

**Proceeding of
Pekalongan International
Conference on Islamic Studies (PICIS)**

Realizing
**MENTAL
REVOLUTION**

**through Recontruction of Science
in Islamic Higher Education Institutions**

Pekalongan, December 17th 2016



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**Realizing
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Education Institutions**

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Contents

Preface:

The Director of Postgraduate IAIN Pekalongan Dr. H. Muhlisin, M. Ag.	ii
---	----

Acknowledgement:

Rector of IAIN Pekalongan Dr. H. Ade Dedi Rohayana, M. Ag.	v
---	---

Keynote Speakers:

1. Mental Revolution in Construction of ‘IlmTafsir and Sunnah, Malaysian Experience
Dr. RaudlotulFirdausBinti Fatah Yasin, Dr. Mohd. Shah Jani, Ruhiyah Sakinahbinti Kayati
2. Membentuk Karakter: Melalui Gerakan Revolusi Mental & Akhlak pada Perguruan Tinggi Islam
Amirsyah

Part I: Education One: Curriculum and Educational Sociology

1. Reaktualisasi Pendidikan Keluarga dalam Pengembangan Pola Asuh Anak Sebagai Ikhtiyar Revolusi Mental Ahmad Tabi'in	1
2. Peran Guru dalam Paradigma Profetik dan Implikasinya Terhadap Pendidikan Guru Akhmad Sulaiman	18
3. Inovasi Pendidikan Pesantren Dalam Rangka Membentuk Mental Sumber Daya Manusia (SDM) Akhmad Zaeni	33
4. Urgensi Memasukkan Mata Kuliah Sains Islam dalam Kurikulum Pendidikan Budi Handrianto	52
5. Instilling of Moral Through Storytelling in Early Childhood Cintami Farmawati	72
6. “Intensive English Class” Method To Develop Non-English Students’ Interest In English As A Required Class Imas Istiani	86
7. Revolusi Mental dan Problematika Bias Gender dalam Dunia Pendidikan Maskur	100
8. Redesain Pendidikan Islam Indonesia Berbasis Integrasi Sains dan Teknologi Mohammad Saifuddin	116

9. The Role of Islamic Guidance and Counseling in Realizing Mental Revolution Muhamad Rifa'i Subhi	131
10. The Relationship Between the Demonstration Method and Learning Interests with Fiqih Learning Achievement Islamic at Junior High School Al-Kamal Jakarta Saepudin	146
11. Quality Improvement of Islamic Education in Indonesia Sopiah	159

Part II: Education Two: Educational Management and Character Education

1. Realizing Mental Revolution by Implementing Character Education in English Learning in Islamic Higher Education Eros Meilina Sofa	171
2. The Relationship Between School Leader Supervision and Teacher's Professionalism With Teacher's Performance At The Attahiriyah Junior High School At Tebet South Jakarta Ika Kartika	185
3. Human Resources Management: Enhancing Teacher Professionalism as an Attempt to Realize Quality Generations Mochamad Iskarim	202
4. The Effect Principals Style and School Organization Climate to Teachers' Job Satisfaction (Case Study at Public MTs, 22 Cilangkap Distric East Jakarta) Muhammad Khalik Hasibuan	216
5. Mental Revolution through Religious and Character Education in Primary and Secondary Education Muhlisin	234
6. Mental Revolution Through Humanistic Existential Values-Based Character Education Ningsih Fadhilah	251
7. Achieve Mental Revolution by Implement Educational Management in Pesantren Based Junior High School Nurochim	265
8. Following the Example of Prophet Muhammad Saw's Intelligence to Realize Mental Revolution in Higher Education Rahmi Anekasari	282
9. Importance of Islamic Religious Education to Build Character Islamis on Students In Islamic College Sita Ratnaningsih	298
10. Building Islamic Education Teachers' Mentality with Moderate Characters Zaenal Mustakim	309

Part III: Education Tree: Law and Economy

1. Diskursus Fikih Kontemporer di Kalangan Muslim Minoritas (Studi Pemikiran Dr Yusuf Al Qaradhawi)	323
---	-----

Abudzar Al Ghifari	
2. Mental Revolution and Character Education Islamic Accounting in Entering MEA 2016	339
Agus Arwani	
3. Politik Hukum Pemberdayaan Zakat di Indonesia (Dialektika Norma Fiqh Dengan Kebijakan Hukum Nasional Indonesia)	356
Ahmad Hafidh	
4. Confirmation Phase in the Formation of Moslem Consumer Perception (Reconstructing the Existing Perception Theory as Impact of Falah Orientation to Realize Mental Revolution)	382
AM. M. Hafidz MS., Marlina	
5. The Implementation of Marketing Shariah Concept at Shariah Cooperatives	392
Hendri Hermawan Adinugraha, Agus Prayitno, Sih Darmi Astuti	
6. Rekonstruksi Politik Hukum Ekonomi Syari'ah Pasca Reformasi di Indonesia	412
Lukman Santoso	
7. Peranan Prinsip-Prinsip Ekonomi Syariah dalam Revolusi Mental	429
Muhamad Masrur	
8. Fenomena Minuman Keras (Khamr) di Zaman Jahiliyah: Kajian Atas Konsep Gradualitas Penerapan Hukum Islam Perspektif Maqashid Syari'ah	447
Muhammad Husni Arafat	
9. Quo Vadis The Law Enforcement and Ethics of The State Organizer in Indonesia	461
Sabian Utsman	
10. Mengagas Revolusi Mental Hakim Tindak Pidana Korupsi untuk Penegakan Hukum yang Bermartabat	475
Shinta Dewi Rismawati	
11. Reaktualisasi Pemaknaan Zakat Sebagai Pembersih Harta (Studi Kritis atas Pemaknaan Surat At-Taubat Ayat 103)	496
Taufik Setyudin	
12. Understanding of Islamic Studies Through Sharia Economics Perspective	511
Wikan Isthika, Mila Sartika, Hertiana Ikasari	
13. Merubah Paradigma Menabung Menjadi Investasi di Pasar Modal Syariah	527
Yoyok Prasetyo	
14. Aplikasi Masalah pada Fatwa DSN-MUI	546
Mohammad Fateh	
 Part IV: Education For:Quran and Hadits, Philosophy and Social Sciences	
1. فصاحة القرآن الثابتة والتطور اللغوي المتغير	567
Ali Burhan	
2. Dakwah Model in Town: Solution for Problems in Town Women by Women in Muslimah Center Darut Tauhid Bandung	581
Cucu	

3. Analysis of the Use of Wayang (Shadow Puppets) as A Medium of Islamic Da'wah (Proselytizer) and Communication by Walisanga in the Process of Islamization in Java Fatkur Rohman Nur Awal,Fahrudin Yusuf	597
4. The Reconstruction of Modern Epistemology for Mental Revolution Agenda in Southeast Asia Imam Kanafi	607
5. Al-Quran dan Masalah Sosial: Ekologi Keluarga Berbasis Al-Quran Sebagai Pencegahan Kekerasan Terhadap Perempuan dan Anak Ina Salmah Febriani	620
6. Preventing Sexual Exploitation of Women Trafficking (Qur'anic Perspective) Kurdi Fadal	640
7. Al-Qur'an dan Mentalitas Manusia (Perspektif Kiyai Ihsan Jampes Kediri dalam Siraj Al-Talibin) Kusrani	656
8. Aktualisasi Revolusi Mental Melalui Sistem Rekrutmen Tenaga Kerja Ideal: Studi Konseptual Alquran dan Hadis Miski	672
9. Mental Revolution Through Missionary Endeavor Counselling on The Accusative of HIV And AIDS (PLWHA) In Pematang Regency Purnama Rozak	690
10. How The Islamic Green Knowledge Driven The Reconstruction on The Greening Organization in SMEs batik industry? Susminingsih	710
11. Islamic And Javanese Cosmology as a Philosophical Construction of Environmental Ethics Tri Astutik Haryati	726

MENTAL REVOLUTION THROUGH RELIGIOUS AND CHARACTER EDUCATION IN PRIMARY AND SECONDARY EDUCATION

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Abstract

This paper aimed at finding a model of efforts to realize mental revolution in the generation of Indonesia through the application of Religious and Character Education in primary and secondary education. This paper was motivated by the commitment of the Indonesian leaders who are still in the process of improving the people's way of thinking. The author tried to explore the relationship between the implementation of Curriculum 2013 and the efforts to realize mental revolution, as one of the requirements is the presence of a basis of character formation. The model of character building that has been developed in the previous curriculum has not been fully implemented at the level of formal education in primary and secondary education units. There are some quite comprehensive education units that implement the model of character building in schools, and are supported by all the school community, as well as adequate school curriculum and culture. However, most of them are still far from the expectations. Thus, the implementation of Religious and Character Education is one effort expected to be a coaching model of mental revolution that is more comprehensive and applicable to all units of primary and secondary education in Indonesia.

Keywords: Mental Revolution, Religious and Character Education, Curriculum 2013, Primary Education, Secondary Education.

Introduction

Since 2010, Indonesian Government has issued "Cultural and National Character Education" as a national movement in education. The issuing was directly conducted by President Susilo Bambang Yudhoyono on National Education Day, May 2, 2010. Since then, character education has been the topic at the national level until today, especially for those who care about the problems of education. The national declaration to be honest must be admitted because the conditions of this nation are increasingly showing anti-culture and anti-character behaviors. Anti-culture behaviors of this nation of which is shown by the increasingly loss of our attitudes of diversity and cooperativeness, in addition to how strong the influences of foreign culture amid our society. The anti-character behaviors of this nation of which is indicated by the loss of the inherent noble values of the Indonesian nation, such as honesty, politeness, and

togetherness. We should strive to make those great values back into the characters we proud of in front of other nations. One effort is improving the national education system by focusing on character education. Character cannot be formed and built in a short time.

Building a character of the nation takes a long time, and should be done on an ongoing basis. The inherent characters of the Indonesian nation currently did not appear suddenly, but they had through a long process. Our country gave considerable attention on the importance of education about noble character (character education) in schools to help spreading religious and national values through science and technology taught to all students. The direction and goal of national education confirm this as mandated by the 1945 Constitution, i.e. increasing the faith and piety, and developing noble character of the learners, who in this case are all citizens who follow the process of education in Indonesia.

Regulation of the national education system of reform era product, namely Act No. 20 of 2003, reaffirmed the functions and goals of our national education. In Article 3 of the Act, it was affirmed that national education serves to develop the ability and develop the dignified character and civilization of the nation to enrich the life of a nation, and aims at developing the potentials of the learners to become the men of faith and piety to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and accountable citizens.¹

Over time, the process of the changes of national leaders occurred in 2014, as a logical consequence of the results of direct Presidential Election. The president-elect, has had the vision and mission set forth in *nawacita*, which consists of nine items. One obsession of the President in the *nawacita* is contained in item eight, which reads: Revolutionizing the character of the nation through the policy of reorganizing the national curriculum by prioritizing the aspect of civic education, which puts the aspects of education proportionally, such as teaching the history of the formation of the nation, the values of patriotism and nationalism, the spirit of safeguard our autonomy and the character in Indonesian curriculum² The statement is then known as the beginning of Mental Revolution Movement.

The idea needs an appreciation from the public, given the condition of the nation that requires the fundamental and comprehensive change, related to the mentality of the state, the nation, and the people far from the noble values of the stance of the Republic of Indonesia. There are many constructive criticism during this time, in which the developments ongoing along with the regime, have not been able to reach paradigm, mindset, or political culture in the nation building. More worryingly, the proliferation of the traditions of corruption, collusion, nepotism, intolerance to differences, the dominant nature of ego centric, the tendency to use violence to solve

¹ Act No. 20 of 2003 on National Education System

² http://kpu.go.id/koleksigambar/VISI_MISI_Jokowi-JK.pdf, accessed on December 9, 2016

problems, abuse of law, and other bad traditions in Indonesia, in which Indonesia is known as a well-mannered country. Even in the field of education, as if the students have started to fall on the problems of the character, which is marked by the phenomena of fights, involved in drugs, pornography, indecency, bad manners, spiteful, cheating, truant, abortion, gambling, and other immoral acts. Great strategic concepts or ideas and have systemic impact are needed to make the direction of the development of this nation more meaningful, sustainable, and in accordance with the goals of the Proclamation of Indonesia that are independent, fair, and prosperous. In this context, the efforts of mental revolution are needed in the entire line of life of the nation.

This paper will try to give color to explore the model of realizing mental revolution through religious and character education in primary and secondary education. Building this model is very reasonable, considering the development of character, way of thinking, moral, ethics, and the like, requires proper subjects, which contains convincing doctrine to learners, and deeds that can accustom learners to have positive impact habits. Thus, a more specific touch should be given to the existence of religious education, that is developed into Religious and Character Education, by maximizing the function of the subject in formal education units. Religious and Character Education can be used as a base for the development of the character of learners with systematic and planned mental changes oriented. Here, the sacred of religious teaching authenticity is combined with noble values of the nation to form the mentality of students with faith and piety to Allah, and have noble personality.

Mental And Mental Revolution

In terms of etymology, the word “mental” is derived from the Latin word, i.e. “mens” or “mentis” means spirit or soul. Indonesian Dictionary states that the meaning of mental relates to mind and human nature, which is not of body or energy nature, not only concern on physical development, but also mind and character development.³ In another term, the meaning of mental relates to mind, intellect, memory, or the processes associated with mind, intellect, memory.⁴ The term “mental” is the name of everything related to the way of life, for example: ‘mentality of the times’. In the way of life, there is a way of thinking, way of looking at the problem, way of feeling, trusting/believing, way of behaving and acting. Yet, the assumption that the “mental” is just about mind, and not related to the physical nature of actions and physical characteristics of world objects. Mental faculties such as reasoning, thinking, making judgments and decisions are not physical (not visible), but the mental world may not be built without the physical experiences. In turn, the mental faculties were formed and

³ Departemen Pendidikan Nasional, Kamus Besar Bahasa Indonesia, Jakarta: PT Gramedia Pustaka Utama, 2012, fourth edition, p. 901.

⁴ J.P. Chaplin, Penerjemah: Kartini Kartono, Kamus Lengkap Psikologi, Jakarta: PT Raja Grafindo Persada, 1999, fifth edition, p. 296.

resulted in physical behaviors and actions. As the ability to change the way of thinking, way of looking and way of behaving/acting, desire (a mix of emotion and motivation) also affects mental flexibility.⁵ A mistake of understanding the definition of mental makes a mental change as if just a matter of moral change which has no correlation with physical things like economic structure, political structure, and so forth. Instead, moral consciousness or conscience directs people to the right moral decision, and is one of the results of well-educated mental power. Mental evolution means the progressive changes in mental organization with a higher level of complexity as we rise in accordance with the phylogenetic scale.⁶ Some say that revolution and evolution are basically not much different, just in the leap. For Marx, revolution is a long leap, which is previously people are prevented to go forward, stuck in their evolution.⁷

While revolution is: a. Changes in the state administration (government or social circumstances) committed with violence. b. Quite fundamental changes in all fields.⁸ Denotatively, revolution means “back again” or “repeat”; like the seasons continue to change in the cyclical to return to the original season. So, in science, the term revolution implies a constant in changes; continuous repetition that makes both the end and the beginning.

In term of the statehood, revolution is the abrupt change of the Constitution of a country, contrary to the slow changes desired by the reformists, who based their ideology on the way or manner permitted by law.⁹ From the Theory of the State and the Theory of Law, the theory is considered as Legal-prinzips. As the revolution that has not succeeded, then the revolutionist according to law is considered as a criminal. Yet, if he had been gaining the power and there was a legitimacy, he indicted the old regime as “criminal”. However, the accusation is not the nature of revolution, but the things that follow. The absolute nature of revolution is a change in attitudes, styles, customs, and cultures.¹⁰

According to Musa Asy’ari, mental revolution has an idea of regime change in a country that is followed by major reconstitution in politics, social, and cultural order. From a sociological perspective, revolution is an event that completely changes the structure of society from an era, for example from a feudal society into a democratic society.¹¹ According to Syaied Husein al-Atas, mental revolution is defined as a change

⁵ Karlina Rohima Supelli, Memahami Arti Revolusi Mental in <http://www.sesawi.net/2014/06/16/memahami-arti-revolusi-mental>, retrieved on November 17, 2016.

⁶ J.P. Chaplin, Penerjemah: Kartini Kartono, p. 298.

⁷ Musa Asy’arie, *Menggagas Revolusi Kebudayaan Tanpa Kekerasan*, 18-19.

⁸ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Jakarta: PT Gramedia Pustaka Utama, 2009, fourth edition, p. 9654.

⁹ Musa Asy’arie, *Menggagas Revolusi Kebudayaan Tanpa Kekerasan*, Yogyakarta: Lesfi, 2002, p. 17.

¹⁰ Musa Asy’arie, *Menggagas Revolusi Kebudayaan Tanpa Kekerasan*, Yogyakarta: Lesfi, 2002, p. 18.

¹¹ Musa Asy’arie, *Menggagas Revolusi Kebudayaan Tanpa Kekerasan*, Yogyakarta: Lesfi, 2002, p. 17.

in the attitudes, values, and social philosophy of a given society.¹² Essentially, mental revolution is a change in the attitudes, values, and social philosophy of a given society.

Admittedly, the use of the term mental revolution refers to the concept of revolution, i.e. a drastic change in progressive nature. The opposite is evolution, in which the changes tend to be slow. The use of the word revolution is not always negative, although sometimes it is juxtaposed with the term industrial revolution, a political revolution which tends to imply *coup d'état*. The use of the term mental revolution is not a negative thing, but is a form of spirit and motivation to change more quickly and thoroughly. Thus, revolution that has a major impact in the transformation of life must contain a novelty in the structures of mental and beliefs. In other words, a true revolution necessitates a change in mentality (mindset and mental attitude) that is more conducive for life improvement.

Referring to the line of thought above, the author argues that mental revolution is a conscious, thorough, and rooted effort to improve the character of individuals and groups from deviant behavior towards the improvement of the character in a more positive, regarding religious teachings and noble values of the nation's culture.

There are three items of Mental Revolution that have become the blueprint for the Government Cabinet of Joko Widodo and Yusuf Kalla. Those three are: Integrity (honest, trustworthy, has character, responsible), Hard Work (work ethic, competitiveness, optimistic, innovative, and productive) and Mutual Assistance (cooperation, solidarity, communal, welfare-oriented)¹³. The three values become priorities and targets, given a face of the Indonesian-ness is experiencing various kinds of fragmentation, because of globalization and world civilization whose presence is faster and harder to predict.

Based on the behavior and practice which tend to be far from ideal figure of human personality, mental revolution in the context of Indonesian-ness is very needed and of immediate nature. Its presence should be a special movement that must be adopted more quickly and on target. Therefore, mental revolution is habitually covering various aspects, such as mental of a leader: executive, legislative, and judiciary, and a mentality of the people in the society, nation, and state as well. Indonesia has a very ideal and outstanding philosophy in the nation and state indeed, i.e. Pancasila. However, the meaning and implementation are often interpreted, construed, and practiced partially, merely to justify the momentary interests that are far from the values of the state and nation. In line with the diversity in the framework of *Bhineka Tunggal Ika* realized, mental revolution is a basic character that should be strengthened, given its presence can unite differences, such as the differences in ethnicity, religion, race, culture, ideology and custom.

¹² Syed Hussein Alatas, *The Myth of the Lazy Native: A Study of the Image of the Malays, Filipinos and Javanese from the 16th to the 20th Century and Its Function in the Ideology of Colonial Capitalism*, New York, Routledge, 2013, p. 147.

¹³ www.setneg.go.id for more detail

The term mental revolution itself has a similarity of history that is always connected to the concept of Trisakti established by Mr. Sukarno in his speech in 1963 by three pillars: political sovereignty, economic self-sufficiency, and cultural independence. The third pillar of Trisakti is to build social and cultural personalities of Indonesia. The nature of Indonesian-ness is fading because of the globalization and the impacts of communication technology revolution over the last 20 years. Indonesian people should filter the cultures that do not necessarily correspond with the noble values of the nation.¹⁴

Mental revolution meant to revolutionize the mental of Indonesian people from negative cultures as the consequences of the development in the past to a better, more productive, and more cultured mental. Mental revolution is considered important, given the falling conditions of Indonesian people currently, despite being amid abundant natural resources potential. Abundant natural resources will not lead to well-being without the wise mental. As a strategic idea, mental revolution in fact tends to be an abstract notion, reducing complex problems in awareness, while hoping for the emergence of a massive and collective consciousness (movement: national consciousness) in officials and the people, that is seem dogmatic and utopian. It is not only because of its relevance to the position of the structure that becomes trite, also, essentially, a revolution of way of thinking is not instant, even more becomes the problem can be approached through the instrument of power. The area of awareness is a deep realm of culture. Ideally, mental revolution does not only appear in persuasive form as a form of political articulation, but rather a collective movement for a complete and total renewal.

Mental revolution will run successfully if all components of the nation support the program, and strive to succeed the program. Yet, if many do not support the mental revolution, the chance to be achieved is improbable. The efforts to change the mentality of the nation cannot be done instantly, so that the mission of mental revolution must be done in a planned, gradual, and structured way, which synergistically transforms the mentality of the character of the nation into independence in all aspects of life, to be a cultured and civilized state.

Mental revolution vs. Character education

What is the difference between mental revolution and character education in an educational perspective? In this paper, the author will not polarize the two, but rather seek a similarity, given the moral messages contained in both try to form a complete personality. The success of Mental Revolution involves a variety of educational strategies. Educational strategies contain general missions that act to give directions of how to educate the public, to achieve the benefit of life in nation and state. The

¹⁴ <http://nasional.kompas.com/read/2014/05/10/1603015/Revolusi.Mental>, accessed on Desember 10, 2016

strategies contain basic visions and missions implemented by stages, targets of each stage, achievement steps, methods, and systems of the evaluation.

The purpose of “Mental Revolution” is a fundamental change in mentality, way of thinking, way of feeling and way of trusting, all of which are manifested in daily behaviors and actions. This ethos involves all areas in life, such as economics, politics, science-technology, art, religion, etc. Thus, the mentality of the nation (which is manifested in daily practices/habits) is gradually changing. Organizing, policy formulation and decision-making are directed to the process of transformation. The urgency of mental revolution is in line with the word of Allah in the Qur’an (Surah 13: 11): “Indeed, Allah will not change the condition of a people until they change what is in themselves.”

Indeed, people whose mentalities evolve, can be categorized as people who have character, as they are trying to have a character and personality, which impacts on the formation of personality and noble character. Personality is a trait or characteristic of a person who comes from the formations received from the environment, such as family in childhood, and inborn characteristic.¹⁵ Mental revolution involves a kind of cultural strategy. The thing targeted by mental revolution is the transformation of ethos, i.e. a fundamental change in mentality which includes way of thinking, way of feeling, way of trusting, that all of which is manifested in daily behaviors and actions.

This condition is very reasonable, considering that character is “A reliable inner disposition to respond to situations in a morally good way.” The process of achievement should certainly be periodical, performed in a conscious and deliberate manner. “Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior.”¹⁶ By adapting the opinion of Thomas Lickona, mental revolution drives a man with good character including the knowledge of the good, then raises commitment (intention) against goodness, and finally do good. In other words, in which contains a series of cognitive, attitudes, motivations, behaviors, and skills.

From the explanation above, it is understood that character is identical with morality, so that characters are universal values of human behavior that include all human activities: to relate with God, with himself, with his fellow human beings, and the environment, manifested in the mind, attitudes, feelings, words, and actions based on religious norms, laws, manners, cultures, and customs. From the concept of character, the concept of character education is emerged.

Thomas Lickona, in his book, *Education for Character*, offers two main values of character education based on the moral law, i.e. the attitudes of respect and responsibility. Those values represent the main basis of morality that apply universally

¹⁵ Doni Koesoema, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*. Jakarta:Grasindo, 2007, p. 80.

¹⁶ Thomas Lickona *Educating for Character: How Our School Can Teach Respect and Responsibility*. New York, Toronto, London, Sydney, Aucland: Bantam books.1991, p. 51.

since it has a real purpose and values which contain good values for all people, both individually and as a part of society.

There are three main things to understand the concept of respect. First, self-respect. Meaning that it requires us to treat what is in our lives as human beings who have a natural value. Second, respect for others, requires us to treat everyone, even those who we hate, as human beings who have a high value and have the same rights like us as individuals. Third, respect for the environment, an obligation to protect nature and the environment when we live from damaged ecosystems and all life that depends on it.¹⁷

While responsibility is an advanced form of respect. Respect for others means that we appreciate them. If we respect them, we feel a measure of our sense of responsibility to respect their welfare. Responsibility literally is “the ability to respond or answer”. Meaning that responsibility is oriented to others, provides a form of attention, and actively responds to what they want. Responsibility emphasizes the positive obligation to protect each other.

Respect and responsibility are two basic moral values in shaping the mental of children to be taught in schools. There are many other values indeed, such as honesty, fairness, tolerance, wisdom, self-discipline, mutual help, care for others, courage, and democratic attitudes. However, the specific values are the forms of respect and responsibility or as supporting media to be respectful and responsible.

Habituation of the character needs to be done, and the realization of noble character that is the goal of an educational process is highly coveted by every institution that organizes the educational process. The cultures that exist in institutions, either in schools, colleges, or others, play an important role in building a noble character among the academicians and employees. Therefore, educational institutions have the duty and responsibility to conduct moral education to learners and build a culture of noble character in the society. The habituation of noble character becomes a necessary thing to realize the noble character in the life of every person.

Mental revolution and characters change start from education, given the strategic role of education in shaping a mental of the children in this nation. Education of character development is a continuous process and a never-ending process. If a nation exists and wants to still exist, character education must be an integrated part of education over the generations. Implementation of mental revolution and character education requires commitment and integrity of the stakeholders in education to seriously implement the values of life in every lesson. Mental revolution and character education not only teach what is right and what is wrong, but also instill habituation about which one is better. By doing so, students become cognitive about what is good and wrong, able to feel good value (moral feeling), and good behavior (moral action),

¹⁷ <http://www.jawapos.com/baca/artikel/6669/Revolusi-Mental-Dimulai-dari-Pendidikan/>, accessed on December 10, 2016

and accustomed to do so (psychomotor). Thus, mental revolution and character education are closely related to the habits practiced and performed.

Formal Education: A Long Way To Mental Revolution

As has been the government policy in succeed the mental revolution, formal education has main tasks which are divided into four terms. First, strengthening the curriculum at all levels, types, and educational paths to build integration, form a hard work ethic and the spirit of mutual assistance. Second, applying an extra-curricular of mental revolution in the school. Third, improving educational facilities evenly, and fourth, increasing the competency of teachers in supporting mental revolution. One very strategic implementation of mental revolution is through education: formal, informal, and non-formal.

This paper will focus on how the efforts to realize mental revolution in formal education. Formal education through schools and madrasah can become the focus to start the mental revolution. Education is directed to the formation of the citizens' ethic. Pedagogical process makes the learners ethic grows, and develops themselves through daily actions. Way of educating needs to be directed from discursive knowledge to practical knowledge. Meaning that shaping the ethic is not the talks of abstract ethical theories, but how to make the theories affect the daily actions. Mental education is directed towards the transformation at the level of habit. Education teaches a virtue, which is a theoretical as well as practical knowledge. Mental revolution makes honesty and other virtues become an inner disposition when the learners are dealing with concrete situations.

It is well known that formal education in schools and madrasah is just one place of change. Mental revolution that becomes a nationwide movement needs to be done in each of the groups in the daily life. A true transformation that occurs in the loyalty moves and drives the changes in routine matters. The commitment of the management of education in schools and madrasah needs to more focus to start the mental revolution. Nevertheless, mental revolution can be included in all subjects by using a variety of learning methods and strategies. The operational actions are taken with the strategy to habituate the mental by forming the participants' ethic to more feel the sense of humanity. Then, the learners need to experience the pedagogical process completely that makes ethic as a part of Indonesian citizens with religion since early stage. Why? Because the foundation of the Indonesian nation is citizenship rests on the Belief in the one and only God. Therefore, citizenship and religious education should be introduced to learners from an early age. Citizenship education, religious and character education are the demands that cannot be separated from each other in implementing Mental Revolution.

To make it happen, it requires the educational institutions that not only have an adequate standard, but the educational institutions that are prepared as the institutions to support mental revolution. As we know, the formal education system is still weak

with various problems. On one hand, the buildings of formal education in Indonesia so far have succeeded in achieving high growth, especially in the quantitative aspects, such as enrollment, the increase in instructional buildings, the procurement of school facilities, the increase in teachers, and the like. On the other hand, the problems that afflict students, teachers and education personnel are always dynamic and diverse, and quite alarming. There are always issues surrounding the formal education institutions. The improvement in quality that is always discussed through the macro, meso, and micro policies with the standardized programs nationally is still less than effective. Such programs are less able to reach the educational issues, such as the aspects of mentality, morality, and character of the academicians.

To not repeat the mistakes that had been running, the development of education in the era of reform should be directed to the efforts of breaking away from excessive mental deterioration by seeking more seriously in the arrangement of mentality. In other words, the development of education can be based on “humanitarian spirit” based on all the potential strength of body and soul through the mobilization of potential of multiple intelligences as the main pillar. The mentality and the national identity can be achieved if they are supported by mentally strong human resources, high awareness of participation, and the ability to develop innovative thinking and ideas at various levels through education management that relies on a process of humanization. Innovation and renewal need to be done continuously, from the policy level of planning, management, to the implementation of education in daily life.

Revolutionizing Students Mental Through Religious And Character Education

As mandated in Article 37 paragraph (1) of Law No. 20 of 2003, curriculum of primary and secondary education must include Religious Education. It implies that every unit of primary and secondary education must facilitate religious education services to all students. The subject is apparently not considered able to lead students to have a noble character, as being the goal in the national education. The Government Regulation No. 19 of 2005 on National Education Standards reaffirms to ensure the achievement of the goal, in which the government establishes that each group of subjects is implemented in a holistic manner so that the learning of each group of subjects affects the understanding and/or appreciation of learners (Government Regulation No. 19 of 2005 Article 6, paragraph 4). Furthermore, in Article 7 paragraph (1) it is affirmed that the group of religious and noble character subjects in SD/MI/SDLB/Paket A, SMP/MTs/SMPLB/Paket B, SMA/MA/SMALB/Paket C, SMK/MAK, or other equivalents is implemented through religious, citizenship, personality, science and technology, aesthetic, physical, exercise, and health content and/or activities.

One-sidedness of the national education system on religious education is always very significant over time. Since the Law of Education in the Old Order era, religious education became one of the subjects that must be followed by the students. Similarly,

in the New Order era, and Reform Era. As the demands of the curriculum design that should accommodate the answers to the problems of the nation and the contemporary developments, Curriculum 2013 is very responsive to the problems of national character that is increasingly worrying. The emergence of deviant behaviors in society, such as corruption, communal violence, bullying, pornography, indecency, in fact occurs because educational practice has not been as expected. Why is that? Because, however, knowledge, attitudes and social behaviors are the products of education. To overcome these issues, a review of the curriculum is conducted. Although the curriculum change is not the only answer to solve the problems of the nation, at least there is an awareness of the importance of improving the nation through the existing curriculum in schools or madrasah. One of the distinguishing features between the Curriculum 2013 and previous curriculum lies on the core competency. The primacy of core competency among others: First, bring the students closer to God. Second, develop the competency to unite all the people in Indonesia. Third, the deepening of the knowledge itself.

The indication of Curriculum 2013 is an effort to improve the character of the nation that appears on the competency formulated more dominantly by the character development. There are four competencies in the new curriculum, namely core competency one (kompetensi inti satu) (KI-1), core competency two (kompetensi inti dua) (KI-2), core competency three (kompetensi inti tiga) (KI-3) and core competency four (kompetensi inti empat) (KI-4). KI-1 is related to the development of spiritual attitudes (vertical characters), KI-2 is related to the development of social attitudes (horizontal characters), KI-3 focuses on the development of knowledge (cognitive), and KI-4 is related to the development of skills (motor). With such composition, the development of the cognitive domain has only a quarter portion, while non-cognitive (affective and psychomotor) has three quarters portion. Judging from the content, K-13 is already quite ideal, but its implementation in the field is sometimes directly proportional.

One foundation of mental revolution of the students developed in the Curriculum 2013 is through the subject of Religious and Character Education. Although the presence of religious and character education in the Curriculum 2013 is being criticized and as an issue that needs to be revised¹⁸, but at least it has been the benchmark in the government's commitment in spreading mental revolution through formal education institutions. The subject of Religious and Character Education paradigmatically has

¹⁸ Doni Koesoema, *Merevisi Kurikulum 2013*, <http://edukasi.kompas.com/read/2014/12/08/20471351/Merevisi.Kurikulum.2013>, accessed on December 10, 2016. Doni Koesoema criticized that Religious and Character Education has introduced a very mistaken concept about the relationship between religious education and character education. The strictness of the hours of study has forced the government to combine religious education and character education. The government has been misunderstood as if religions teach different character education.

areas and characteristics that are quite unique, because it contains religious and character dimensions.

Religious education subject has a domain of specific religious teachings of exclusive, private, dogmatic, ritual beliefs, making it more fit to the domain of strengthening the level of belief among students about the truth of the religion. Religious education is intended to improve the spiritual capabilities and to form the students to become men of faith and piety to God Almighty, and have noble characters. Noble characters include ethics (good-bad, right-obligation), characters (behaviors), and morals (good-bad in general) as the manifestations of faith and piety to God Almighty. The improvements in spiritual capabilities include recognition, comprehension, and instillation of religious values and implementation of these values in individual or social life, and aims at optimizing the capabilities of human in which the actualization reflects the status and dignity as God's creatures¹⁹

The scope of Religious Education material fits to the religious teachings believed by the students. In accordance with the learning objectives, the assessment on a group of religious subject certainly focuses on the aspects of cognitive or knowledge, psychomotor and affective or behavioral aspects. Thus, the subject of Islamic education is based on the provisions contained in the basic and detailed sources from the religious teachings professed by the students. Basic thinking of Islamic education is the students have a noble character. Thus, character education (akhlakul karimah) is the spirit of Religious Education itself. This does not mean that religious education does not regard to physical education, reason, science, or other practical aspects, but the point is that religious education regards the aspects of character and moral education, as well as other aspects.

Despite having a track in line with religious education, character education is inclusive, open, and refers to the practice of common life wisely, fairly, mutual respect. Character education is in the moral realm which has universal values codification, i.e. moral values of humanity. Character education has the same substance and meaning to character and moral education.²⁰ In essence, character education is a conscious effort made to instill or internalize moral values into the attitudes and behaviors of the students to have good attitudes and behaviors (akhlakul karimah) in everyday life; in interacting with God, with fellow humans and with nature/environment. The goal of Character Education is to develop values, attitudes and behaviors of students which reflect noble characters. This implies that in Character Education, the values to be

¹⁹ You may read on Core Competencies - Basic Competencies of Islamic and Character Education issued by the Curriculum Development Team in 2013 the Ministry of Education and Culture in 2013 for more details

formed are the values of noble characters, the instilled values of noble characters to the students which later manifested in their behaviors.²¹

Integrating character education in religious education will strengthen the habit of students to implement the beliefs religious truth wrapped with national culture full of diversity and togetherness instead. So, there will be a process of mental revolution in the field of religious and tolerance harmonization internalized directly on students.

Religious and Character Education Learning with Mental Revolution oriented can be developed by two models: Curricular Model and School and Madrasah Culture Development Model. Curricular Model includes religious-based inter-curricular, co-curricular, and extracurricular activities. Character building of the students with inter-curricular model is emphasized in the processes of Religious Education learning, both in the classroom and outside the classroom. The respective schools and madrasah commonly follow this model. However, it is noteworthy that inter-curricular program for the development of character and mental revolution of the students is designed in such a way by integrating the values of certain characters into the syllabus documents and Learning Implementation Plan (RPP). The integration of character values in the Religious Education syllabus documents, among others: curiosity, religious, love science, polite, honest. The integration of the values of characters in the syllabus documents of religious lesson in the subject of Quran/Hadith Education, among others: diligent, conscientious, respect for others, religious, order, respect the opinions of others. Some explicit the character values through Learning Implementation Plan of the subject Al-Islam (Aqeedah), among others: trustworthy, respect and attention, persistence, courage, sincerity, integrity, caring, honest, citizenship, love, humanity, nationality, cooperation, religious, love science, healthy, discipline, social, and responsible.

In other parts, the integration of the values of character and mental revolution contained in the Religious Education syllabus is designed through habituation/implementation of religious values arranged in a systematic and measured way into a guidebook specifically designed for the purpose. Developing character of the students with Religious Education-based through co-curricular model is performed through several religious activities or acts that reflect the noble characters. The activities of worship are co-curricular parts of the subject of Religious Education. Muslim students are accustomed with the activities of Zhuhur prayer together, Duha prayer, azan in the mosque/mushalla for male students, prayers at the mosque/mushalla together, sunnah fasting on Mondays and Thursdays as well as other sunnah fasting, reading the Qur'an at home, seeing/assisting/bathing the corpse. With the guidance of tutors and religion teachers concerned, the extracurricular activities among others in

²¹ You may read on Core Competencies - Basic Competencies of Islamic and Character Education issued by the Curriculum Development Team in 2013 the Ministry of Education and Culture in 2013 for more details

the forms of community services that involve students in social activities, Islamic days' commemoration, and other important events.

Revolutionizing the mental of the students with religious education based through the development of the culture of schools and madrasah, among others by creating a culture of schools and madrasah which reflects the values of the characters formed by all elements, from school principal, teachers, staffs, administrative staffs, students, and parents of the students. The implementation of cultural development model in schools and madrasah that reflects noble characters with religious education based also varies among education units. For public schools, the culture to form a noble character is not monopolistic to one religion, because of its nature as a public (state-owned) school, so that the students are varied in their religious beliefs. In contrast to madrasah and Islamic schools, mental revolution and the character formation of the students is certainly based on Islamic religious education that is more dominant.

In addition, in the forms of worship and religious activities, the formation of schools and madrasah culture to form the character and mental revolution of the students among others by giving sanctions for violation on the prohibitions set by the schools, and giving award for the achievements. The sanctions for any violation of the regulations are given, ranging from the heaviest to the lightest. The lightest sanction is in the form of a verbal warning, while the heaviest sanction is in the form of returning the students to their parents.

Any issues about mentality is also a part of character. Most experts believe that character is something uneasy, even cannot be taught to others individually or collectively. Yet, character can be performed by developing through utilizing the opening keys, i.e. intervention, habituation, and exemplary.

1. Intervention. Intervention in the popular scientific dictionary (Kamus Ilmiah Populer) means interference (campur tangan).²² Intervention is carried out among agencies or institutions.
2. Habituation. Habituation means drug addiction.²³ Society must have addiction to something positive.
3. Exemplary. Exemplary is basically the thing can be imitated or followed. In Arabic, "exemplary" is verbalized with the words *uswah* and *qudwah*.

Intervention seems can be done to let the new generation in who are still in the ages of primary education and below. Habituation requires a very long time for collective habituation. Exemplary is very possible, if a truly systemic and fundamental exemplary is binding significantly. Thus, the key to open mental revolution is exemplary.²⁴ Exemplary is built starting from ourselves, and let us recall the proverb of the Father of Indonesian Education: "Ing Ngarso Sung Tulodho", i.e. when we are in

²² Pius A Partanto, *Kamus Ilmiah Populer*, Surabaya: Arkola, 2001, p. 268.

²³ Pius A Partanto, *Kamus Ilmiah Populer*, Surabaya: Arkola, 2001, p.209.

²⁴ Agus Kristiyanto, *Pintu Revolusi Mental*, Suara Merdeka, Wednesday, August 27, 2014.

front of the public, we should give a good example for others. The second is “Ing Madyo Mangun Karso”, i.e. when we are in the public, we should work hard to build a good performance. The last is “Tut Wuri Handayani”, i.e. when we are in behind, we should give encouragement and motivation to others. In the perspective of Islam, exemplary is attached on the Prophet Muhammad, i.e. in the concept of *uswatun hasanah*. There are four traits of the *rasulullah* that we can follow and apply in contemporary life, i.e. truthful (*shiddiq*), trustworthy (*amanah*), spreading/delivering the truth (*tablig*) and wisdom (*fathanah*). What teachers are taught to students in schools and what parents are taught at home are often counterproductive.

Keep in mind that revolutionizing mental of students in education units is less successful if the implementers of education not build communication and cooperation with parents of the students, regarding on various activities and programs of religious and character education that have been formulated or planned. It needs a synchronization of religious values and character education taught in the education units with what parents taught at home. In addition, if possible, the parents should also be involved in the process of identifying the needs of religious and character education programs to be developed, so that the religious and character education in schools/madrasah and at home can run in the same direction. With the involvement of parents in planning the religious and character education programs, the parents are expected to not only leave over the process of religious and character education of their children to the school or madrasah, but also take responsibility in the process of religious and character education of their children in the family.

Referring to the above description, religious and character education can be categorized as a subject in which the intervention, habituation and exemplary occur in realizing mental revolution simultaneously. The three processes could not be implemented by the implementers of education independently, but they must involve parents of the students, communities, governments, and stakeholders.

Conclusions

From the results of the explanation described above along with the arguments in any discussion, it can be concluded as follow:

1. Mental revolution is a conscious, thorough, and rooted effort to improve the character of individual and groups from deviant behavior towards the improvement of the character in a more positive way, by regarding to religious teachings and noble values of the nation's culture.
2. Mental revolution or changes in character is a continuous process and a never-ending process. The implementation of mental revolution and character education requires commitment and integrity of stakeholders in education to seriously implement the values of life in every lesson. Mental revolution and character education do not just teach what is right and what is wrong, but also instill habituation about the best things in the community.

3. One very strategic implementation of mental revolution is through education: formal, informal, and non-formal. Formal education has main tasks which are divided into four terms. First, strengthening the curriculum at all levels, types, and educational paths to build integration, form a hard work ethic and the spirit of mutual assistance. Second, applying an extra-curricular of mental revolution in the school. Third, improving educational facilities evenly, and fourth, increasing the competency of teachers in supporting mental revolution.
4. Religious and Character Education can be used as a base for the development of the character of learners with systematic and planned mental changes oriented. Here, the sacred of religious teaching authenticity is combined with noble values of the nation to form the mentality of students with faith and piety to Allah, and have noble personality.
5. Religious and character education can be categorized as a subject in which the intervention, habituation and exemplary occur in realizing mental revolution simultaneously. The three processes could not be implemented by the implementers of education independently, but they must involve parents of the students, communities, governments, and stakeholders.

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