direalisasikan. Oleh sebab itu, kewujudan CFS memang perlu kerana sekolah adalah salah satu komponen utama dalam kehidupan mereka selain keluarga dan persekitaran mereka. Tujuan kajian ini adalah untuk mencari dan menggambarkan strategi pendidikan revolusi mental dalam merealisasikan sekolah mesra kanak-kanak berdasarkan penguatan pendidikan watak. Kajian ini adalah kajian kualitatif. Data dikumpul melalui penyertaan (pemerhatian), wawancara, dan dokumentasi. Pendekatan kualitatif deskriptif digunakan untuk analisis data. Kajian mendapati bahawa (1) Budaya Madrasa dijalankan setiap pagi di sekolah ini apabila guru menyambut para pelajar di gerbang madrasah dan mereka mengalu-

alukan dengan senyuman yang mesra, berjabat tangan dan merapikan seragam pelajar, serta para pelajar sentiasa membaca Al-Qur'an, berdoa Dhuha dan berdoa kepada Zuhr dalam jemaah di sekolah. (2) aktiviti kokurikulum yang dijalankan dalam pembelajaran, (3) aktiviti kurikulum yang dijalankan pada waktu petang meliputi: (a) kegiatan keagamaan (literasi Al-Quran) (b) aktiviti seni (c) sukan pertahanan. Semua aktiviti ekstrakurikuler yang dijalankan dalam tiga Ibtida'iyah Madrassas membentuk pengukuhan pendidikan karakter pelajarnya sehingga mereka memiliki integritas tinggi dan berani.

Kata kunci: Strategi revolusi mental; strategi pendidikan; sekolah mesra kanak-kanak; pendidikan watak; pengukuhan

INTRODUCTION

Character is a nation basis that is very important and should be taught early to children. Therefore, to develop good science and character should be started from basic education because it provides an ideal basis that is able to shape character, reinforcement, and skills for students.

Education also needs to be developed to improve students' self-quality in improving knowledge and strengthening character. Today the development and changes in the curriculum emphasizes character formation, given the fact that the quality of life of the community-especially the younger generation- has decreased, both morally and mentally. Curriculum change is an integral part of the curriculum itself (inherent), that the applied curriculum must be continuously improved by prioritizing the needs of students (Marlina 2013: 29). For this reason, the government is prioritizing character education curriculum, in terms that it has character and is oriented towards the formation of the character of students or towards students.

To realize these characteristic students, President Jokowi then developed a concept of mental revolution. This mental revolution can only be realized through quality and equally distributed education. This idea is important in realizing quality and equally distributed education as a way of revolutionizing students' mentality so that students have a strong mentality or character. This National Mental Revolution Movement through education is expected to improve the growth of character (inner strength, character), mind (intellectuality) and children growth, so as to improve the excellence of our next generation Indonesia (Wahyu Triono 2016: 2). This is what Ki Hadjar Dewantara, the father of national education, had in mind towards the development of our national education.

The realization of a mental revolution in madrasa must be used as the basis of education development that requires joint awareness so that

it can bind all educators and systems at the national and regional levels to produce and implement sustainable policies in realizing quality education for a joint mental revolution (Mulyasa 2015: 10). Madrasa as a place of interaction between students and teachers must be able to revolutionize mental in a good way to form students who have strong as well tough behavior and souls at schools. Mental revolution is needed to face challenges of the 21st century, prepare the golden generation of 2045, commemorate the 100th-year of Indonesian Independence Day by develop productive, creative, innovative and characterized human beings. It is also needed to welcome the golden generation through an internalization strategy namely education channels that strengthen the civic education curriculum at all levels of education types and paths. Others reasons of the importance of mental revolution are to build integrity to form the spirit of hard work and mutual cooperation and extracurricular mental revolutions in madrasas, to increase equally distributed education facilities, and to increase teacher exemplary as role models in madrasas (Mulyasa 2015: 5).

In everyday life, the practice of mental revolution shapes human beings who have integrity, are willing to work hard, and have mutual cooperation spirit. Mental revolution is a movement to train Indonesian to become new humans who are noble-hearted, determined, whole-hearted, and full of spirit. The formation of a mental revolution in the madrasa adapted to the National Education vision of Act Number 20 of 2003 Article 3 states that national education develops the potential of students to become human believers and fear God Almighty, noble, healthy, character, knowledgeable, capable, creative, independent, as well as being a democratic citizen and responsibility (Mulyasa 2015: 10).

To support the achievement of students who have characters is inseparable from the education of mental revolutions in the madrasa. So far,

problems commonly occur in mental revolution in madrassa are as follows: teachers are not optimal in choosing strategies, lack of strict discipline in madrassa that enable students wander around, the school gate is not functioning. Therefore, in developing mental revolutionary education strategy in madrassa as the reference for the realization of students having characters should be conducted through the culture of madrassa, intra-curricular and extracurricular activities.

In realizing education that meets the expectations of the community there should be humanistic education that gives freedom to students to develop themselves according to their talents so that the teacher as a facilitator only directs what they desire. Humanistic education is expected to create child-friendly madrassas. Through these child-friendly madrassas students are prepared to learn in an educational atmosphere able to strengthen children's character so that the mental revolution can be realized. For this reason, the existence of child-friendly schools (CFS) are necessary. This is one of the main components in the lives of students besides their families and the environment around them. In general, Child-friendly schools (CFS) are places of education where children are stimulated to study under the supervision of a teacher. Madrassas become significant places for students in their developmental stages and become an influential social environment for them. In addition, a madrassa must also be a place to develop children's cognitive, affective and psychomotor aspects. Madrassas that meet these criteria are referred to as Child-friendly schools (Encep Sudirjo, 2010: 5).

Muhammadiyah Ibtida'iyah Madrassa, Ma'arif NU Ibtida'iyah Madrassa, and Banyumas State I Ibtida'iyah Madrassa are chosen because those three madrassas apply mental revolution education strategies in realizing child-friendly schools based on strengthening character education in Banyumas, Indonesia. Observation was conducted on January 12, 2018. Subjectively, those three madrassas are affordable, open to research, and make it possible to complete the study within limited given time. This study is expected to provide an important contribution to improve the quality of basic education. Psychologically, basic education aged children tend to have a high level of adherence, easily absorb the teacher's advice, are disciplined and are afraid of doing misdemeanors.

The purpose of this study is to find and describe the mental revolution education strategy

in realizing child-friendly schools based on strengthening character education in madrassas in Banyumas, Indonesia.

The theoretical benefit of this study is to produce a mental revolution education strategy in realizing Child-friendly schools based on strengthening character education. While the practical benefits is to be a basis and reference for madrassas and higher education institutions in developing scientific repertoire in the field of basic education.

State Minister for Youth and Sports Affairs quoted the idea of Ir. Soekarno, who stated that mental revolution is a movement to train Indonesian to become new humans who are noble-hearted, determined, whole-hearted, and full of spirit (Kemenpora 2018: 5). While Ajat Syarif Hidayatulloh defines mental revolution as mental revolution is a change that occurs in society and the state concerning the mindset, attitude and personality in a relatively short period. He also states that mental revolution is an inward movement to improve one's attitude as an individual, to evaluate systems damaged by corruption, injustice, and contrary to educational goals. The last, he defines mental revolution, as conveyed by Jokowi, is "a national movement to change the perspective, mindset, attitudes, values, and behavior of the Indonesian nation that is sovereign, self-sufficient and have integrity" (Ajat Syarif Hidayatulloh 2010: 23).

From the explanations above, it can be concluded that mental revolution is a fundamental change regarding intention, perspective, mindset, attitudes, behaviors, self-personality, enthusiasm and morality as well as structural changes in the interaction of society in order to become meaningful new humans who are noble-hearted, determined, sovereign, self-sufficient, have integrity, passionate and full of spirit to become "whole humans".

There are three vales within the National Mental Revolution Movement: 1) Integrity (honesty, trustworthy, characters, responsibility), 2) Work ethic (work ethic, competitiveness, optimism, innovative and productive), and 3) Mutual cooperation (cooperation, solidarity, community, benefit oriented). Mental revolution must be started from education. The role of education is very strategic in shaping the mentality of the citizens. The development of culture and character of the nation are put into reality through the domain education. Education that examines Indonesia's potential with an accountable education system,

free of corruption practices for all citizens. A clean, reliable and capable bureaucracy that really works to serve education interest and supports the work of teachers to shape student characters is needed to support it (Muhammad Kristiawan 2018: 15).

In education these values develop in accordance with national movement of mental revolution, local wisdom and creativity of the madrassas; those are religiousness, nationalism and independency.

Religiousness value reflects one's faith in the One Almighty God manifested in performing religious teaching of the religion one's adheres by respecting religious differences, being tolerant to those having religions or beliefs, living harmoniously and peacefully with other religion adherents. Religiousness value comprises three dimensions of relations, namely relationship of individuals to God, relationship among individuals and relationship of individuals to the universe (environment). This value is reflected by loving and keeping the integrity of God's creation unity behavior. The religiousness sub-values include peace loving, tolerance, respects for religions and beliefs differences, determination, self-confidence, cooperation with other belief and religion adherents, violence and bullying oppositions, friendship, sincerity, not imposing the will, loving the environment, protecting those who are weak and are set aside.

Nationalism character value is the way of thinking, behaving, and acting that shows loyalty, caring, and high appreciation for the language, physical, social, cultural, economy and nation politics, put the interest of the public above their own and group's interests. Nationalism sub-values include: appreciating nation culture, preserving nation culture richness, willingness to sacrifice, superiority and goal achiever, patriotism, protecting the environment, obeying the law, being disciplined, respecting cultural, ethnic and religious diversity.

Independency value covers independent attitudes and behaviors and optimize all energy, mind and opportunities to realize hopes, dreams and ideals. Steinberg states that there are two independent indicators i.e. having the ability to making decision without other people's interference (changes in decision making abilities) and having confidence in making decisions (self reliance in decision making) (Eka Dwi Lestari 2017: 2344) Independency sub-values include work ethic (hard work), resilience, fighting ability, professionalism, creativity, courage, and lifelong learning.

1. Mutual Cooperation

The culture of mutual cooperation as moral values has philosophical roots in academic studies. It was shown that social capital needed for progress and the welfare of society are inherent in the culture of mutual cooperation (Tadjuddin Noer Effendi, 2013: 32). Mutual cooperation has become a growing and developing culture in Indonesia. As a culture, mutual cooperation becomes an asset in nation character.

The value of mutual cooperation character reflects the act of appreciating the spirit of cooperation and working together to solve common problems, establish communication and friendship, provide assistance / assistance to people in need. Mutual cooperation sub-values include: respect, cooperation, inclusiveness, commitment to joint decisions, deliberations of consensus, help, solidarity, empathy, anti-discrimination, anti-violence, and voluntary attitudes.

2. Integrity

This value is the underlying value of behavior based on efforts to make himself a person who can always be relied on in words, actions, and work, having commitment and loyalty to humane values and morals (moral integrity). Based on the nature of oneself as a human being, a person with integrity is expected to be able to take moral decisions and actions. Moral decisions and actions must express the self-identity they have built to assert that the meaning of cohesiveness is manifested and expressed (Gunardi Endro 2017: 29).

The character of integrity includes an attitude of responsibility as a citizen, actively involved in social life through the consistency of actions and words based on truth. Integrity sub-values include: honesty, truth lover, loyalty, moral commitment, anti-corruption, justice, responsibility, exemplary, and respect for the dignity of individuals (especially people with disabilities).

CHILD-FRIENDLY SCHOOLS (CFS)

Child-friendly schools (CFS) are educational units able to guarantee, fulfill, respect children's rights and protect children from violence, discrimination and other mistreatment as well as support children's

participation, especially in planning, policy, learning and complaints mechanisms (Gunardi Endro 2014: 8).

CFS is not building new madrassas, but conditioning a madrassa to be comfortable for children and ensuring madrassas fulfill children's rights and protect them because madrassas are the second home for children besides their own homes (Gunardi Endro 2015: 14)

The purpose of establishing CFS is to provide guidance to stakeholders both central and regional as well as to agents of educational institutions in realizing and developing CFS by giving understanding to stakeholders and madrassa citizens about the formation and development of SRA This guidance will be used as a reference to establish and develop SRA and as a reference in monitoring and evaluating CFS implementation (Gunardi Endro 2015: 14).

Madrassas that apply CFS concept are reflected from its characteristics. The characteristics of CFS are reviewed from several aspects as follows:

1. Attitude towards students: Giving fair treatment to male and female students without looking at their social, financial, psychological and physical background. Giving affection to students. Giving attention to those who are weak during the learning process without having to punish them because giving physical and non-physical punishment traumatize students. Respect human rights may it be among students, education staff, and between education staff and students.
2. Learning methods. Learning processes occur in such a way that students feel happy to take lessons. There is no fear, nervousness and anxiety. Students become more active and creative and do not feel inferior because they compete with other friends. Effective learning processes occur as a result of applying various and innovative learning methods. For example, learning does not have to be in the classroom, the teacher as a facilitator of the learning process uses tools to increase interest and pleasure in developing competencies including madrassas environment as a learning resource (markets, gardens, rice fields, rivers, beaches, etc.).

Teaching and learning process is supported by providing teaching media such as textbooks and teaching aids / visual aids to improve students' absorption abilities. Teacher as the facilitator applies a cooperative, interactive teaching and

learning process both in individual and group learning. Participatory learning process occurs during this step. Students are more active in the learning process. Teacher as the facilitator of the learning process encourages and facilitates students in finding their own way to solve a problem.

Students are involved in various activities that develop competencies by emphasizing the learning process through doing things (learning by doing, demos, practices, etc.). Class arrangement. Students are involved in arranging chairs, decorations and illustrations that illustrate science. Classical chair arrangement might limit students' creativity in social interaction and group works. Students are involved in determining the color of the walls or decorating the classroom walls so that students become comfortable in the classroom. Students are involved in displaying student works, results of tests / tests, teaching materials and books so that they are artistic and interesting and provide space for reading (reading corners). The size of tables and chairs should be proportional to the Indonesian children's posture and easy to shift to create a dynamic class.

Madrassas environment. Students are involved in expressing their ideas in creating madrassas environment (determining the color of classroom walls, decorations, suggestion boxes, wall magazines, madrassa garden gardens), available clean, hygienic and sanitary facilities, cleaning and health facilities proportional to the child's posture and age. In madrassas policies / regulations that support hygiene and health are applied. These policies / regulations are agreed upon, controlled and implemented by all students (Subagyo 2014: 16-17).

STRENGTHENING CHARACTER EDUCATION

Suyanto in Darmiyati Zuchdi, defines character as a way of thinking and behaving that characterizes each individual to live and work together, in the family, society, nation and state environment (Darmiyati Zuchdi 2011: 27). According to Pritchard, character is something that is related to individual life habits that are sedentary and tend to be positive. While Lumpkin defines character as a pattern, may it be thoughts, attitudes, and actions that are strongly inherent in a person and are difficult to eliminate. To conclude, character is a way of thinking, behaving, and acting which

becomes the characteristic of a person who becomes a habit and is displayed in community life. (Darmiyati Zuchdi 2011: 27-28).

Character education is any effort made by teachers which affect the character of students (Zubaed 2011: 45-43). Character education is a process to develop the awareness as a dignified, independent, and sovereign nation in each student and is willing to keep and maintain that independence and sovereignty (Darmiyati Zuchdi 2011: 159). In a simple sense character education is any positive thing teachers do and influences the character of the students he or she teaches.

Character education according to Burke, is merely part of good learning and is a fundamental part of good education. Character education can also be defined as education that develops students' good characters by practicing and teaching moral values and civilized decision making in relation to each other to God. While Lickona defines character education as a serious effort to help someone understand, care, and act on the core foundation of ethical values (Muchlas Samani and Hariyanto 2011: 43-45)

The Character Education Philosophy inspired by the principles of Pancasila in accordance with the opinion of Ki Hajar Dewantara, namely heart (ethics), sports (kinesthetic), thinking (literacy) and initiation (aesthetics). Character values in this philosophy can be elaborated as follows:

1. Characters that come from the heart (ethics), among others; faithfulness and devotion, honesty, trustworthy, fairness, order, obedience, responsibility, empathy, risk taking, never give up, willing to sacrifice, and patriotism.
2. Characters derived from sports (kinesthetic) include; cleanliness and health, sportsmanship, toughness, reliability, resistance, friendliness, cooperative, determination, competitiveness, cheerfulness and persistence.
3. Characters that come from literacy include; smartness, criticalness, creativeness, innovativeness, curiousness, productiveness, science-oriented, and reflectiveness.
4. Characters that are sourced from aesthetic include; humanity, mutual respect, mutual cooperation, togetherness, friendliness, respect, tolerance, nationalism, caring, globalization, prioritizing the public interest, patriotism, proudness of using Indonesian language and products, dynamics, hard work, and work ethic (Kemendibud 2010).

Strengthening character education can be carried out based on the existing and well-established curriculum structure owned by madrassas, namely class-based character education, madrassa culture, and community.

1. Strengthening class-based character education. Integrating learning processes in the classroom through curriculum content in subjects, both thematically and integrated in subjects. Strengthening classroom management, choice of methodology, and teaching evaluation. Developing local content according to regional needs.
2. Strengthening character education based on madrassa culture. Emphasizing on habituating the main values in the daily madrassa. Accentuating the example of adults in the educational environment. Involving the entire education ecosystem in the madrassa. Developing and providing broad space for all potential students through co-curricular and extra-curricular activities. Empower madrassa management and governance. Considering the norms, rules and traditions of the madrassa.
3. Strengthening community based character education. Strengthening the role of the madrassa committee and parents as the main stakeholders of education. Involving and empowering environmental potential as a source of learning such as the existence and support of art and cultural activists, community leaders, the business world, and the industrial world. Synergizing KDP implementation with various programs within the scope of academics, education activists, and NGOs. Synchronizing programs and activities through collaboration with local governments, government ministries and institutions, and society in general.

RESEARCH METHOD

This study is a qualitative-naturalistic study referring to Bogdan (1982: 4-5) that research using a naturalistic approach has the following characteristics, namely: (1) using the actual setting, (2) is descriptive, (3) prioritizes processes rather than results, (4) tends to analyze inductively, and (5) "meaning" is the major concern for qualitative approaches.

The focus of this research is mental revolution education strategy to realize child-friendly

madrassas based on strengthening character education. The study takes place in Muhammadiyah Madrassa Ibtidaiyah, NU Ma'arif Madrassa Ibtidaiyah, 1 Madrassa Ibtidaiyah Banyumas. The study lasts 4 months. Informants in this study are those who are considered eligible and are familiar with the study aspects such as head of madrassa, teachers, administrative staff, and students. For students as respondents, attention is given to class distribution, gender, and objects. Data collection techniques for qualitative research commonly used are participant observation (observation), in-depth interviews, and documentation.

Firstly, the participant observation was conducted to obtain data directly that includes: (a) direct observation of mental revolution by directly observing the behavior of the teachers / coaches, students' behavior, principal's behavior and the behavior of educational staff; (b) observations of the implementation of teaching and learning process conducted by the students and the teachers; and (c) recording directly the phenomena that arise when observing all the respondents / informants involved, including behaviors towards compliance with implementing some rules of the school and other legal regulations. In addition, in-depth interview was used to ask the respondents / informants directly in depth and in detail. The data that was gained in this interview are about the development of mental revolution. Meanwhile, the documentation technique was primarily used to look at the educational background of the teachers and their teaching chore; the data of supporting infrastructure; the students learning outcomes in the form of report book or final examination score; the lesson plan created by the teachers; and the administrations of learning activities.

The method of data analysis is carried out using descriptive qualitative approach, and the data analysis technique used is the most important one that explains the study settings. After the data collecting is completed the next step is data processing using qualitative data analysis interactive models from Miles & Huberman (1992: 16 -17). Furthermore, interactive model data analysis is a continuous, repeated, and continuous efforts of conducting data collection, data reduction, data display, drawing / verification conclusions).

DISCUSSION

Character strengthening is formed through mental revolution education child-friendly schools, in which the teachers are teaching using educating, loving and caring patterns Ki Hajar Dewantara always hopes for. By adopting Ki Hajar Dewantara's theory, a child-friendly educating, loving and caring patterns could be realized. With these patterns child-friendly schools will be formed and will be sought after by parents or stakeholders. The role of the teachers is very important in developing students' talents and interests. Students do not feel curbed. They feel free to choose and develop their talents, instead. Humanistic education theory is a theory that emphasizes on the freedom of students in developing their own talents. Teachers just play the role as facilitators. The development of mental revolution educational strategies in establishing child-friendly schools based on character strengthening is conducted through:

MADRASSA CULTURE

The madrassa culture carried out in the three madrassas in this study is daily morning activities. Students enter the madrassa gate and are welcomed by teachers in a friendly and loving smile and cheerfully greeted. Teachers then tidy up male students' uniform and hair, do hand shaking and tidy up female students' veils. This friendliness continues to the classroom during the teaching learning process. Once the bell rings, students enter the class in orderly. After praying they recite *Juz Amma* and report their Qur'an recitation to the class teacher. Students then are to read the textbooks for 15 minutes for them to accustom to reading. This is the character strengthening conducted in madrassas. The characters taught in the morning are discipline, responsibility, religiousness, reading habit and environment care. During the first break students do *Dhuha* prayer in *mushalla* and do *Dhuhur* prayer together. The three Madrassa Ibtidaiyah want their students to be religiously independent, hard workers, and brave.

Therefore, to create child-friendly madrassas, a teacher must teach students to become human beings having integrity as stated by Kempenora when quoting the idea of Ir. Soekarno. In accordance with these theories, students are expected to be tough students with high patriotism.

Students should be aware of Pancasila as the country basis. The role of teachers as mentors and facilitators in creating child-friendly madrassas in accordance with the concept of child-friendly schools is defined as a program to create a safe, clean, healthy, caring, and cultured environment, which is able to guarantee the fulfillment of the rights and protection of children from violence, discrimination and other mistreatment during their studying period. Besides that, teachers have to support children's participation, especially in plan and policy setting, learning and supervision. Creating child-friendly schools does not mean building new madrassas, but to set a madrassa to be comfortable for children, and ensures that madrassas fulfill children's rights and protect them considering that madrassas are the second home for children after their own homes (Ministry of PPPA 2015: 14)

The mental revolution launched by President Jokowi and carried out in the Islamic Boarding School is taught to students so that students become human beings with characters. Students with characters are the strong and determined successors. The President's desire must be truly implemented so that the Indonesian nation becomes a nation with a nationalism spirit considering that so far our nation has not yet become a nation that is in accordance with Pancasila as there are still much violence and characters that are not suitable with the five principles of Pancasila.

INTRACURRICULAR

Learning in the classroom involves teacher-students and student-student interactions. Creative and active learning is formed during the interaction process so that the learning objectives are achieved. The teacher unconsciously strengthens character education to students.

The learning process that takes place to strengthen character education in the three Islamic Madrassas through intra-curricular and teachers' roles is very important to develop teaching and learning activities in the classroom through the contents of the curriculum and integrating material with character to create students with character. Good character students will easily absorb the lessons taught and become good manner humans. It is mandatory for teachers to prepare the lesson plan as teaching guidance. Material related to mental revolution education is included in the lesson plan such as Civic Education which mostly

discusses human life related to mental revolution and character strengthening.

To realize student characters, a teacher must be loving and teach with no violence inside and outside the classroom, fair and so forth. The task of teachers as facilitators is to shape students to be human beings who have tough soul in accordance with Pancasila.

The community, facilities, and regulations in the madrassas, play important roles to realize child-friendly schools as expected by the community. Facilities should be proper and clean. Cooperative work of teachers-headmaster-non-academic staffs is needed to create proper facilities and infrastructure. Therefore, making child-friendly schools in them interconnected, interacted well. A Civic Education teacher must be able to master the learning stage, because in the Civic Education material a lot of discussion about mental revolution, a teacher must be able to insert the values of mental revolution and values in the National Movement for Mental Revolution Integrity (honest, trustworthy, character, responsible answer). Work ethic (work ethic, competitiveness, optimistic, innovative and productive), Mutual cooperation (cooperation, solidarity, communal, oriented to benefit) (Ministry of KBPMK 2015: 15). so that it will get students who have a character that has a soul.

EXTRACURRICULAR

Extracurricular activities in a mental revolutionary education strategy to create child-friendly schools based on character strengthening are extracurricular activities organized by the madrassa group that will produce students who are sporty, honest, responsible, independent, and care about the social environment. Those activities are as follows: 1) Scout activities to train discipline, independency, responsibility, social care, patriotism and nationality, hard work, mutual cooperation, honesty, religiousness, tough spirit and helpfulness. 2) Youth Red Cross activities (PMR) to train patriotism, hard work and integrity, social and environmental care, independency, responsibility and helpfulness. 3) religious activities (Al-Qur'an literacy and recitation) to train reading habit, religiousness, creativity, hard work, independency, nationality. 4) art lesson to rain patriotism, creativity and discipline. 5) Sports, to train independency, sportsmanship, responsibility, discipline, honesty and religiousness. 6) Tapak Suci self-defense to train sportsmanship, discipline

and responsibility. All extracurricular activities are carried out to create students with integrity.

CONCLUSION

Mental Revolution Education Strategy in Realizing Strengthening Child-Friendly Schools Character starts from basic education because the implementation of ideal basic education will shape ideal knowledge mastery, characters, and skills for students. This basic education then needs to be developed to improve the quality of students in improving knowledge and character strengthening. The child-friendly concept desired by the madrassas in realizing character reinforcement is in line with the expectation of the community and the madrassas. The development of mental revolution strategy is implemented through 1) madrasa cultural activities that is carried out every morning when the teachers welcomed the students with greetings and smile, and then the students read the verses of the Qur'an and show memorization of the Qur'an, in addition the students always pray Dhuha and Zuhr in congregation every day; 2) in the intracurricular activities, the teachers insert character-based mental revolutions in the teaching and learning process and create lesson plans in line with the material related to character-based mental revolution; and 3) extra-curricular activities are carried out through scouts, art lesson and religious ones. From these developments will obtain character values of religiousness, reading habit, responsibility, discipline, independency, patriotism, social and environmental care, nationalism and hard work.

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