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Reviewing Mental Revolution from Islamic Education Perspective

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Abstract

In order to accelerate economic and political power, starting from President Jokowi speech before DPD (Regional Representative Council), the government organize Gerakan Nasional Revolusi Mental (GNRM). This paper seeks to scrutiny the meaning of mental revolution, a priority program of the Indonesian government to produce citizen with character to be ready to compete in the global era, from the perspective of Islamic education. This study uses qualitative methods through a literature review, then the data is explained through descriptive analysis technique. This research will examine mental revolution from the perspective of Islamic education; background and goals of mental revolution. The conclusion of this study is that Islamic education is in line with mental revolution program as proposed by Indonesian government in cultivating good character towards human. However, while mental revolution program is instrumental due to its pragmatic objectives, Islamic education is more essential as it views akhlak as the most important objective of education.

Keywords: Mental Revolution, Morality, and Islamic Education.

Abstrak

Untuk mempercepat kekuatan ekonomi dan politik, dimulai dari pidato Presiden Jokowi di hadapan DPD (Dewan Perwakilan Daerah), pemerintah menyelenggarakan Gerakan Nasional Revolusi Mental (GNRM). Tulisan ini bertujuan untuk mengkaji makna revolusi mental sebagai program prioritas pemerintah Indonesia untuk menghasilkan generasi yang berkarakter, dan siap bersaing di era global, dari perspektif pendidikan Islam. Penelitian ini menggunakan metode kualitatif melalui studi pustaka, kemudian metode pengelolaan datanya adalah analisis deskriptif. Penelitian ini akan mengkaji revolusi mental dari perspektif pendidikan Islam; latar belakang dan tujuan revolusi mental. Kesimpulan dari penelitian ini adalah bahwa pendidikan Islam selaras dengan program revolusi mental yang dicanangkan pemerintah Indonesia dalam menumbuhkan nilai karakter yang baik dalam diri manusia. Namun, jika program revolusi mental bersifat instrumental karena tujuan pragmatismenya, pendidikan Islam lebih esensial karena memandang akhlak sebagai tujuan pendidikan yang paling penting.

Kata Kunci: Revolusi Mental, Moralitas, Pendidikan Islam

Introduction

Indonesia is a unitary state with the diversity of ethnic group, culture, language and religion (Cahyo, 2017 p.16). Diversity makes Indonesia a unified nation even though it contains many differences among its citizens. Despite being constructed from the diversity of tribes, languages, cultures, and religions, this nation is not torn apart. On the other hand, there is a very sacred and sublime purpose. This goal must be achieved by a common struggle using the principle called "gotong royong" (cooperation and mutual assistance). In order to carry out efforts to realize the ideals of the nation, it is necessary to have a generation with integrity, professionalism, independency, and ability to compete in the global era.

The demand to realize the ideals to become a nation with integrity, professionalism, and independency requires readiness and action to prioritize the quality of a competitive society. So, it is important to conduct coaching, improving education quality, and training in order to form a generation of noble character. The quality and competence of good human resources will increase the effectiveness of the bureaucratic process (Siti, 2016 p.87). In the formation of noble character, in addition to the need for programs, the willingness to change mindsets, attitudes, and behaviors with integrity, professionalism, and independence must be highly considered. The aspect of individual motivation becomes the strategic essence to determine the success of these great ideals. For

this reason, a mental revolution movement was launched, starting from changing the mindset of the Indonesian people.

The urgency to change the condition of the nation through character building is increasing because education is one of the essential keys in human life. The role of education is very important because it is an aspect that distinguishes humans from other creatures (Fitriatus, 2019 p.64). Through education, humans can transform behavior by developing the potential for rational consideration to perform actions. Humans are equipped with reason, lust, spirit, and others. With rational consideration, humans can choose and sort, filter, and examine the good and the bad. According to Fitriatus (2019), examples of moral degradation cases that occur in developing countries such as Indonesia are sexual violence or harassment, robbery, corruption, and drugs which have become common among young people arise from the lack of rational consideration. Cahyo also emphasized that there are several moral problems that occur in the world of education, such as bullying, brawls, sexual harassment, murder, and disrespecting teachers (2017, p.16).

Moral problems in the world of education is a very serious term. This is because the phenomenon of students who do not respect their parents and teachers can be found easily. Examples are class truancy, promiscuity, fights between students, and drug use, and one of the negative impact is the difficulty in understanding learning material. This is serious problem because in fact, the youth are the next generation of the nation. As said by Yulianto (2020) "The young generation has an important role because they are the main pillar in the preservation of the noble cultural heritage." From this, we can conclude that the millennial generation has a big influence on the realization of the nation's ideals.

Theories and Methods

Since 2014, the term "mental revolution" has become very familiar to the Indonesian citizens. At that time, Joko Widodo, as one of the presidential candidates, campaigned it as one of his priority programs called Nawa Cita, which means nine ideals. Mental revolution is one of these ideals.

If the word revolution is usually synonymous with drastic changes in the political sphere which are often closely related to the physical, then according to that phrase, revolution is related to the mental word. The term mental relates to matters of the mind and human nature, which are not physical, or bodily. From this explanation, it can be understood that what is meant by the term is human mental development. Formally, the discourse of mental revolution was affirmed

by President Joko Widodo in his state address before the Regional Representatives Council on August 14, 2015 (Kemenko PMK, undated).

Literally, the word revolution means "to return" or "to repeat". Historically, President Sukarno had initiated the New Life Movement to encourage the Indonesian people to be independent and cultured (Kemenko PMK, undated). Substantively, the mental revolution can be associated with efforts to "come back" to embody and practice the values of the nation's wisdom for the realization of Indonesia's big dream. This is projected because basically, the life of the Indonesian people is full of good character values (Siti, 2016 p.87). Family traditions, mutual cooperation, hard work, deliberation, and other noble social values are ingrained in people's lives. All of these values become souls and personalities that are deeply embedded in the values of Pancasila, the foundation of our country. Some contemporary factors cause these values to fade due to external and internal factors. Therefore, the mental revolution aims to restore the soul and personality of the noble nation, because it has begun to fade in the life of the Indonesian people.

Research Method

The type of research method used is library research method. The research approach used is qualitative. Then the data processing method used is content analysis, in which the data presentation technique is a descriptive technique. Zed (2004) explains that there are three main reasons underlying the need for library research, they are; First, the problems in the research to be carried out can only be answered by referring to the literature, and vice versa. It is impossible for this research to require data obtained from field sources. Second, literature study is needed as a separate stage in research, that is as a preliminary study to deepen something that is happening in the community or something that is developing in society. Third, the data in the literature study remains reliable to provide an explanation of the problems in the research.

In addition, Zed (2004) also added that there are around four special characteristics of literature study; First, it needs the researcher to examine research materials in the form of manuscripts directly, not by looking for primary data in the field; Second, data from literature studies are ready-made or ready to be used as research material; Third, library data means secondary data obtained from research that has been done. This means that researchers study and collaborate with existing research; Fourth, the data in library research cannot be limited by space and time. Researchers can study from any reading and from any source, as long as it is still related to the research they are doing.

Results and Discussion

Mental Revolution and Its Goal

Referring to the denotative meaning of the word "revolution" which means "to return," this program has a very deep meaning. It is an effort or struggle that is carried out together to return to being an nation that is educated, has noble character, and has broad insight and integrity. So, the essence of mental revolution is character. Character will build habits and habits will build civilization. According to Azra (2002), education is an important step for a nation to prepare its young generation to live life and to fulfill life goals effectively and efficiently. Education is not only limited to teaching activity conducted in the classroom between teachers and students. Education has broader meaning. Education can also be interpreted as a collective process of a nation and state to foster and develop self-awareness of the citizens. So, the orientation of education is in line with the purpose of national life, which is to improve the quality of human resources in order to create citizens who are professional, independent, have integrity and able to compete in the global era.

Professional education can build students' character. Character can be formed because there is integrity (Fajarini, 2014). According to McCain (2009) integrity is an attitude of loyalty to conscience and honesty with oneself, so that it will become a commitment that will give birth to a habit or character. Therefore, the essence of integrity is honesty, both to oneself and to others. With integrity, character will be formed. With a good and strong character, one can achieve great achievements.

Character itself is a trait that dominates in a person's mind, which is then implemented on the quality of a person's self. The thing that dominates is based on values and ways of thinking and then elaborated into character (Raharjo, 2010). Character is a reflection of the heart. Character education can be implemented in various places and situations such as schools, homes, places of worship and in various other social and religious activities that definitely teach about moral values. According to Darmiyati (2009, p.36), character education is divided into three. The first is a spiritual character that is manifested from the basis of self-knowledge to The Almighty God as The Creator. The second is individual and social personal character, that is the values that become the basis of behavior towards oneself, parents, peers, and people who are younger than him. The third is character values that explain the relationship of individuals to nature or the surrounding environment both to flora and fauna. In order to form these values in the human soul, education has a very strategic position, because the process of character building is a continuous and endless activity, and

requires time and effort that is not easy (Kristiawan, 2016). This is in line with the definition of education as a conscious effort to change the mental and physical behavior of humans for a better quality of life.

The core of the mental revolution according to President Joko Widodo is a form of effort that first builds its human resources (Siti, 2016 p.88). In order to realize the goals of Indonesia as a nation, efforts are needed to build the quality of its citizens first. This of course can be achieved through good and professional education. Mental revolution will never be realized by lectures on morality only, and it will never be achieved just by conducting seminars and exhibitions. On that basis, the government declared this mental revolution as a systematic national movement and was applied with various steps and strategies.

Although it is not impossible, changing the mindset and mentality is not an easy matter. It takes a long time to form new habits. Doing it gradually little by little is a way of forming a good mindset and mentality. There needs to be a transformation of ethos. That is the fundamental changes found in the mindset, behavior, attitudes, mentality, and daily actions of humans. A good mental will lead to something good too.

If we refer to the objectives of the mental revolution program, we will find that the cultivation of these character values is part of the steps to realize Indonesia's progress. This is explicitly stated in the General Guidelines for the National Movement for Mental Revolution, that changes in perspective, mindset, attitudes, behavior, and ways of working in a mental revolution are oriented towards progress and modernity, so that Indonesia becomes a great nation and is able to compete with other nations in the world (Kemenko PMK, without year). The discourse that is built in the second and third point of objectives is also in line with this orientation since it mentions achievement, productivity and economic and political sovereignty.

Islamic Education Concept

In general, the teachings of Islam aim to regulate human life, both in this world and in the hereafter. Then, the meaning of the purpose of education itself is to make humans better in living life (Idris, 2017). Paradigms related to the concept of Islamic education have existed and developed since ancient times. In the basic concept of Islamic education, there are three contested terms, *ta'dib*, *tarbiyyah*, and *ta'lim*. Muslim theologian (*ulama*) and Muslim scholars differ on what term best describes the word Islamic education. In the book *Philosophy of Islamic Education* by Abuddin Nata (2005), it is stated that some of the words *ta'lim* are more representing the Qur'an because they are derived from the word *allama*. Raghīb al-Ashfahani prefers to choose the word *tarbiyah* because it is also rooted

in the word *rabb* and contains the meaning of maintenance and a gradual process of development. Meanwhile, Alattas leans towards the term *ta'dib* because he argues that *tarbiyah* is general in nature for education to other than humans (Nata, 2005).

In essence, the three concepts have different meanings, but share the same goal, that is to create a generation of noble and good character, and with global insight. In this concept, *taklim* focuses on providing information, while *ta'dib* focuses on moral development, and *tarbiyyah* focuses on the learning process. Considering that the initial goal of this nation was to form a generation of character, independence, integrity, and broad-mindedness, there needs to be a big concept to achieve the expected goals. These three basic concepts in Islamic education are fundamental elements in implementing the national education process.

The three basic concepts have their respective roles in the process of implementing Islamic education. First, *ta'dib* is a noun and becomes *adaba* in the form of a verb, which means to educate. This word does not have an object (goal), where the object of education is human. While the word *adab* in Indonesian means manners and character. While the meaning of the word civilization is a result of all human cultivation, both personally and in groups. Therefore, broadly speaking, the word *ta'dib* can be interpreted as an attempt to create a civilization. The civilization referred to in this context has a meaning that applies the values of Islamic law as the order of social life. Second, *tarbiyyah* refers to the origin of the word *rabba* that means to fix something and adjust it. Terminologically, *tarbiyyah* is conveying something to reach perfection. The form of perfectly fixing something is in accordance with the way it is formed (Al Amir, 1994). Furthermore, *tarbiyyah* also has the meaning of determining a goal through a preparation. It can be concluded that *tarbiyyah* in the Islamic education point of view is determining the big goal in the formation of Islamic morality through a preparation called education. Third, *taklim* is originated from the word *allama* which means a teaching process that uses all the senses and is then recorded by the human mind. In Indonesian language, the term *taklim* means teaching. Therefore, it can be concluded that *taklim* is an effort to make a person knowing signs and being able to distinct it, and also being able to distinguish right and wrong.

These three concepts are characteristic of Islamic education and distinguish it from other educational concepts. In the analysis, *tarbiyyah* has the meaning of education in general, while *taklim* is the learning process, from not knowing to knowing, and *takdib* is a training or habituation so that someone has good character, noble character or good manners. In short, although they have different meanings, these three concepts have the same goal in terms of educating, nurturing, teaching and training humans. According to Abuddin Nata

(2012), there is actually no official education system in Islam, but only moral and ethical values that must exist in education. Educational components such as goals, patterns, curriculum, methods, and student-teacher relationships must be based on the moral and ethical values of Islamic teachings. This emphasis on religious-based ethical values is what makes Islamic education unique and distinguishes it from non-Islamic education (Narat). In this context, Ramayulis (1994) concludes that there are two things that differentiate between Islamic education and non-Islamic (western) education;

1. The function of education as a bridge or link for the transfer of values.
2. Education orientation.

The fundamental difference in the function of education as a bridge and transfer of values is related to the source of the value itself. In Islam, there are four sources of value; Al-Quran, As-Sunnah, Ijma', and Qiyas. Meanwhile, the source of the value of non-Islamic (Western) education comes from the thoughts and research of experts and the traditions of certain communities. The second difference is the educational orientation. Islamic education is oriented towards worldly life and the hereafter, while the orientation of Western education is only for worldly life. According to Islamic teachings, the world and the hereafter cannot be separated because the world is the field of the hereafter. That is, the afterlife is a consequence of the quality of life in this world.

The concept of education in Islam has the same orientation, that is as a means to achieve moral perfection. In other words, the purpose of Islamic education is to reach the pinnacle of human morality. Science has real meaning if it is able to bring the claimant of knowledge closer to Allah SWT and provide goodness to humans (Hidayat, 2016). Therefore, morality has a very central position in the world of Islamic education. This is based on the logical statement of the Prophet Muhammad SAW that he was sent in the world to perfect human character.

The concept of morality in Islamic education is closely related to the concept of faith. Based on the opinion of Ilyas (2018), etymologically, the word morality is closely related to the words creator and creation in Arabic, namely *khaliq* and *khuluq*, thus morality in Islam includes the integration of the will of The Creator (God) and the behavior of creatures (humans). This is also confirmed by Ibn Taymiyah in Humaid (2004), that morality in Islam is based on six elements; First, faith in Allah as the only creator, provider of sustenance and other *Rubbubiyah* characteristics. Second, knowing and believing in Allah that He is The Only Essence worthy of worship. Third, love Allah with all the love that exceeds the feeling to humans (the peak of love) that there is nothing worthy of love but Allah. Fourth, this love will lead people to have a single goal orientation, focusing their life only on that one goal, that is seeking the pleasure of Allah. Fifth, this

orientation will eliminate selfishness in humans, lust, and other desires that are considered inferior (Humaid, 2004).

Thus, after humans have the highest ideals, gaining the pleasure of Allah, they will despise any hopes or other ideals that are contrary to these great ideals. Thus, they will always act on the basis of morality in any situation and condition. The basis is that Allah loves and is pleased with servants who have noble character (Bafadhol, 2017).

As emphasized by Athiyah Al-Abrasyi, moral education is the spirit of Islamic education. Abrasyi also stated that the goal of Islamic education is to achieve virtue (*al-fadhilah*) (Abrasyi, 1970). However, Abrasyi also emphasized that Islamic education does not rule out other goals such as practical skills needed to earn a living, or artistic skills.

Education and Mental Revolution

We all realize that efforts to implement a mental revolution are entrenched in society, so a proportional and effective strategy is through education. The educational path is the most appropriate path for internalizing the values of mental revolution in realizing character education in accordance with the noble ideals of Indonesia. The educational path is considered effective because it becomes a medium for forming the character of the nation's children.

Darmiyati and Muhsinatun (2010) stated that a comprehensive educational model is needed to present effective character education. For this reason, character education needs to be integrated into various fields of study. This method is an effective way to implement the meaning of mental revolution into the world of education. The methods and strategies also vary, which as much as possible include example, inclusion, and values that include mindset, attitude, creativity, independence, and effective communication. The findings revealed by Darmiyati and Muhsinatun are supported by Tordei's (2008) statement, *"Teaching good character is the responsibility of each or every member of our community. It is about recognizing exemplifying positive character traits that both our children and we display. Children are our most valuable asset, they are our future. What we chose to invest our children today is what our tomorrow will be."* Carrying out character education can be anywhere in the classroom or outside the classroom in various activities, including activities at home or activities in the social community.

Education is expected to produce a generation of character as early as possible. Through the implementation of character education from the start, this is expected to be the starting point for the effective implementation of mental revolution. Through the cultivation of a habit that will be patterned in the life of

behavior, there will be a fundamental change in mentality, spirit, and morality. Social attitudes and feelings in the future will be transformed into the character of everyday behavior that will create an ethos transformation in a mental revolution. When this character appears to be the main foundation of education, the educational model in Islamic boarding schools has implemented it first. This is because the pattern of education taught in Islamic boarding schools is considered to have been able to form humans with positive character compared to ordinary schools.

The process of forming children's character in education begins with the introduction of good and bad behavior, and the habit of applying good behavior in everyday life. In Islam, especially in the Sufi tradition, this method is called *tahalli* and *takhalli*. In the pre-school period, education is very effective in the family environment. The role of parents is very important here. Therefore, families with children under the age of five must provide the best learning environment at home. Then, in the school age phase (6-12 years), children have entered the learning process outside the home. Children tend to be more obedient to the words of their teachers than their parents. Character education at this age is very effective in the school environment, where teachers and the school environment have a very central role. Then, the teenage phase becomes a very important moment to shape character in adulthood. The social environment at school and at home is equally important. Therefore, there needs to be good communication or cooperation between families and schools in order to realize the nation's children with positive character. This is education as a means of realizing a mental revolution in the nation's next generation. Big dreams start with small things that are done consistently and persistently.

From the explanation above, it can be concluded that the mental revolution program through education is essentially in line with the spirit of Islamic education. Through education, Islam instills good moral values and familiarizes students with good behavior (Abrasyi, 1970). On the other hand, the National Movement for Mental Revolution was initiated in order to support the level of progress of the Indonesian nation by creating competitive and accomplished individuals in the global realm. From this aspect, there is a difference between mental revolution and Islamic education. Although Islam does not rule out education that has practical purposes such as to earn a living (*kasb ma'isyah*), the moral dimension is the most important goal of Islamic education.

Conclusion

The National Mental Revolution Movement is the government's effort to prepare Indonesian citizens to support the country's progress in the global arena. In the theoretical realm, Islamic education that prioritizes moral education is in line with mental revolution. In the concept of Islamic education, there are three terms that are often interchangeably used to refer to education; *ta'lim*, *tarbiyyah*, and *takdib*. If we look at the differences between these three, *tarbiyyah* can be interpreted as education in general, *taklim* is a learning process from not knowing to knowing, while *takdib* is a training process or habituation in order to form good and noble character or good manners.

On the other hand, since it is a strategy to achieve national goals, the National Movement for Mental Revolution is different from Islamic education. In GNRM, character education is instrumental to support a larger goal. Meanwhile, in Islam, moral education is more essential because it is the most important goal that emboldens the spirit of all educational activities.

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