

MENTAL DEVELOPMENT TRAINING FOR MILITARY SOLDIER AT ISKANDAR MUDA MILITARY COMMAND (A Theocentral Humanism Approach)

Ahmad Husein

Post-Graduate Program

Ar-Raniry Islamic State Islamic University of Darussalam
Iskandar Muda Military Command, Banda Aceh, Indonesia

Email: ahmadhusxingmail.com

Abstract: This study aims to reveal the process of soldier's mental development in Iskandar Muda Military Command, both seen from the selection process to be soldier in educational institutions as well as in the unit assignment. This research is expected to find the development pattern in accordance with the challenging tasks for the National Military (TNI) ahead. By using a qualitative approach, this research has achieved several findings: 1) in the selection process, a soldier was just demanded to fundamentally have religious understanding without a standard point for depth understanding of religion, 2) in the first stage of education, the subject matter of religion only a broad outline of religious teachings, 3) religious activities is not part of military trainings curriculum, but it is merely education administrators' policy, 4) the soldiers in unit deemed to have knowledge of the religion and an unwavering faith. Despite the fact that soldiers' religious knowledge is still very low, while the faith is generally used as the symbolic emphasis that is less discussed. As a result, it is feared that mentality weakness when facing a tough task, both faced with the sophistication of tools, strategies and mental demands in modern warfare in the future.

Keywords: Soldiers' mentality, Faith, Humanizing human

A. Background

The ideology that human being, regardless of their occupations, hold critical and noble positions needed to be planted as soon as possible. Moreover, it is not just anybody can be soldiers

because when being educated and trained, soldiers need to undergo series of expertise trainings to train their mentality, knowledge and special skills. This specialty triggers the unveiling of how the soldiers are recruited, educated and mentally trained so that they can yield victory in battles.

In recent procedures in Indonesian military standard, each legionnaire candidate's psychological condition is observed and they are interviewed about their religious understandings and national ideology. This information is seek during the psychology, mentality and ideology tests, the result of which will be benchmark for selecting successful candidates in recruitment process and expertise trainings. As a matter of fact, the trainings' objective is to discipline the candidate to live all military norms and rules that will hence transform their civil mentality attitude to military mentality attitude. These are in line with military doctrine standards, such as Sapta Marga, military pledge and the guidelines of the Eight Army Obligations.

The trainings often results in the slight mentality alteration amongst the soldiers that can be assumed during the recruitment process, education, training and employment in the squad. The benchmarks for this assumption is the pyramid systems of soldier mentality building which starts in faith development & mentality ideology building. Based on the benchmarks, it can be concluded that the basic foundation of mentality building is beliefs and faith. When firstly recruited, soldiers were only required to master basic religious knowledge and were not regarded as the deviated belief practicers, which was relatively low standard and vulnerable foundations. With vulnerable faith foundation, when entrusted hard task, soldiers will only have pseudo obidience and discipline. It means that they only will be obidient and discipline when observed by their superiors and will do righteous when observed by people. This attitude will effect pyramid systems, education process, training and further coaching. It is more likely that soldiers believe all their military actions are in Allah's will.

B. Thinking Framework

Indonesia is the nation of warriors whose mentalities are trained to be great nation. This warrior portrayal must be continued

by each generations to maintain nation honour as the nation of the warriors.¹ Mind you, this statement needed to be reconsidered regarding to altered condition of mentality, situation and challenges faced by the youth nowadays, who are seen to have less struggling spirit.

Soldiers are responsible for maintaining this struggling spirit with their expertise figures, special skills, tough mentality and readiness everytime their nation needs them, e.g. in a war. Given this responsibility, soldiers are taught national awareness, national ideology, and nationalism as a motivation for them² to possess struggling spirit.

Human are assessed based on their physical and mentality maturity, their self control and their spiritual beliefs. This means human requires social aspects and theological aspects in their lives. Islam teaches human to have social responsibility toward other people regardless of that people's relations to them. As Prophet Muhammad (Peace be upon Him) said:

Meaning: None of you believes until he loves for this brother what he loves for himself. (as narrated by Bukhari Muslim).

Meaning: Show mercy to those on earth, Allah will have mercy on you (as narrated by Bukhari Muslim).

The two hadith encourages muslim to be sensitive of their surroundings condition by putting forward their psychological aspects (mentality). Actually, it is mentality that leads human attitudes and control their every actions. Human with decayed

¹ Alex Suseno, *Satya Negara Mengakarkan Watak Dan Kepribadian Bangsa Pejuang*, (Jakarta; Grasindo, 1994), p. 3.

² Hendarji Soepandji, *Membangun Karakter Pemimpin Militer*, second publication, (Jakarta: LPKN, 2010), pp.19-20

mentality will deny God, only do what they think will bring advantage for them and calculate all profits they can receive in this transitory world. "Human are not only what they look, it is their mentality and spiritual that matter".³ Their physics can be easily seen, it is their mentality needs further be studied in order to complete human existences.

Supplied with weapons and power, soldiers are prone to power abuse, such as protecting the villains and oppressing citizen, etc. Hence, they needed to be trained and educated to somehow make their mentality trustworthy, this effort started from the very beginning of recruiting civilian to be legionnaire candidates. The strict recruitment process are expected to select only excellent candidates, physically and mentally. Military trainings has a standard military curriculum after which soldiers will have basic military skills. However, the trainings should not only based on the curriculum, comprehensive mentality building must be adopted to trainings programme since it has further effects on candidates. When being transferred to military units, soldiers must have possessed firm religious understanding, faith and humanity based on their belief in righteous duties on their shoulder. Syatut quoted this mentality building as *ruhiyah, fikriyah, nafsiyah, badaniyah dan ijtima'iyah*.⁴ The trainings are designed through approaches related to humanism, religious, theocentric and military habits. All preceding issues will be further discussed in this research.

C. Research Methodology

This research is a library study research which discuss the essence and substance of mentality building in Iskandar Military Command since it requires emperical and philosophy assesment in real world practices.⁵ The discussion merely discusses about

³ Jalaluddin, *Psikologi Agama, Memahami Prilaku dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, revised edition, publication: XVI, (Jakarta; RajaGrafindo Persada, 2012), p. 157

⁴ Kpid Ahmad Syantut, *Tarbiyah Askariyah; Pendidikan Militer*, translated by Taufiq Khudlori Setiawan dan Shadiq Kpidi, third edition, (Solo; Era Adicitra Intermedia, 2011), pp. 17-18).

⁵ Noeng Muhajir, *Metodologi Penelitian Kualitatif*, ed. III, publication. VII, (Yogyakarta; Bayu Indra Grafika, 1996), p. 159. Empirical proof stated

the mentality development theoretically to knit pattern, concept and planning systems at Iskandar Muda Military Command units. The objects of this research are all supervisors in the mentality trainings. The research used descriptive qualitative which involves holistical observation.⁶ It describes all data and facts in substantive way based on intellectual comprehension, logical argumentative and rationalistic methods of thinking.⁷ This means describing mentality building theories conceptionally and linking them to relevant empirical fact about the mentality trainings realization at Iskandar muda Military Command, as an effort to theoretically conceptualize the holistical unit.⁸ Content Analysis is aimed to clearly reconstruct concepts in order to highlights the correlation between the theory and practice as well as to take necessary action regrading to that. The instrument used is interview, based on observation & direct surveillance guidelines, during which the reseracher directly observed the location and recorder are used. Then, the data is analysed, assumption is assessed, alternatives are explored, and the disertation is constructed.

D. Result and Observation

1. Mentality Building Stages

Mental Building is series of activities carried out gradually in continuous stages and episodes. There were four stages, which were: recruitment stages, orientation stages, initials training stages and military units trainings.

Recruitment Stages

Recruitment stages means selecting succesful candidates to be educated and trained in military trainings. This stage consisted

based on data analysis validity from mentality trainer. Citing Goode, Ruane warned that the opinion,that gay can not be accepted in military since it ruined soldiers' morality, can not be accepted wothout being proved. check; Janet M. Ruane, *Essentials of Research Methods, a Guide to Social Science Research*, translated by M. Shodik Mustika, *Dasar-dasar Metode Penelitian, Panduan Riset Ilmu Sosial*, Publication. I, (Bandung: Nusa Media, 2013), pp. 15-16.

⁶ Lexy J. Moeloeng, *Metodologi Penelitian Kualitatif*, publication. XXII, (Bandung; Remaja Rosdakarya, 2006), pp. 3 - 4.

⁷ Noeng Muhajir, *Metodologi*, p. 55.

⁸ Noeng Muhajir, *Metodologi*, p. 58.

of administration test, physical, psychology, mentality and ideologi test. Shortlisted candidates will be trained in initials training units such as Secata, Secaba, Sepa PK, Military Academy Legionnaire and Aviation Legionnaire.

This journal only focused on the ideological mentality tests as it was referred to in the disertation discussion. The selection materials are conducted by those whose expertise is in such area, such as ideological mentality tests is conducted by “*Suspalitpers*” units and commanded by the Intelligent staff of Military Units. The term “Ideology” refers to the Indonesian National Philosophy which refers to *way of life, weltanschauung, wereldberschouwing, wereld en levens beschouwing* (life vision, reliance, direction and guidance) for the Indonesian.⁹ Administering this test is considerably important for a candidates to be aware of his nation and to firmly has vision of his country. Indonesia consisted of complex multicultural social anatomy which sometimes result in not only tribal dissension but also religious radicalism¹⁰, as recently been spoken about.

Despite of aimed to foresee candidates’ ideology about national philosophy, the ideological mentality tests was also meant to reveal each candidate’s religious understandings. An interview was held to find out candidates’ basic religious understandings as well as investigating their involvement to religious extremist which often distreat community religious life.¹¹

Ideological mentality is extremely imperative for soldiers as they have duties to defend and sustain the nation unity.¹² Some said this generation has lost their Indonesian national ideology. Infact, Nasution referred to this nation to be losing its characterical

⁹ Darji Darmodiharjo dkk., *Santiaji Pancasila*, revised edition, publication. X, (Surabaya; Usaha Nasional, 1991), p. 16.

¹⁰ Check, St. Sularto, *Merajut Nusantara, Rindu Pancasila*, publication. I, (Jakarta; Kompas Media Nusantara, 2010), pp. 210-211.

¹¹ Interview with Mayor Chb T. Amran, staf intelijen Kodam IM on April 25, 2014.

¹² Check, Regulation Number 34 Year 2004 about Indonesian Armed Force, compare; Endriartono Sutarto, *Kewajiban Prajurit Mengabdikan Kepada Bangsa*, publication. I, (Jakarta; Puspen TNI, 2005), p.7

references.¹³ As a matter of fact, this is supported by the nationalism degradation amongst the youth and the absence of national philosophy in their mind. Still, this absence should not be allowed and tolerated amongst the soldiers since they bear national duties on their shoulder. That is also exactly why they have to live the national philosophy in their lives, in every action, every attitude, every decision and their *road map*¹⁴ which will lead their lives.

2. Initial Education Orientation Stages.

The selection result is determined during the Board Committee Meetings. All successful candidates will be transported to educational institutions. Their family are allowed to take part in the departure process and the candidates are allowed to communicate with their families. Before departing, a ceremony was held in Iskandar Muda Military Units in which the candidates were asked to bow and smell the National Flag to symbolize their readiness, physically and mentally, to participate in hard trainings. The candidates would simultaneously need to convince themselves to be strong in orientation process.

The test administrators emphasised on the candidates readiness in participating in military trainings but they were aware of various background of the candidates, some of which may come from military family who may have witnessed military trainings. The others may be from civil family who may be tremble, dreadful and hesitate even after encouraging themselves. It is only through unity and togetherness will this hesitant and anxiety vanishes.

Upon their arrival in trainings camp, candidates were welcomed and told how to fit in military lives. The togetherness simultaneously formed amongst the candidates when they were given military uniform and were introduced to dressing orientation. The military lives started as soon as opening ceremony began and continued by orientation as a military tradition. This tradition is aimed to give values alignment which can be seen from the

¹³ Asren Nasution, *Membangun Karakter Bangsa, Bercermin Pada Sosok Jenderal Besar Sudirman*, first edition, publication. I, (Jakarta; Prenada, 2013), p.51

¹⁴ Sulastomo, *Cita-cita Negara Pancasila*, (Jakarta; Kompas Media Nusantara, 2014), pp. 6-9.

synchronized pattern of psychological mentality state, ideology, daily duties and it must be harmonious, not contradictive and non conflicted¹⁵ to their man duties as soldiers. All in all, candidates will be able to adapt easily to the military life.

Orientation aimed to transform civils' pattern and way of thinking to military disciplinary, orderliness, hierarchy and unity. Assuming from the amount of exhausted and fainted candidates, the trainings might be too hard for them. However, this trainings' purpose was to educate candidates to be physically and mentally ready to remove civil attribute inside themselves as well as be prepared to serve the nation. Indonesian soldiers, just like any other countries' soldiers, are groups of people whose civil rights has been taken by the nation to serve its interest.¹⁶ Hence, the trainings must be proportionally organized by the professionals to avoid being misunderstood as emasculations of civil rights.

The result expected from this trainings is the candidates' altered pattern and way of life, from civil to military.¹⁷ This alteration is not believe to bring about huge effect in religious mentality, since it was not the purpose of the initial eduation orientation programme. However, the experience in the camp spontaneously brought about theocentral moments and belief that being soldiers are not just a matter of finding a job, but also psychological summons and religious obligation. Arief Yahya said that all candidates must totally managed to achieve this alteration in short time in order to dedicates all their potential to attain only

¹⁵ Herry Tjahjono, *Culture Based Leadership*, publication. I, (Jakarta; Gramedia Pustaka Utama, 2011), p. 117. check; Dinas Pembinaan Mental Angkatan Darat, *Bintal Fungsi Komando*, (Jakarta; Disbintalad, 2009), p. 8. Compare, George Ritzer, Douglas J. Goodman, *Modern Sociolocal Theory*, translated by. Alimandan, *Teori Sosiologi Modern*, publication. II, (Jakarta; Kencana, 2004), p. 154-155. Please also refer to; Ibrahim Hamd Al-Qu'ayyi'd, *Al-Adat al-Asyru li al-Syakhsiyah al-Najihah*, translated by. Fatkhurozi, *Sepuluh Kebiasaan Manusia Sukses Tanpa Batas*, Publication. IV, (Jakarta; Maghfirah Pustaka, 2008), p. 79.

¹⁶ Indonesian Defence Department, *Postur Pertahanan Negara*, Publication. I, (Jakarta; Departemen Pertahanan RI, 2007), p. 142. Check juga, Adrianus Meliala, *Majalah Gatra*, edisi XX, 20 – 26 Maret 2014, p 47.

¹⁷ Interview with the Commander of Iskandar Muda Military Central Regiment, Kolonel Inf. Sugiono on April 23, 2014.

the best in their future day in military units,¹⁸ as well as adjusting themselves to discipline and orderly military lives.

In orientation stages, the administrator attempted to list each candidates achievement. Moreover, in individual data gathering, questionnaires were given to candidates to find candidates who are capable of memorizing Qur'an and being *Imam and Mu'azzin*. According to Sugiono,¹⁹ this data will reveal pupils'²⁰ spiritual condition who then can be concluded to possess good mentality, sincere obedience,²¹ and great ideology that able to adapt in military surroundings. Even it is prone to subjectivity, this activity showed the importance of religious and theocentral aspect in recognizing the candidates. It is believed that candidates religious understanding needed to be paid a close attention to since it brings positive effects in further trainings programme.

a. Educational Stages

During orientation stages, soldiers were obligated to eliminate their civilian habits by only think and act based on military rules. If anyone made mistakes, no matter how small it was, he would receive detention based reserved military rules. According to Sugiono, candidates with good mentality were not more likely to contravene rules which makes them role models for others to follow his behaviour. This indicators illustrated good mentality candidates will always be role model ever since recruitment process, trainings, and may be up to employment in military units.

Despite of not breaking the rules, good mentality candidates easily adapt in military trainings and had better defence toward

¹⁸ Arief Yahya, *Great Spirit, Grand Strategy, Corporate Philosodhy, Leadership Architecture, and Corporate Culture for Sustainable Growth*, publication. II, (Jakarta; Gramedia Pustaka Utama, 2014), p. 66.

¹⁹ Kolonel Inf. Sugiono is the seventh Commander of Iskandar Muda Military Central Regiment, graduated from Military Academy in 1989. Interview held on April 23, 2014 in Command Basecamp of Mata Ie.

²⁰ Terminology for soldiers candidates, used after the opening ceremony of Education trainings. Terms "students" used for *Bintara* education participant, meanwhile "Pupils" used to define *Tamtama* Education participant.

²¹ Compare, Muhammad Manshur, *Al-Mukhtashar al-Mufid fi Tarbiyat al-Nafs*, translated by. Yessi H.M. Basyaruddin dan Abdillah Ubaid; *Tarbiyatun Nafs, Mendidik Jiwa Ala Rasulallah*, publication. I, (Jakarta; Senayan Abadi Publishing, 2004), p. 3.

situation development created by trainers and supervisors. Everyone with good faith would sincerely worship to his God, have good morality and socialize better.²² This mental state certainly helps in molding military behaviour until all trainings finished.

The result of this research illustrated that candidates, who live with good religious understanding, would not be influenced by every desire, temptation, challenge and problems in expertise training processes. This findings is the realization of theories of human weakness, as explain in this following quranic verses:

ع

: (

ع

Artinya: I do not seek to acquit myself ; for surely one's self prompts one to evil except him to whom my Lord may show mercy. Verily, my Lord is Ever Forgiving, Most Merciful" (Q.S.(12);53).

The verse illustrate Yusuf's firm mentality in dealing with temptation. The old saying stated, "In healthy body, lays healthy mind", the trainings should hence trained not only physics of the candidates but also their mentality. As a result, A good physics and firm mentality would produce a harmonious portrayal of a soldier. General George Casey, one of the US Army Commander, said that he trained his army to have inner strength and healthy physics.²³ It means that soldier trainings requires both physical vigorous exercises and mentality trainings, it is expected the balance between physical aspects and mentality aspects, whether it is spiritual mentality, ideology mentality and struggling mentality. This balance equilibrium) supports soldiers proficiency development during the trainings.

As a matter of fact, mentality strength indicators would be periodically evaluated by the supervisors. The benchmarks for

²² Yunahar Ilyas, *Kuliah Aqidah Islam*, publication. XIV, (Yogyakarta; LPPI, 2011), p. 10.

²³ Martin Seligman, *Flourish; Visionary New Understanding of Happiness and Well-being*, translated by. Rudi Atmoko; *Beyond Authentic Happiness, Menciptakan Kebahagiaan Sempurna Dengan Psikologi Positif*, publication. I, (Bandung; Kaifa, 2013), p. 175.

this activity was measurable indicators, such as for evaluating intelligence : fast responses, work speed and critical ability.²⁴ Meanwhile, the indicators for mentality are discipline, loyalty, integrity, personality, religious activity and worship. After the trainings, it was expected that the candidates had good religious understanding, strong faith, improved obedience to Allah, and better submission to Allah's determination.²⁵ This attitude practiced ever since orientation stage, as stated by Sugiono, gained more supervisor attention and noble position amongst soldiers as stated *Simple Rank theory*.²⁶ This occurrence had been experienced by the writer when joining initial military educational trainings in Military Officer Obligatory School (*Sepamilwa*) at Military Academy, Magelang. This attention given should not cause any candidates became superior than the others. Infact, since the trainings are executed collectively, it must certainly cultivate pride amongst the groups, class, squad and military company, etc.

As soldiers experienced mentality trainings stages by stages, their maturity grows rapidly, whether in age aspect (most of candidates were 19-22 years old) or behavioural maturity (teenager became grown ups). This maturity can be seen from their ability in deciding to be soldiers, without anyone interfere. Assuming this fact, candidates were regarded as the grown ups who had carefully considered their choice and had tried to hold on to the value.²⁷ For this reason, the trainings in this stages emphasized on maturing

²⁴ Suharsimi Arikunto and Safruddin Abdul Jabar, *Evaluasi Program Pendidikan, Pedoman Teoritis Praktis Bagi Praktisi Pendidikan*, publication. I, (Jakarta; Bumi Aksara, 2004), p. 6 – 7.

²⁵ Sofyan Sauri, *Pengembangan Kepribadian*, publication. I, (Bandung; Media Hidayah Publisher, 2006), p. 97. Staf Personel TNI-AD, *Sikap dan Prilaku Hidup Serta Amal Perbuatan Insan Prajurit Sapta Marga Dalam Himpunan Pokok-Pokok Materi Pembinaan Mental ABRI*, (Jakarta; Staf Personel TNI-AD, 1977), p. 1 – 4.

²⁶ Suharsimi Arikunto, *Dasar-Dasar Evaluasi Pendidikan*, revised edition, publication. VI, (Jakarta; Bumi Aksara, 2006), p. 259.

²⁷ Jalaluddin, *Psikologi Agama, Memahami Perilaku dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, revised edition, publication. XVI, (Jakarta; RajaGrafindo Persada, 2012), p. 160. Check; Mukhlis Denros, *Memanusiakan Manusia*, publication. I, (Jakarta; Qibla, 2010), p. 104.

candidates' mentality state so that the product of this military trainings would be exactly as their units required.

The post training assessment and evaluation consisted of three crucial aspects; physical, academical and personal. Mentality assessment, physically and spiritually, was included in personality assessment. Physical assessment included discipline, performance, character, moral and loyalty observed each day either by trainer or supervisors. Meanwhile, spiritual aspects included worship habits, religious understanding, quranic recital, and problem resolutions toward pressure. This kind of assessment was suited to what Asren Nasution proposed ; molding the youths' characterics (mentality) in educational domain as a process of molding fundamental ability intelectually and emotionally.²⁸ To this end, personality assessment, which included mentality intelligence knowledge and practice, are extremely important and must be paid a close attention to. Depite of the preceeding assessment instrument, assessors evaluate candidates' daily personality, such as facial expression when dealing with great pressure. Given that level of pressure, good mentality candidates would show calm facial expression and stay happy. Meanwhile, distracted mentality candidates woul show some level of hesitant and tried to dodge from the pressure given.

b. Soldier mentality trainings in military unit

Since it was not short term programme and expected to have long term effect on candidates, soldier mentality trainings in military units had to be continously and gradually administered.²⁹ Besides, mentality state closely related to any alteration in candidates behaviour. Anticipating negative alteration, mentality trainings needed to be held simultaneously, programmed, planned and well organized. Trainers ought to know their duties in the trainings for it would bring guidance and firm base for candidates in performing their duties.

²⁸ Asren Nasution, *Membangun Karakter Bangsa, Bercermin Pada Sosok Jenderal Besar Sudirman*, edisi I, publication. I, (Jakarta; Prenada, 2013), p.38. Meanwhile, Soemarno Soedarsono dalam *Hasrat Untuk Berubah, The Willingness to Change*, publication. III, (Jakarta; Elex Media Komputindo, 2006), p. 24.

²⁹ Check, *Buku Petunjuk Pembinaan tentang Pembinaan Mental Angkatan Darat*, p. 12.

In spite of giving guidance and firm base for candidates, various strategic attempt applied in mentality trainings were expected to comprehensively mold mentality defence. The term “defence” referred to non physical defence, especially in religious mentality, ideological mentality and struggling mentality. The defence is the constituent of soldier personality defence in supporting much greater agenda, which is complex ability trainings and force trainings, as alerted nation force.

Building and developing the defence required sophisticated concept, plan, organization and ability to administer trainings. Eventhough all candidates wore same uniforms, moved in unity and had same duties, their mentality state varied from one to another. This mentality state variation influenced their durability in performing duties which are defending countries and attacking the opponent; shoot before get shot .³⁰ Given dangerous and tough duties, soldiers must have good mentality state.

Mentality trainings activity used *santiaji*, *santiraksa* dan *santikarma* method with varied techniques, such as lecture, discussion, interview, socio drama, trainings and counseling.³¹ This method and technique must be applied and mastered by every level of the training authority.

The Senior Officer of Trainings, who are responsible in this activity, must master the trainings methods and techniques. This senior officer mostly are graduated from islamic university and passed the mentality trainer course administered by Indonesian National Armed Forces. However, the result of this research showed that some of senior officers in trainings were occupied by anyone who will be promoted, not by islamic university alumna or mentality trainer course alمامater. Mentality trainers, most of the time, are the chairman special staff who hepls him in administering mentality trainings and giving suggestion regarding on their duties.

Senior officer in trainings, individual or organization, are not the only organization who are responsible in organizing mentality

³⁰ Y. B. Manguwijaya, *Menuju Indonesia Serba Baru*, publication. II (Jakarta; Gramedia Pustaka Utama, 1999), p. 216.

³¹ Indonesian Armed Forces Military Base, *Buku Induk Pembinaan.....*, p. 22 – 24.

trainings. As a matter of fact, mentality trainings is responsibility of the Mentality Development Function Command (BFK). Soldiers mentality development by their superiors are military organic function which means every activity in mentality trainings are in the Command jurisdiction³² This procedure illustrated that all activity in mentality trainings are organized based on each superior's authority and position level.

Still, mentality trainings in Iskandar Muda Military Command units are still agenda in unit development planning since these units have limited ability and limited human resource to do so. Actually, battalion units should have possessed senior officer in mentality trainings. However, when the research was conducted, all senior officer in trainings were not either Islamic university alumna or mentality trainer course alumnus.

There are two solutions can be through in providing answer for this problem. Firstly, by filling the gap in senior officer in trainings demand. To do this certainly needs long process and countless time, starting from campaigning programme (socializing), recruiting, selecting, training both basic and vocational skill. Secondly, maximizing materials in trainings, especially developing candidates mentality state.

Despite takes long process and countless time, there is one more flaw in the first alternatives ; it will not yield maximal results. This senior officers will require time and orientation to give contribution toward soldiers' mentality in military units since the battalion units are widespread in various location in every district. Were this senior officers helped by the local military command, there still would have been some flaws: the proportion of human resource to training area scope.

Preferring on second alternatives, as suggested by the research result, researcher believes that this enforcement does not require huge number of Islamic university alumna soldiers, some qualified and dedicated of them will do. Besides, it can also be supported by any soldiers with credible knowledge, exceptional religious understanding and excellent morality in the units. Soldiers

³² Department of Military Mentality Building, *Bintal Fungsi.....*, p. 5.

given this duties are the alumna of schools, course and other elligible institutes qualified in Legionnaires Research (*Litpers*).

The enforcement in this stages highlights psychological human aspects studies which catagorized into five main category of brain function, which are: cognition, perception, emotion, attitude and socialization, which each connects to each other³³ and generally interacts with the surroundings.³⁴ In this level, the enforcement emphasize on the effort to further excavate mental potential, not only intectual intelligence but also moral intelligence, spiritual intelligence, cultural intelligence, social intelligence, and emotional potential.³⁵ This information tells assessor that each candidates has mentality potential and are ready for military education to be legionnaires.

The next agenda on the enforcement is investigating religious values, religious knowledge potential, understanding and religious education. This material involves theoritical and application research. Theoritical research includes believed religious knowledge & understanding and to what extent they influence mentality state. Meanwhile, application investigation includes worship practice to assess religious obidience and submission level. The application investigation will reveal the correlation between religious understanding and the daily application as well as the loyalty levels of the candidates. In other words, it unveils candidates' five dimension of religious life, which are faith dimension, religious practice, experience dimension, knowledge dimension and consequences dimension.³⁶ This raw data is expected as firm mental modality to be doctined by military trainings.

³³ Udik Abdullah, *Meledakkan IESQ Dengan Langkah Takwa & Tawakkal*, publication. I, (Jakarta; Zikrul Hakim, 2005), p. 48 – 52.

³⁴ Nana Syaodih Sukmadinata, *Landasan Psikologi Proses Pendidikan*, publication. V, (Bandung; Remaja Rosdakarya, 2009), p. 46.

³⁵ Darmiyati Zuchdi, *Humanisasi Pendidikan, Menemukan Kembali Pendidikan yang Manusiawi*, publication. III, (Jakarta; Bumi Aksara, 2010), p. 108-113. Compare, Deden Makbuloh, *Manajemen Mutu Pendidikan Islam*, publication. I, (Jakarta; RajaGrafindo Persada, 2011), p. 179.

³⁶ R. Stark dan C.Y. Glock, *Dimensi-dimensi Komitmen Religius*, in Roland Robertson (ed) *Sosiologi Agama*, translated by. Paul Rosyadi (Jakarta, Aksara Persada;1986), h. 287.

In adapting religious teaching application, military units of Iskandar Muda military command customized the activity based on local community wisdoms, though the activity may vary from one unit to another, but mostly the activities are quranic recital, and other local contents. Infact, some of units religious practice as an integral to their units' mentality building agenda, regarding congregational prayers of Dhuhur as afternoon attendance checklist. After offering congregational prayer of Dhuhur, either one of senior officers or any soldiers preaches some teachings toward candidates.

The commanders of battalions admitted that good soldiers can be seen from their religious life and family life. They also agreed that a soldier with good religious, social and family life would always be role model and can effectively communicate with his colleague, superiors and subordinates.

3. Indicators of Successful Trainings

Successful trainings can be seen candidates' participation in finishing all the task given wholeheartedly, honestly and sincerely. Besides, the benchmarks are candidates personal life seen from their activity with the surroundings. Physical activity can be evaluated in their participation in physical exercise, sport, etc. Meanwhile, religious aspect can be assessed from their participation in religious activity, social, daily behaviour and family life.

Other indicators that influence assessment is discipline deviation, either pure discipline or derivative discipline, such as custom condemn or military condemn. Because of geographical factors, a battalion commander is not be able to control his subordinates. Hence, he should train the company commander, platoon commander and group commander. However, this training is handicapped by the commanders' limited religious ability. As a result, mentality trainings often do not include religious values, but merely strict military leadership with command hierarchy. Religious humanism condition does not exist in units mentality trainings.

A non war military operation (OMSP) is one of soldier activity that require direct contact with community. There are some activity in territorial development in order to support military defence and government in improving community welfare. Community

acceptance and support for soldiers as well as appreciation from various community elements, including the local media, indicates the succeeding of this activity.

4. Theocentral Humanism as a solution

Considering all previous arguments, mentality trainings for soldier freshman mentality trainings must be carefully designed so it can include humanity and religious values which customized with military habits. The most effective way is enforcing these values right at the beginning of recruitment process, initial education and further education in units. However, only with the right proportion and formulation of these values that this kind of trainings can be applied immediately. It is suggested that humanism theocentral valued be applied stage by stage and continuously. The expected output of this trainings was soldiers' personality as community soldiers, warrior soldier, national soldier and professional soldier.³⁷

A soldier has successfully perform his duties if he always believes that their duties to do their utmost against their enemy are obligation and mandate from Allah, as stated in Al- Qur'an:

ع

) : (

Meaning : And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know (but) whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, an you will not be wronged. (Q.S.8:60).

³⁷ Indonesian Armed Forces Military Base, *Petunjuk Induk Pembinaan Mental TNI, Pinaka Baladika*, dalam Peraturan Panglima TNI Nomor: Perpang/1/1/2008 dated January 3, 2008, (Jakarta; Mabes TNI, 2008), p. 12-13.

Strength preparation in this verse referred to the faith strength.³⁸ Then, this verses must be comprehended by every soldiers to make them perform their duties all the way more wholeheartedly and sincerely because of Allah. The recent enemy of soldiers is not only enemy with sophisticated weapon, but also Proxy war which involves third invisible parties and has devastating effects. Anticipating this challenges, soldiers must possess strong mentality, psychally and psychologically, as well as having humanism theocentral understandings.

E. Conclusion

This research has proved that soldier recruitment form civilian in Iskandar Muda Military Command has not adapted theocentral humanism professional concept. Recent recruitment systems only requires limited religious understandings from proposed candidates. When administering tests, administrators only focused on finding ideology deviation or diverted religious belief. These caused by limited human resource to be selection board who have religious profound knowledge.

Based on the findings, this journal offers solutions about legionnaire recruitments which emphasize on humanities values and Divinity (theocentral humanism) to select future trainers for mental building trainings for new soldiers, during recruitment process, initial education and employment in military units. Leadership hierarchy can ease the continuous mentality development since the successful candidates' mentality is product of theocentral humanities concept. Furthermore, this theory can be used to consolidate future soldier mentality.

F. Recommendation

The result of this research is expected can be used as reference for military command in executing internal reformation, especially when dealing with soldiers mentality. The guideline in mentality building are urgently needed since environment are

³⁸ Indonesian Department of Religious Affairs, *Al-Qur'an dan Tafsirnya*, Jilid 4, (Revised edition), publication. III, (Jakarta; Departemen Agama RI, 2009), p. 23.

rapidly developed. Furthermore, it is needed to strengthen soldiers mentality and emphasis the trainings on humanities values and Divinity.

Training concept in this journal can be used not only for military trainngs, but also expected to be futher developed as starting point of civil mentality building and contributed in future islamic education development.

References:

- Alex Suseno, *Satya Negara Mengakarkan Watak Dan Kepribadian Bangsa Pejuang*, publication. I, Jakarta; Grasindo, 1994.
- Al-Najihah, Ibrahim Hamd Al-Qu'ayyid, *Al-'Adat al-'Asyru li al-Syakhshiyah*, terj. Fatkhurozi, *Sepuluh Kebiasaan Manusia Sukses Tanpa Batas*, publication. IV, Jakarta; Maghfirah Pustaka, 2008.
- Arief Yahya, *Great Spirit, Grand Strategy, Corporate Philosodhy, Leadership Architecture, and Corporate Culture for Sustainable Growth*, publication. II, Jakarta; Gramedia Pustaka Utama, 2014.
- Asren Nasution, *Membangun Karakter Bangsa, Bercermin Pada Sosok Jenderal Besar Sudirman*, edisi I, publication. I, Jakarta; Prenada, 2013.
- Darmiyati Zuchdi, *Humanisasi Pendidikan, Menemukan Kembali Pendidikan yang Manusiawi*, publication. III, Jakarta; Bumi Aksara, 2010.
- Darji Darmodiharjo et al., *Santiaji Pancasila*, revised edition, publication. X, Surabaya; Usaha Nasional, 1991.
- Deden Makbuloh, *Manajemen Mutu Pendidikan Islam*, publication. I, Jakarta; RajaGrafindo Persada, 2011.
- Hendardji Soepandji, *Membangun Karakter Pemimpin Militer*, publication. II, Jakarta: LPKN, 2010.
- Herry Tjahjono, *Culture Based Leadership*, publication. I, Jakarta; Gramedia Pustaka Utama, 2011.

- Jalaluddin, *Psikologi Agama, Memahami Prilaku dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, revised edition, publication. XVI, Jakarta; RajaGrafindo Persada, 2012.
- Janet M. Ruane, *Essentials of Research Methods, a Guide to Social Science Research*, terj. M. Shodik Mustika, *Dasar-dasar Metode Penelitian, Panduan Riset Ilmu Sosial*, Publication. I, Bandung: Nusa Media, 2013.
- Khalid Ahmad Syantut, *Tarbiyah Askariyah*; terj. Taufiq Khudlori Setiawan dan Shadiq Khalidi, *Pendidikan Militer*, publication. III, Solo; Era Adicitra Intermedia, 2011.
- Khan, Pir Vilayat Inayat., *Awakening; A Sufi Eksperience*, terj. Rahmani Astuti, *Membangkitkan Kesadaran Spritual*, publication. I, Bandung; Pustaka Hidayah, 2002.
- Lexy J. Moeloeng, *Metodologi Penelitian Kualitatif*, publication. XXII, Bandung; Remaja Rosdakarya, 2006
- Mangunwijaya, Y. B., *Menuju Indonesia Serba Baru*, publication. II Jakarta; Gramedia Pustaka Utama, 1999.
- Manshur, Muhammad., *Al-Mukhtashar al-Mufid fi Tarbiyat al-Nafs*, terj. Yessi H.M. Basyaruddin dan Abdillah Ubaid; *Tarbiyatun Nafs, Mendidik Jiwa Ala Rasulullah*, publication. I, Jakarta; Senayan Abadi Publishing, 2004.
- Martin Seligman, Flourish; *Visionary New Understanding of Happiness and Well-being*, translated by Rudi Atmoko; *Beyond Authentic Happiness, Menciptakan Kebahagiaan Sempurna Dengan Psikologi Positif*, publication. I, Bandung; Kaifa, 2013.
- Mas Udik Abdullah, *Meledakkan IESQ Dengan Langkah Takwa & Tawakkal*, publication. I, Jakarta; Zikrul Hakim, 2005.
- Muhadjir Effendy, *Masyarakat Equilibrium*, publication. I, Jogyakarta; Bentang Budaya, 2002.
- Mukhlis Denros, *Memanusiakkan Manusia*, publication. I, Jakarta; Qibla, 2010.
- Nana Syaodih Sukmadinata, *Landasan Psikologi Proses Pendidikan*, publication. V, Bandung; Remaja Rosdakarya, 2009.

- Noeng Muhajir, *Metodologi Penelitian Kualitatif*, ed. III, publication. VII, Yogyakarta; Bayu Indra Grafika, 1996.
- Ritzer, George. Goodman, Douglas J. *Modern Sociological Theory*, terj. Alimandan, *Teori Sosiologi Modern*, publication. II, Jakarta; Kencana, 2004.
- Robertson., Roland, (ed) *Dimensi-dimensi Komitmen Religius, Sosiologi Agama*, terj. Paul Rosyadi, Jakarta, Aksara Persada; 1986.
- Sayyidiman Suryohadiprojo, *Si Vis Vacem Para Bellum, Membangun Pertahanan Negara yang Modern dan Efektif*, publication. I, Jakarta; Gramedia Pustaka Utama, 2005.
- Soemarno Soedarsono, *Hasrat Untuk Berubah, The Willingness to Change*, publication. III, Jakarta; Elex Media Komputindo, 2006.
- Sofyan Sauri, *Pengembangan Kepribadian*, publication. I, Bandung; Media Hidayah Publisher, 2006.
- St. Sularto, *Merajut Nusantara, Rindu Pancasila*, publication. I, Jakarta; Kompas Media Nusantara, 2010.
- Suharsimi Arikunto, *Dasar-Dasar Evaluasi Pendidikan*, revised edition, publication. VI, Jakarta; Bumi Aksara, 2006.
- , Safruddin Abdul Jabar, *Evaluasi Program Pendidikan, Pedoman Teoritis Praktis Bagi Praktisi Pendidikan*, publication. I, Jakarta; Bumi Aksara, 2004.
- Sulastomo, *Cita-cita Negara Pancasila*, Jakarta; Kompas Media Nusantara, 2014.
- Yunahar Ilyas, *Kuliah Aqidah Islam*, publication. XIV, Yogyakarta; LPPI, 2011.

Bibliography

- Adrianus Meliala, *Majalah Gatra*, edisi XX, 20 – 26 Maret 2014.
- Guidance Book on Military Mentality trainings. Buku Petunjuk Pembinaan tentang Pembinaan Mental Angkatan Darat
- Indonesian Department of Defence, *Postur Pertahanan Negara*, publication. I, Jakarta; Departemen Pertahanan RI, 2007.
- Department of Military Mentality Trainings, *Bintal Fungsi Komando*, Jakarta; Disbintalad, 2009.
- Endriartono Sutarto, *Kewajiban Prajurit Mengabdikan Kepada Bangsa*, publication. I, Jakarta; Puspen TNI, 2005.
- Indonesian Armed Forces Military Base, *Petunjuk Induk Pembinaan Mental TNI, Pinaka Baladika*, dalam Peraturan Panglima TNI Nomor: Perpang/1/I/2008 tanggal 3 Januari 2008, Jakarta; Mabes TNI, 2008.
- Indonesian Armed Forces Personnel Staff, *Sikap dan Prilaku Hidup Serta Amal Perbuatan Insan Prajurit Sapta Marga Dalam Himpunan Pokok-Pokok Materi Pembinaan Mental ABRI*, Jakarta; Staf Personel TNI-AD, 1977.