

# Mental Revolution of Homeless Children's Through Islamic Education Learning

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## ABSTRACT

The purpose of this study was to identify and analyze the efforts made by the board of the Diponegoro Shelter and Learning Center to carry out a mental revolution in street children in learning Islamic education. This research is a type of qualitative research with a case study approach. The subject of this research took the Shelter and Learning House Diponegoro Depok Sleman Yogyakarta. Data collection was carried out by conducting observations, interviews, and documentation. Research Results 1) Efforts made by the administrators of Diponegoro Halfway House and Learning to carry out a mental revolution to prepare the golden generation of street children is one of them by providing an example for street children both in and out house. 2) Learning Islamic education is focused on moral formation and discipline in carrying out tasks and schedule of activities. The next research recommendation is how the process of Islamic education with a phenomenological approach in depth. The limitation of this research was that the research interviews were not optimal.

**Keywords:** *Homeless children, Islamic education learning, Mental revolution, Modelling*

## 1. INTRODUCTION

Technology and information are like two coins that cannot be separated from each other. Technology and communication have become the primary needs of people in various circles [1]. Not looking at anyone, young or old, even early childhood are already proficient in operating communication technology [2]. As a result, children do not socialize with their peers and only communicate through cyberspace [3], [4].

Playing time for children has been replaced by playing games or other games. The impact that is even more dangerous if using is not under parental supervision is that they will hurt each other through cyberspace [5]. Hostilities occurred through social media. How will the Indonesian nation in fifteen to twenty years if its generation is only busy with gadgets? It is a challenge for parents and all of us to educate their children to be careful in using technology, especially school-age children [6].

As soon as possible, we have to carry out changes on a large scale to become a developed nation and not a nation that is left behind. Mental revolution is the answer. Massively changing our next generation's mentality to become a generation with a strong character and steel mentality [7], [8]. Mental revolution is necessary for all of us to prepare ourselves and our children in facing the challenges of the times [9].

Mental revolution can be carried out by formal, non-formal, and informal educational institutions [10]. This means that anyone can carry out a mental revolution, including individuals, to carry out a mental revolution. Thus, mental revolution can be carried out by anyone and starts from oneself [11].

The mental revolution was presented to prepare the Indonesian nation to experience a demographic bonus right in 2045 [12], [13]. The Almighty Creator gives the Indonesian nation a bonus. In 2045, Indonesia will commemorate 100 years of its independence [14]. One century of Indonesian independence, Indonesia will have a golden generation. Homework for all of us is are

we ready for this golden generation? Readiness to welcome 100 years of Indonesian independence needs to start now.

Through the mental revolution of street children, the non-governmental organization *Rumah Sahabat Belajar (RSB) Diponegoro* plays a role in preparing the golden generation to improve the quality of human resources welcoming the demographic bonus. Street children (*anak jalanan*) under the auspices of the Diponegoro Hospital will be mentally prepared so that they are ready to become a superior and trustworthy golden generation. Because to become an excellent human being is the right of everyone, including street children.

RSB Diponegoro exists as a non-formal institution to help prepare the golden generation by revolutionizing street children's mentalities. The mentality of street children who were originally street mental (having the desire to go to the streets and keep singing to earn money) is changed or evolved into children as they should be.

Mental revolution is needed for street children to prepare superior humans to face the current of globalization. Street children are also expected to become fully human beings in the demographic bonus era that falls in 2045—whole humans who can make a real contribution to the Indonesian nation. Not being a burden to others or the government is one of the fundamental contributions of street children that can be revolutionized. Having a job the way they want is not a burden to others and the government.

Strengthening this research, seen from previous research, namely Imam Suprayogo[15] in his research stated that mental revolution to build a golden generation begins to lead oneself and take leadership that does not disturb others. A great leader who is able to make a golden generation starts from a leader's cleverness, pure spirit, and intelligent thinking. Further research shows that the mental revolution must be implemented in the educational environment by improving the macro to micro education system. The mental process in education must improve the quality and competence of educators[16]. Further research conducted by Syukron[17], which resulted in Islamic education, must compete with the global world by improving the Islamic education system to build students' character. Islamic education institutions must also be able to be the next generation's promoters to be advanced and moderate. This research complements previous research that mentions revolution is applied in non-formal institutions employing Islamic education learning.

The family atmosphere built by the Diponegoro Learning Friends House administrators can give a distinct impression to street children who eventually stop by as a second home for street children. RSB

Diponegoro is the right place to research to overcome the mental revolution in street children's education to prepare the golden generation to face the demographic bonus. The mental revolution in education must start now to reach a golden age who has a superior and robust character according to their field on the anniversary of Indonesia's independence in 2015. The board of open houses tries to help revolutionize street children's mental health from being street children to having a home mentality. The management carries out these efforts in various ways, so that street children at RSB Diponegoro do not return to the streets again.

"Children are the owners of the future" is the slogan of RSB Diponegoro, which takes a breath into the board's daily life to help revolutionize mentally and seriously educate street children. As Barack Obama said, "the future will only belong to a nation that has best educated its citizens"[18]. This profound effort was started early on by the Diponegoro Hospital by educating street children with the best efforts. Of course, they hope that the street children of RSB Diponegoro will become useful people and have the right mentality. After going through guidance from the Diponegoro Hospital, some children managed to show themselves as children as they should be. One of the indicators is that they are no longer taking to the streets singing but choosing to work according to their abilities. If you are still of school age, go back to school. Therefore, the author will try to research with the title "Mental Revolution in Homeless Children Education in Islamic Religious Education Learning (Case Study at Diponegoro Halfway House and Learning).

## 2. METHODS

The type of research that the author will use is qualitative research with a case study approach where this research intends to understand the phenomena experienced by research subjects such as behavior, perception, motivation, action, holistically, and by means of descriptions in the form of words and language[19] in a special context that is natural and by making use of various natural methods. All of these phenomena will be described from various conditions, situations, or social reality phenomena that exist in society which are the object of research and attempt to draw that reality to the surface as characteristics, characteristics, models, signs, or descriptions of certain conditions, situations or phenomena that are referred to as qualitative descriptive.

The place of this research is Diponegoro Shelter and Study House. This study's subjects were all street children both in house and home visit, the director of the open house, and all of their staff. Data collection methods in the form of interviews, observations, documentation. Data analysis of this research using data analysis methods is an effort made to sort data into

manageable units, synthesize them, look for and find patterns, find what can be told to others [20], [21].

### 3. RESULT AND DISCUSSION

As explained in chapter one, mental revolution is a drastic change in an individual who is not good enough. So far, street children are considered marginalized individuals and are not even considered from society's perspective in general. Likewise, in terms of daily attitudes, street children inhouse at the beginning of their stay at the open house still have a lot to learn and adjust to ordinary children's life rhythm who are not street children. They will feel inferior if they meet other children they see as familiar children because they are not street children. He also still can't routinely change his clothes after bathing[22].

All these habits are individual attitudes when they are still street children. The halfway house, through its management, tries to improve the behavior of street children gradually. Until now, the government is still giving them an example and giving skills to him so he can be independent in the future. The children's daily activities are indeed different, as are the street children at Diponegoro Hospital. Forming good habits is not easy, like those in schools or Islamic boarding schools, but the institution administrators are patient so that street children change for the better [23], [24]. Specifically, the efforts made by the management to revolutionize mentally in order to prepare a golden generation are as follows:

#### 3.1 In House Activity

The administrators make the best possible mental revolution to their street children. This mental revolution in street children, especially those at home, needs an example from the management to set a good and correct example according to the prevailing norms.

The daily activities of street children who live in open houses are efforts for mental revolution, considering those street children before entering open houses and after entering open houses are entirely different. The activities of the street children begin with waking up in the morning then praying at dawn.

"For this morning prayer, Ms. Later, there will also be a time for him to be awakened during the hours of dawn prayer. Yes, although it is a bit difficult, sis, to invite the children to pray, but yes, little by little, we try" [25].

One of the administrators' efforts to revolutionize street children's mentality is by providing a schedule of their daily activities. What to do after waking up to sleep again. following the daily schedule of street children in house:

**Table 1.** Dail Activity of RSB Diponegoro

No.	Time	Activity
1.	05.00-05.15	Subuh Pray ( <i>Shalat</i> )
2.	05.15-06.00	Sweeping and morning exercise
3.	07.00-07.30	Breakfast and take a bath
4.	08.00-12.00	Playing
5.	12.00-12.15	Dhuhur Pray and Luch
6.	12.15-12.30	Prepare to join class for learning
7.	12.30-16.00	Learning A Packet
8.	16.00-18.00	<i>Free</i>
9.	18.00-19.00	Magrib Pray and Islamic Education Learning ( <i>mengaji</i> )
10.	19.00-	Dinner and the sleeping

Source: Documentation of RBS Diponegoro

#### 3.2 Outhouse Activity

Outhouse street children are different from street children in house. Outhouse street children are still within their parents' reach, meaning they still have parents and for shelter, they return to their parents' houses. Even though they return to their parents' house, these street children also spend a lot of their time on the streets, namely singing. Thus, the management needs to do something to change the mentality of street children so they don't go to the streets and sing anymore.

The mental cultivation model that is implanted is by having a meeting once a week to study together. The time and place have been agreed upon with the child and the caretaker. The backgrounds of children in singing are different according to their respective family backgrounds. Hasan and Husein, the siblings, who are singing in Demakijo, are singing because their parents ordered them to and facilitated by their parents.

In this case, the homework was very hard for the halfway house manager, namely having to finish or mentally help the child and his parents. Parents who should become examples for their children in the case of Hasan and Husein. However, the halfway house administrator also understood little by little to his parents to be able to work as if parents were not just the boss for their children to sing. Hasan and Husein's parents were also offered to run their own business and were given a halfway house loan as initial capital. By providing capital loans to the parents, it is hoped that their children will also stop being buskers.

#### 3.3 Learning Islamic Religious Education in Mental Revolutionizing Street Children

The halfway house is a place for street children to study in an informal environment. Following the jargon of RSB Diponegoro "we are the owners of the future", the street children under their guidance are expected to

be able to have a better future. A better future here means not being a busker. They are trained and educated according to their interests and talents. Training them according to their interests and skills will be more effective in directly entering the work world. It is recommended for underage children that they finish school first and are still under the monitoring of the halfway house administrator. The mental revolution of street children is as follows:

Mental revolution for street children is not singing, and going to the streets anymore is a mental revolution that is extraordinary. Street children have several different attitudes or tendencies from ordinary children in general or who can be called non-street children.

"The street child who is in this halfway house will feel inferior and embarrassed if he meets many people, for example if I take him to the cottage, right at the start of the halfway house he doesn't get out of the car unless I ask him to get out of the car, but after some month he was in the halfway house little by little we tried to give understanding to him, thank God he already understood. Now he is willing to hang out and at least want to chat with the cottage children. Oh, one more sister, at first he never thought about taking a shower, now he can take care of himself. One more thing, sis, at the halfway house there is a daily schedule from waking up to going to sleep again, if they want to comply with that schedule they can be said to have revolutionized their mental self, sis" [25]

In the results of the interview with the head of the open house, it was found that there were some changes in the attitudes of the first street children in the house, from children who could not take care of themselves, after several months of living in the open house they were able to take care of themselves, at least they wanted to take a shower when invited to travel. This attitude is an extraordinary mental change or revolution for street children. Second, they want to get along and are no longer inferior to their environment.

Changes in each individual are undoubtedly different, especially street children. It will be very different from children who are not street. For example, non-street children will understand their obligations to themselves in terms of daily schedules, taking a bath. But not so for street children. Street children do not think about bathing twice a day. When street children have a change in attitude and want to shower and fix themselves, it is a visible change and needs to be appreciated.

Islamic religious education taught by halfway house administrators to street children is about morals. Not taking other people's things without the owner's permission is one of instilling good morals in street children from an early age.

Street children can also excel. He is a street child representing Sleman district for the regurgitant (Javanese language poetry) competition at the DIY provincial level. At the Porseni (Sports and Arts Week) event. At the Sleman district level, Aji managed to rank first for the geguritan competition.

"For the size of a street child, especially Aji, he can and wants to participate in competitions, and he has achieved well according to my standards, who accompanied him from the start to the halfway house. How come you can win at the district level, right? I think it's extraordinary (interview with the head of the RSB Diponegoro)".

Furthermore, the halfway house administrator explained the changes in his foster child (street child) named Aji in other fields. In the early days of entering the halfway house, Aji could not organize himself. This means that you don't think about your appearance if you want to travel outside the house. Now he can sort and choose between wearing pants or wearing a sarong for traveling at an event.

Another change explained by the halfway house administrator was that children were also given skills to process raw food ingredients into processed food. One of them is making vegetables. According to the management, children are now able to cook with delicious taste and processed products.

Outhouse street children are assisted children of Diponegoro Hospital whose mental changes are very much expected. The output desired by the institution is that the children are no longer singing on the streets and return to school if they are still in school. To revolutionize children's mentality, so they don't go back to busking is tough homework, and there must be support from various parties, especially their parents.

Street children in this category are street children who still live with their parents and control all their daily activities. As the author saw in this study, two siblings are allowed to study by their mother, but they have to take turns. This means that if his younger siblings are learning, their siblings have to sing and vice versa. Even his mother has facilitated lunch and drinks brought from home (Observation on one of the outhouse street children activities).

"The brothers and sisters who took turns studying, Hasan and Husein, revealed that they love studying but also enjoy singing. I'm happy to learn, sis, but I'm also happy when I go down (go to a red light to sing) if I'm asked to choose one of them I can't (interview one of the street children out of the house)" [25].

Learning Islamic education is carried out after performing evening prayers and is continued by reciting and learning about Islam. The curriculum used is not structured. Children are accustomed to good activities first, then do more activities. A good strategy, according

to Diponegoro RSB management, is modeling. Children imitate the behavior of teachers and seniors at the Diponegoro Hospital. The Islamic education given is the basics of reciting the Koran, learning how to know fiqh, and daily activities.

Unlike the case with the application of Islamic education in formal institutions which have followed a standardized curriculum and adequate media [26], [27]. Street children have habits that need to be changed first, so that giving higher-level Islamic education materials must be gradual. Character building through mental revolution is carried out at Diponegoro Hospital by helping each child be confident in doing all positive activities. As previously explained, street children can show achievements in the field of poetry competitions. This needs to be highly appreciated that education is for all the nation's children [28], [29].

The board's mental revolution is to shape the character of street children into positive activities. Meanwhile, the role of Islamic education in street children's mental revolution is to build a soul and heart that is clean and moral. In line with Ahmad Tafsir, Islamic education aims to form good morals for every practitioner [30]. The representation of higher education and broad knowledge is how students can carry out daily activities based on noble morals. Although Islamic education is taught only at the primary level, the impact is more significant. As the term "little got and done is better than many sciences but not done at all" [31], [33].

#### 4. CONCLUSION

One of the efforts made by the administrators of the Diponegoro Halfway and Study House to carry out a mental revolution to prepare the golden generation of street children is one of them by providing an example for street children both in-house and out-house. Apart from setting an example, street children in house are given daily schedules starting from waking up to sleeping again. By obeying street children in their daily schedule, at least there have been significant changes for the halfway house management.

Learning Islamic Education to revolutionize the mentality of street children in Diponegoro Shelter and Learning House is when street children are no longer singing on the streets. Changes in attitudes and behavior of street children are considered to have tremendous impacts on their future. Namely when street children who initially did not think about cleaning themselves but then after being nurtured and educated at the Diponegoro Shelter and Learning House then began to get to know bathing and could pay attention to external appearances. In other words, when going on a trip, the street child can choose and sort out what clothes to wear, which in essence can fix himself.

RSB Diponegoro, as actors and implementers of mental revolution continues to assist street children so they don't sing anymore by providing skills according to their talents and interests so that more children can leave their comfort zone. To parents of street children, they do not order and facilitate their children to sing singing, but rather enable their children to study and go to school.

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