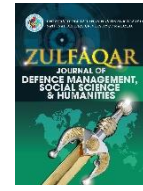




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CHARACTER EDUCATION OF TNI IN THE FRAME OF MODERNIZATION

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ABSTRACT

This study discusses the need for TNI to progressively empower character education to face the challenges of globalisation. This suggestion is based on the current need to improve TNI soldiers' behaviour and mental condition. Gaining data through interviews, observation, and documentation, it has been determined that there is a need to enhance TNI character education as it significantly affects the formation of soldiers' mindsets, attitudes, and behaviour. In addition, differences were also found in TNI character education, namely in the aspects of the organisation's resources, curriculum, methods, and facilities. The findings also suggest the value of religious education in transforming the character education of the TNI.

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Introduction

Globalisation, as a process of spreading new elements in the form of information, thoughts, lifestyle, and technology worldwide, has an impact on the lives of all people, both positive and negative, especially in the life of the nation and state. The adverse effects of globalisation include making Indonesian people forget the character of their people. The world of education has given a substantial portion of knowledge to the nation's children but forgot the primary purpose of education is to develop knowledge, attitudes, and skills in a balanced and simultaneous manner (C.Z. Harun, 2015).

So far, Indonesia's education has faced several macro and micro problems. At the macro level, there are at least two fundamental problems: philosophical orientation and policy direction. At present, the national education's purpose is ideal because it reaches all dimensions of humanity (religiosity, ethics, physical, scientific and life skills). However, the reality on the ground is not in line with expectations; there is a gap between the ideals with the efforts and instruments to achieve these goals. The implementation of our education often creates more mechanistic-type human beings than humanistic ones. Policies also often castrate and deliberately stunt education; for example, the attention of policymakers in overcoming the weakness of character education in Indonesia is very minimal, so it has not been able to provide a significant influence in shaping the mentality of students. As an impact, there are many students and alumni from an educational institution that lack the noble character of the nation; the emergence of a generation that has no self-respect (drug cases, free sex, brawl, murder, etc.), the age that is hungry for power and position so that they do not feel ashamed of corruption, the emergence of a generation that accentuates the

self-centeredness of emotions and explosive emotions caught in acts of violence that are detrimental to the nation and state. Likewise, at the micro-level, we are faced with a huge quality gap between educational institutions in terms of student input, availability of facilities, human resources, environment, and others (Suyatno, 2010).

Zubaedi (2011) revealed that the decline of the Indonesian nation in the eyes of the world was not only caused by the economic crisis but also by the moral crisis stemming from the lack of inculcation of character education, whereas character education is an essential nation foundation and needs to be instilled early on. Various criminal acts occur in many parts of the archipelago, ranging from cases of free sex, rape, student brawls, savage killings (mutilation), suicides, drug abuse, corruption in congregations in several state institutions in the executive, legislative and institutional institutions the judiciary, to the rise of armed robbery cases. Hatta Rajasa (2007) pointed out the importance of character education, so we are certainly aware that education is an institutional mechanism that will accelerate the fostering of national character and functions as an arena for achieving three principles in fostering national character: 1) Education is an arena of character reactivation noble nation. Historically the Indonesian nation was a nation of heroic character, nationalism, heroic character, a spirit of hard work and courage to face challenges. The kingdoms of the archipelago in the past are evidence of the success of character building which moulded an advanced, cultured and influential society; 2) Education as a means to awaken a nation's character that can accelerate development while mobilising domestic potential to increase competitiveness; 3) Education as a means to internalise the two aspects above, namely the reactivation of past cultural successes and innovative and competitive characters into all aspects of national life and government programs. This internalisation must take the form of community and government concerted efforts.

In his speech, Garin Nugroho said that until now, the condition of education in Indonesia has yet to encourage national character development due to the dependence on market needs. As an impact, noble human values are often brushed aside to give way to marketable skills. As a result, national education has lost its spirit because it is subject to the market rather than building cultural awareness among the students. The urgency of character education is developed because one of the most important fields of national development and the foundation of community, nation and state life is the development of national character. Several fundamental reasons underlie the importance of building the nation's character, philosophically, ideologically, normatively, historically and socioculturally. Philosophically, the building of national character is necessary for the process of nationhood because only a nation with a strong character and identity will exist. Ideologically, character building is an effort to embody the ideology of Pancasila in the life of the nation and state. National character development is a rare manifestation of achieving the state's goal. Historically, building the nation's character was a core dynamic of the national process, which occurred endlessly in history, both during the colonial era and at the time of independence. Socio-cultural, building the nation's character is a necessity of a multicultural nation.

Research Method

This research is conducted using qualitative methods with library studies and field studies. The object of this research is the Center for Mental Development of the Indonesian National Army as one of the organisational units of the Headquarters of the Indonesian Armed Forces, having its address at Kelurahan Cilangkap, Cipayung Sub-District, East Jakarta. *Pusbintal TNI* is a TNI institution tasked with fostering the character of TNI soldiers, including the Indonesian Armed Forces, Indonesian Navy and Indonesian Air Force, along with extended TNI families by providing services in the form of mental guidance and religious services. Thus, the target of this study is implementing character building at the TNI's mental training centre for soldiers in TNI units.

Result and Discussion

Various experts on education state that the concept of education in Indonesia is still far from teaching the character of its students because there are still many students and alumni from an educational institution that lack the noble character of the nation. H.E. Mulyasa said that the success of the character education program could be known from the embodiment of the Graduation Competency Standards indicators in the personalities of students because the educational results as outputs of the educational outcomes of each education unit have not shown such integrity; it can even be said that graduates from each education unit

it only indicates the competency standards of graduates on their surface or only their skin. This condition may also be caused because the measuring instrument or the assessment of students' success from each education unit only assesses the surface, so the assessment results do not reflect the actual conditions.

H.E. Mulyasa (2012) revealed that the first step that must be considered in the success of character education in educational institutions is to understand the nature of character education well. This is important because character education moves from awareness, understanding, care and commitment to action. The fading of character education will impact the collapse of the nation's mentality in various walks of life, government and private institutions, including the Indonesian National Army, which can destroy our nation, the Unitary State of the Republic of Indonesia. Since the onset of reform, the character of TNI soldiers as the People's Army, Soldier and National Army seemed to be eliminated or deleted.

In dealing with the development of a very dynamic situation such as that which occurred in this globalisation era, it requires every TNI soldier always to understand and be aware of his values, character and identity as the People's Army, Warrior Army, National Army, and Professional Army that upholds the *Saptamarga*, Oath of Soldiers and Eight Mandatory TNI. TNI identity reflects the nature and character of the TNI, which is a source of moral strength and devotion to the TNI in the nation and state. TNI's character education at this time needs to be modernised to align with the change of pattern, professionalism, and finalisation of the military in society. Facing the demands of the era of development, the TNI took an aspirational and accommodating attitude by formulating a new paradigm of its role and organising itself by implementing internal changes, among others, in the field of education, namely the modernisation of TNI character education, especially in facing the challenges of globalisation.

Modern character education in this discourse is an effort to transform status quo into a more dynamic and elastic phase by the times. Modernisation, in this case, means the mind, the flow of the movement and efforts to change notions, customs and traditions to fit the opinions and new conditions caused by modern science and technology (Harun Nasution, 1996: 181). In the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, it is explained that national education functions to develop capabilities and shape the character and civilisation of a dignified nation in the context of educating the life of the country, aiming at developing the potential of students to become human beings who believe and be devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible. The government is obliged to organise education for all citizens as mandated in the 1945 Constitution of the Republic of Indonesia Article 31 paragraph 1, which states that "Every citizen has the right to education".

According to Wynne (1991), the word *character* came from Greek which means to mark and focus on how to apply the value of goodness in the form of actions or behaviour. Therefore, someone who behaves dishonestly, cruelly, or greedily is said to be a person of bad character or vice versa. So, the term character is closely related to one's personality, where someone can be called a person of character if his behaviour follows moral rules. In Islam, the character is known as "morals" the words morality come from Arabic, plural from *khuluqun*, which means character, temperament, behaviour, and customs. Moral is a trait that grows and is united in a person, so from that, nature radiates the attitude of one's behaviour (M. Hasan, 1982: 10). Western education figures such as Klipatrick, Lickona, Brooks and Goble still consider that the Socratic thoughts relating to education have not changed, namely building morals or character. Likewise, Martin Luther agreed with the idea by saying, "Intelligence plus character, that is the true aim of education". Similarly, Thomas Lickona (1991) argues that character education is a deliberate effort to help someone so that he can understand, pay attention, and do core ethical values. Character is related to moral concepts, moral attitudes, and moral behaviour. Based on these three components, it can be stated that good feeling is supported by knowledge of the good, the desire to do good and do good deeds.

Within the TNI, the character is synonymous with "mental", reflected in a person's attitude and behaviour towards various situations. Thus, the cognitive development of the TNI is all efforts, actions, and activities to form, maintain and improve and strengthen the mental condition of members of the TNI based on Pancasila, Saptamarga, Oath of Warriors, Eight Obligations of the TNI, through cognitive mental development, mental ideology development, mental fostering mental tradition and Mental psychology development. This mental guidance is directed to make soldiers men of God who are pious, as nationalists, militant and psychically healthy. Highlighting the character of the TNI is related to the mental development that has been carried out in every level of education both for Officers, Bintara and Tamtama; there seems to be something missing, changing or disproportionate character in the application of character development in TNI institutions, especially in the face of the development and progress of the times and the influence of globalisation in the lives of every soldier that has an impact on the emergence of various

cases carried out by TNI soldiers at every level of rank. Another case that also stands out repeatedly is the armed clashes between the TNI versus the National Police and the TNI and the people who were rarely found before the reform.

In the past few years, conflicts between the TNI and POLRI often occurred, disturbing the community. According to Haris Azhar, coordinator of the Commission's workers' body for the Disappeared and Victims of Violence (Kontras), during 2005 - 2012, there were 26 clashes between TNI forces and members of the Indonesian National Police, which killed 11 people and injured 47. The following year 2014, showed an increased incidence of seven incidents, resulting in three deaths and nine injuries. Material casualties were also not insignificant, and much sharp ammunition flew in vain; lost weapons, motorbikes and cars were damaged to burnt outposts and headquarters (*Berita Rakyat Merdeka* Daily, Tuesday, 12 March 2013, National Tribune, Ind Police Watch, Sunday, December 14, 2014, and Liputan6.com, Jakarta, Monday, December 15, 2014). The leadership of the TNI-POLRI has also responded with decisive action in the removal of officials who are supposed to be responsible and the punishment and dismissal of members involved. Finally, there is a discourse to reunite basic education for 3-4 months as in the past. Various groups have given their views on the factors causing clashes in the field including NGO activities, and tend to point out that the economic factors that triggered the clash, in this case, the internal conflicts between the two groups, are more motivated by the seizure of illegal business lands such as gambling, prostitution and logging. According to Kiki Syahnakri, clashes occur because they are influenced by many things that are the root cause of the problem very complicated because it touches on psychological-cultural issues, regulatory issues, social-social factors, and technical factors, especially regarding leadership:

First, psychological-cultural factors. In general, members of the TNI have not been separated from feelings of superiority in the past as older siblings when the Indonesian National Police were still incorporated in the Indonesian Armed Forces. On the contrary, among the Indonesian National Police, there is a growing operating attitude, the euphoria of authority, arrogance, as access to separation from ABRI and the enactment of Law No. 2 of 2002 concerning the Police, which gives broad jurisdiction in the function of domestic security. In addition, there is an excessive attitude of corps pride so that one another feels more powerful; the problem of jealousy due to the decreasing well-being because the Indonesian National Police have more opportunities to seek additional income as they have comprehensive authority as well as discipline, law enforcement, discipline, and leadership exemplary in both fragile institutions.

The second is the problem of regulation. TAP MPR No. VI and VII of 2000, which were born amid reform euphoria, have separated the "Absolute-diametral" defence-security function (defence and security), resulting in uninterrupted handling of the problem. The National Police carry out the absolute security function; the defence function becomes the realm of the TNI with emphasis only dealing with military threats from the outside. The two functions overlap; security problems can develop escalatively, sometimes unpredictably, so they quickly enter the realm of defence because they have threatened sovereignty, national safety, and security.

Third, social factors. The TNI-POLRI institution does not live in a vacuum but is greatly influenced by the development of society, such as increased consumption, transactionism, anarchism, and the brawl that often occurs among students, students, and community groups.

Fourth, technical factors, especially regarding leadership. The demands of leadership within the TNI-POLRI body must be able to act as commanders, teachers/trainers, parents, and colleagues. The effectiveness of his administration is greatly influenced by the ability to play these roles, for it takes togetherness, communication, caring and high sensitivity to the conditions of subordinates and their families.

In the Republic of Indonesia Law, number 34 of 2004 concerning the Indonesian National Army, Chapter II, TNI Identity, Article 2 states that the TNI as the main component of national defence has had unique characteristics from the beginning of its birth. The struggle based on the spirit of self-sacrifice, not knowing surrender, and suffering and suffering has shaped the character of soldiers who have the identity of the People's Army, Army Fighters, National Army and Professional Army. One of the character education that has the values of struggle that should be emulated and actualised by every TNI soldier in carrying out service to the nation and state are the values of the Great Commander Soedirman. The Great Commander Sudirman imprinted a spirit of struggle and high nationalism. He has shown evidence of courage, determination and unwavering trust in the army, people, nation, and state. He is a soldier who is obedient and devoted to God Almighty, honest in thought and deeds, loving and loved by subordinates, compliant

and obedient to his oaths and promises to APRI, homeland, nation, and state of the Republic of Indonesia, which was proclaimed on the 17th of August 1945.

As an Indonesian Republican Army (APRI) Commander in Chief, Sudirman has set an example and role model in attitudes and behaviours that always want to be close to subordinates. In a state of severe pain, Soedirman continued to lead the battle, being amid the warriors by constantly waging an unyielding fighting spirit. Soedirman said: "My best place is amid subordinates. I will continue the struggle of the TNI governments met of zonder, the military will continue to struggle, the sick is "Private Sudirman, but the Commander in Chief has never been sick". The excerpt of the message implies that the challenges facing the TNI in the future will be more severe and complex in line with the demands of the times. The TNI, as the main component of national defence, is inseparable from the dynamics of the current situation and conditions, both in its capacity as individuals and unit.

The nature of the TNI is a group of warrior soldiers who are equipped with weapons and are prepared to manoeuvre the main weapons systems. Modern and sophisticated weapons systems are indeed critical and needed to keep up with the superpowers, but all of that must be balanced with the increasingly solid character of TNI soldiers who have 12 values , namely; the value of faith in God Almighty, devout worship, noble behaviour, love for the Unitary Republic of Indonesia, solidity, discipline, willing to sacrifice, never give up, hope, able to adjust, able to manage stress and able to build cooperation. In any situation and condition, the militancy of the soldiers must remain closely engraved within the TNI soldiers because, with militancy, the heavy tasks will be carried out properly. For TNI Soldiers, a task is considered an honour, so every soldier carrying out the task does not know words like 'surrender', ever ready to sacrifice themselves and endure suffering because of holding fast to Saptamarga, Oath of Warriors and Eight Mandatory TNI.

Republic of Indonesia Law No. 34 of 2004 has mandated its articles on the roles, functions, and tasks of the TNI. Basically, The TNI, as the main component of national defence, has the main task of protecting the entire nation and all Indonesian blood from all forms of threats and disruption to the integrity of the nation and state. Every TNI soldier is required to have a strong character, measurable and able to uphold "*Saptamarga*", uphold "Oath of Warriors", and practice "Eight Obligatory TNI" wherever located. The role enhancement in the implementation of the main functions and duties of the TNI will be carried out well if it is supported by the stability of the character of each TNI soldier as a soldier of Saptamarga. Character is a mental characteristic that distinguishes a person from others. Something similar is identity, including soul, individuality, characteristics, special circumstances of a person, soul, spirit and spirituality. The character of a TNI soldier is the identity of the soldier himself, as being described in Article 2 of RI Law No. 34 of 2004:

- 1) People's Army, which is an army whose members come from Indonesian citizens.
- 2) Combat Soldiers, i.e. soldiers who fought to uphold the Unitary State of the Republic of Indonesia and knew no surrender in carrying out and completing their duties;
- 3) National Army, namely the Indonesian national army serving in the interests of the state above the interests of the regions, tribes, races, and religious groups.
- 4) Professional Soldiers, namely soldiers who are trained, educated, well equipped, have no practical politics, do not do business, are guaranteed welfare, and follow state political policies that adhere to the principles of democracy, civil supremacy, human rights, national legal provisions, and law internationally ratified.

As described, the character of TNI soldiers is expected to become a soldier of Saptamarga as outlined in his seven clans. When examined in more depth, the first clan, up to the third clan in Saptamarga, explicitly guides TNI soldiers to become the People's Army, Army Fighters and National Army. Fourth to seventh clans lead soldiers to become Professional Soldiers.

The TNI Commander in the 2016 TNI Leadership Meeting at the TNI Headquarters in Cilangkap, Jakarta, with the theme "Increasing Loyalty, Morality and Integrity as the Foundation for Creating a Strong, Great, Professional and Lovable TNI", conveyed the direction of its policy name in the field of personnel relating to character education is carried out by "increasing the care of personnel through mental development, fulfilment of the rights of soldiers according to rank, health, housing and education strata". Based on the TNI Commander's Policy above, modernisation of TNI character education needs to be carried out modernisation; thus, the author feels it is essential to conduct more in-depth research and study of TNI character education that has been carried out, both in terms of concept and aspects of its implementation

in the field so that the condition of the character of Soldiers The TNI will continue to be maintained, thereby reducing the violation of TNI soldiers and it is even hoped that there will be no violations of TNI soldiers, either as individuals or in groups.

Conclusion

This study concludes that the concept of TNI's character education is not fully ready to face the challenges of globalisation. This conclusion is based on the TNI's mental condition, which is still low, as evidenced by the high number of violations by soldiers. In addition, weaknesses were found in TNI character education, namely in the organisation, human resources, curriculum, methods, and facilities. Flaws in character education in some of these aspects need to be modernised because TNI character education has a significant influence on the formation of the mindset, attitudes, and behaviour of soldiers so that a solid character education of soldiers will produce a good mood and behaviour of soldiers.

The globalisation challenges require a new paradigm of character education within the TNI, namely a dynamic and innovative concept of TNI character education, implemented in an Integrated, Cultural-Based and System-Based, both in terms of Human Resources, Organizations, Curriculum, Methods, and Facilities and Infrastructure, its supporters. Character education for warriors is not just giving knowledge about good and bad things or things that may or may not be done, but an effort to make a noble value by instilling, accustoming, practising, civilising, and exemplifying the implementation of noble values, such as honesty, discipline, willing to sacrifice, never give up, nationalist, responsible, patient, sincere, love the motherland, humane and so on. Character education is not just a "process", but the most important is the result, namely the formation of people who are commendable in character. This effort was carried out by involving the TNI Unit, supported by a religious atmosphere, religiosity, and living moral values.

In connection with the TNI Character Education in facing the challenges of globalisation, so the authors feel the need to provide recommendations to related parties, including:

1. The TNI mental training centre, as the executor of the technical functions of character building for all TNI soldiers and their families, is expected to be able to determine and formulate a concept that can lead to a sustainable character education paradigm so that this institution is used as an actual vehicle in forming soldiers who are not only capable of carrying out physical activities but also able to produce soldiers who have noble character.
2. Indonesian National Army Headquarters should pay more attention and improve the ability of TNI soldiers as professional soldiers, especially mental advisory personnel, through various educational and training activities so that "Mental Guides" can apply more comprehensive teachings to soldiers. Therefore, TNI Headquarters can formulate different TNI character education policies in a more strategic direction to produce reliable future soldiers in both the task force and the battlefield.
3. For further researchers it is expected to be able to evaluate and improve this research through a deeper study of the character education of the TNI by adjusting existing conditions for future research.

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