Jurnal ADABIYAH

The Journal of Islamic Humanities

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Vol. 24 No. 1 (2024)

Jurnal Adabiyah:

This journal receives a national accreditation from Ministry of Research, Technology, and Higher Education Republic of Indonesia, **Nomor 10/E/KPT/2019** on April 4, 2019 with the **SINTA score: S2.**

The Journal has been published by the Faculty of Adab and Humanity of Alauddin State Islamic University, Makassar, since 1997 and has been online since 2016 with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach.

This journal are published twice a year, on June and December. The themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture.

The journal of Humanities and Islamic Studies will provide the online collection of articles from 1997 up to now. The most updated information can be found on the website.

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Islamic Religious Understanding in Forming the Mentality of the Indonesian Army at Kodim 1802/Sorong

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Abstract

This research aims to explore the Islamic Religious Understanding program in shaping the mentality of the Indonesian Army at Kodim 1802/Sorong. The research method used is field research with a case study approach. In this approach, researchers analyze selected cases in depth to gain a comprehensive understanding of the phenomenon or problem being researched from various perspectives. Data was collected through the research findings based on the programs implemented at Kodim 1802/Sorong, which were then analyzed qualitatively. The results of this research show that the Islamic Religious Understanding implemented at Kodim 1802 Sorong can gradually shape the mentality of the soldiers. However, there are challenges in implementing the program, including a lack of role models from leaders, a gap between coaching materials and field realities, and a lack of planning that is in accordance with educational theory. The suggested solutions include more critical learning about faith and morals, separating mental and ideological development, using interesting learning methods, and improving lesson structures to increase understanding and participation of TNI AD members on an ongoing basis. Therefore this research provides an important contribution in developing a more effective mental development program in the Kodim 1802/Sorong environment, as well as providing direction for further research and development in this field.

Keywords: Islamic Religious; Mental Development; TNI AD; Kodim 1802/Sorong

الملخص

يهدف هذا البحث إلى استكشاف برنامج التربية الدينية الإسلامية في تشكيل عقلية الجيش الإندونيسي في كوديم 1802/سورونج. طريقة البحث المستخدمة هي البحث الميداني مع منهج دراسة الحالة. في هذا النهج، يقوم الباحثون بتحليل

حالات مختارة بعمق للحصول على فهم شامل للظاهرة أو المشكلة التي يتم بحثها من وجهات نظر مختلفة. تم جمع البيانات من خلال النتائج التي توصل إليها والتي تم تحليلها، Kodim 1802/Sorong المؤلف استنادا إلى البرامج المنفذة في بعد ذلك نوعيا. تظهر نتائج هذا البحث أن التعليم الديني الإسلامي المطبق في كوديم 1802 سورونج يمكن أن يشكل تدريجيًا عقلية الجنود. ومع ذلك، هناك تحديات في تنفيذ البرنامج، بما في ذلك عدم وجود نماذج قدوة من القادة، والفجوة بين مواد التدريب والحقائق الميدانية، ونقص التخطيط الذي يتوافق مع النظرية التعليمية. تشمل الحلول المقترحة تعلمًا أكثر أهمية حول الإيمان والأخلاق، وفصل التطور العقلي والأيديولوجي، واستخدام أساليب تعليمية مثيرة للاهتمام، وتحسين هياكل الدروس لزيادة فهم ومشاركة أعضاء الجيش الوطني الإندونيسي بشكل مستمر. يقدم هذا البحث مساهمة مهمة في تطوير برنامج تنمية عقلية أكثر فعالية في بيئة Kodim 1802/Sorong، بالإضافة إلى توفير التوجيه لمزيد من البحث والتطوير في هذا المجال.

مفتاح البحث: الدين الإسلامي؛ النمو العقلي؛ Kodim 1802/Sorong؛ TNI AD

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi program Pendidikan Agama Islam dalam membentuk mental TNI AD di Kodim 1802/Sorong. Metode penelitian yang digunakan yakni penelitian lapangan dengan pendekatan studi kasus. Dalam pendekatan ini, peneliti menganalisis kasus yang dipilih secara mendalam untuk mendapatkan pemahaman yang komprehensif tentang fenomena atau masalah yang sedang diteliti dari berbagai perspektif. Data dikumpulkan melalui temuan penulis berdasarkan program-program yang diterapkan di Kodim 1802/Sorong, yang kemudian dianalisis secara kualitatif. Hasil penelitian ini menunjukkan bahwa Pendidikan Agama Islam yang diterapkan di Kodim 1802 Sorong dapat membentuk mentalitas para prajurit secara bertahap. Namun, terdapat tantangan dalam mengimplementasikan programnya, termasuk kurangnya teladan dari pimpinan, kesenjangan antara materi pembinaan dengan realitas lapangan, dan kurangnya perencanaan yang sesuai dengan teori pendidikan. Solusi yang disarankan meliputi pembelajaran yang lebih kritis tentang akidah dan akhlak, pemisahan antara pembinaan mental dan ideologi, penggunaan metode pembelajaran yang menarik, dan peningkatan struktur pelajaran untuk meningkatkan pemahaman dan partisipasi anggota TNI AD secara berkesinambungan. Penelitian ini berkontribusi penting dalam mengembangkan program pembinaan mental

yang lebih efektif di lingkungan Kodim 1802/Sorong, serta memberikan arahan bagi penelitian dan pengembangan selanjutnya dalam bidang ini.

Kata Kunci : Agama Islam; Pembinaan Mental; TNI AD; Kodim 1802/Sorong

A. *Introduction*

Mental development program in the military environment, especially the Indonesian Army (TNI AD), has a crucial role in forming the character, discipline and devotion of its personnel[1]. The Program becomes increasingly important considering the complexity of the challenges faced by the Indonesian Army in maintaining the sovereignty and security of the Unitary State of the Republic of Indonesia (NKRI). Kodim 1802/Sorong, as an integral part of the Indonesian Army, cannot deny the need for effective mental development [2]. The operational territoy of Kodim 1802/Sorong, which covers the Sorong area and its surroundings, is often faced with quite complex dynamics both in terms of security and other internal factors[3] In this context, understanding the strategic role of mental development through the Indonesian Army's Islamic Religious Understanding in encouraging discipline and devotion becomes very relevant.

Mental development does not only include professional aspects in military duties, but also spiritual and religious aspects which form the moral and ethical basis for each personnel[4]. Therefore, understanding in depth how Islamic Religious Understanding for the mental development of the Indonesian Army can effectively improve discipline and devotion at Kodim 1802/Sorong is very important. Mental development through Islamic Religious Understanding within the TNI AD environment is an activity carried out by this institution to strengthen the character of soldiers, TNI

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[1] Sri Muryani, "Pembinaan Mental Keagamaan Dan Kinerja Tni Ad Studi Kasus Di Kodim 0913/Ppu Kabupaten Penajam Paser Utara Propinsi Kalimantan Timur," *G-Couns: Jurnal Bimbingan Dan Konseling* 4, no. 2 (2020): 242–48, https://doi.org/10.31316/g.couns.v4i2.809.

[2] Asmil Ilyas, Didin Saefuddin, and Ibdalsyah Ibdalsyah, "Studi Kritis Konsep Dan Aplikasi Pembinaan Mental Tentara Nasional Indonesia Angkatan Darat (TNI AD)," *Ta'dibuna: Jurnal Pendidikan Islam* 2, no. 2 (2013): 113, https://doi.org/10.32832/tadibuna.v2i2.559.

[3] Antonius Made Tony Supriatma., "TNI/Polri in West Papua: How Security Reforms Work in the Conflict Region.," *Indonesia*, 2013, 93–124, https://doi.org/10.5728/indonesia.95.0093.

[4] Marfu'ah Laswaniyah, "Implementasi Nilai Karakter Dalam Kegiatan Pembinaan Mental Prajurit Oleh Korem 071/Wijayakusuma," 2021, 95.

AD civil servants, and all members of the TNI AD extended family, with the aim of achieving superior morality, strong solidity and high professionalism[5]. So far, the Bintal TNI AD unit has experienced significant progress, especially in strengthening the role of TNI AD soldiers as guardians of morality who provide examples and guidelines for the community to behave well and obey all legal norms, discipline and soldier ethics, both in speech, attitude, as well as action[6]. However, even though progress has been made, the mental and welfare development efforts carried out by the Indonesian Army have still not reached the optimal level as expected.

On the other hand, the TNI AD particularly within the Bintal division, is confronted with the need to maintain a critical attitude and adapt to the policies of the TNI AD leadership in responding to the dynamic changes occurring in society and the country[7]. The TNI AD is also required to show the best performance in carrying out Bintal functions and maintaining the history of the TNI, without adding complexity to the ongoing situation. Furthermore, the TNI is also asked to maintain its existing identity, which is a code of ethics or moral values for the institution. In general, society often views the TNI as a military force supported by intelligence and armed force, and is sometimes seen as having a tendency to act repressively and authoritarianly in enforcing its will against other groups[8]. This has given rise to the view that TNI involvement in political life should be minimized[9]. Additionally, another issue still associated with the Indonesian Army is the perception of its harsh nature and various distinctive aspects of military life[10].

Numerous reports have revealed practices in military units that focus on forming prospective soldiers with the primary goal of creating them as obedient tools [11].

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[5] Hasbullah Has Bullah, "The Relationship Of Islamic Spiritual Mental Development Towards Marriage Age Resistance And The Rate Of Divorce Soldiers," *Ruhama : Islamic Education Journal* 5, no. 1 (2022): 1–16, https://doi.org/10.31869/ruhama.v5i1.3234.

[6] A Ilyas, "Studi Kritis Konsep Dan Aplikasi Pembinaan Mental TNI AD," *Jurnal Sosial Humaniora* 7, no. 1 (2016): 96–110.

[7] Arifuddin Uksan, *Pendidikan Karakter TNI Dalam Bingkai Moderasi*, vol. 01, 2017.

[8] Raden Mas, Jerry Indrawan, and Dan Efriza, "Membangun Komponen Cadangan Berbasis Kemampuan Bela Negara Sebagai Kekuatan Pertahanan Indonesia Menghadapi Ancaman Nir-Militer Building Reserve Component Based on Civic Defense Capability As Indonesia'S Defense Power Facing Non-Military Threats," *Jurnal Pertahanan & Bela Negara* 8, no. 2 (2018): 21–40.

[9] M Adian Firnas, "Politik Dan Birokrasi: Masalah Netralitas Birokrasi Di Indonesia Era Reformasi," *Jurnal Review Politik* 06, no. 01 (2016): 160–94.

[10] (VJ Manik, 2003)

[11] Abdi Darnain, Edison Edison, and Sembiring Sembiring, "Gambaran Proses Pendidikan Serta Pembinaan Mental Dan Pembentukan Karakter Selama Menempuh Pendidikan Sekolah Penerbang TNI," *Edunity : Kajian Ilmu Sosial Dan Pendidikan* 1, no. 03 (2022): 172–80, https://doi.org/10.57096/edunity.v1i03.22.

Although one of the aims of this initial training is to produce personnel capable of acting aggressively in a controlled manner on the battlefield, there is a lot of evidence to suggest that violence is still a significant part of military culture in general [12]. On the other hand, many TNI personnel openly violated the rules, so that quite a few of them received sanctions or even dismissal [13]. According to the author, these individuals often ignore the teachings of their religion. So this basic assumption stems from the inability of TNI personnel to understand religious teachings and practice them properly so as to minimize the occurrence of violations within the Kodim 1802 Sorong environment. This awareness also encourages policies within TNI agencies to provide Islamic Mental and Spiritual Development for Muslim members. Conceptually, Bintal TNI is a special function which aims to carry out efforts, work and activities in a planned, directed and sustainable manner in order to maintain and increase the mental resilience of soldiers and civil servants based on religious values, Pancasila, Sapta Marga, Soldier's Oath., as well as other applicable regulations[14].

B. Theoretical Reviews

There are several studies that are quite relevant to this research. First, research conducted by Arifuddin Iksan [15] regarding Character Education of the TNI in the Frame of Modernization. This study discusses the concept of progressive character education for the TNI in facing the challenges of globalization. This conclusion is based on the current mental condition of the TNI which still needs to be improved through the behavior of the soldiers. Apart from that, differences were also found in TNI character education, namely in organizational aspects, human resources, curriculum, methods and facilities. Weaknesses in character education in several aspects need to be modernized, because TNI character education has a significant effect on forming the mindset, attitudes and behavior of soldiers. This research examines character education in the struggle for globalization using qualitative research, providing the meaning behind data, facts, related phenomena using history, sociology and religious education. Classical background is used to reveal the educational background of TNI characters. Sociological relationships are used to see the relationship and interrelationship between

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[12] Mayjend (Purn) Kivlan Zen, *Masalah Internal TNI AD 1945-2000* (LPMI (Lembaga Pembangunan Masyarakat Indonesia), 2020).

[13] Muhammad Arif Sahlepi, "Eksistensi Pemberian Bantuan Hukum Terhadap Anggota Tentara Nasional," *Jurnal Hukum Kaidah* 23, no. 2 (2024): 221–29.

[14] D Salsabil, "Religiusitas Prajurit Sebagai Integrasi Keberagamaan Dengan Nasionalisme Pada Pendidikan Dan Latihan Pasukan Khusus," *Religious: Jurnal Studi Agama ...* 7249 (2021), http://download.garuda.kemdikbud.go.id/article.php?article=2560135&val=9614&title=Religiusitas Prajurit sebagai Integrasi Keberagamaan dengan Nasionalisme pada Pendidikan dan Latihan Pasukan Khusus.

[15] Arifuddin Uksan, "Character Education Of Tni In The Frame Of Modernization," *Defence Management , Social Science & Humanities* 3, no. 2 (2022): 23–36.

TNI character education and the phenomena and factors that influence it. The value of religious education is used to see religious values that are transformed into TNI character education.

Second, there is also research conducted by Bill Clinton Manurung et al[16], regarding the Implementation of Army Leadership in Increasing the Behavior of Defending the State. The article discusses the implementation of military leadership to increase behavior in defending the country. First, this article outlines the importance of effective leadership in defense tasks. Second, discussing the development of defense cadres through the TNI AD training program. Third, explaining concrete practices such as tactical training and the mental formation of soldiers. Finally, it highlights the importance of social and political stability in the success of defense tasks. In conclusion, this article provides insight into the importance of military leadership in shaping the behavior of defending the country in the Indonesian Army.

Lastly, there was research conducted by Joko Prio Suseno et al [17], regarding the Implementation of Guidance and Parenting in the Mental Preparation of Military Academy Cadet Leadership Level IV in Entering the Indonesian Army Organic Unit. This research analyzed the influence of Bimsuh on the leadership mentality of level IV cadets in entering Indonesian Army TNI Organic Unit. The results of this research indicate that the duration of Bimsuh implementation is more than lesson hours. This is different from the existing curriculum with 7 percent teaching hours for Bimsuh. Level IV Military Academy cadets expect to have longer Bimsuh hours to explore the Caregiver experience while serving in the Indonesian Army's Organic Unit. The youth leadership mentality is influenced by Bimsuh, which is achievement-oriented by developing creative and innovative thinking. Guidance and care using pressure, sanctions, and an authoritarian approach are not effective if they are not carried out in accordance with an achievement-oriented approach. Level IV cadets feel that they have been instilled in leadership values so far. However, cadets still lack self-confidence, lack the courage to make quick decisions and take risks. This condition is also experienced by caregivers because they have no experience. Knowledge, skills and experience at the Military Academy as capital to adapt quickly to the Organic Unit of the Indonesian Army.

In practice, the TNI has created a concept to realize spiritual formation with materials based on aspects of Islamic values, faith and spirituality. The first research highlights differences in TNI character education and the need for modernization, while

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[16] Bill Klinton Manurung, Agung Risdhianto, and Surrachman Surjaatmadja, "Implementation Of Army Leadership In Increasing The Behavior Of Defending The State," *Jurnal Ilmiah Mandala Education (JIME)* 9, no. 2 (2023): 1801–6, https://doi.org/10.58258/jime.v9i1.5044/http.

[17] Joko Prio Suseno, Umi Listyaningsih, and Ahmad Maryudi, "Implementation of Guidance and Parenting in the Mental Preparation of Military Academy Cadet Leadership Level IV in Entering the Indonesian Army Organic Unit," *Populasi* 30, no. 2 (2022): 52, https://doi.org/10.22146/jp.80189.

the second research emphasizes the importance of military leadership in increasing behavior to defend the country. The third research found that the duration of Bimsuh implementation is more than class hours, and highlights the challenges and hopes of cadets regarding the development of a leadership mentality.

This research aims to comprehensively investigate the importance of Islamic Religious Understanding in shaping the mentality of the Indonesian Army through the mental development program at Kodim 1802/Sorong. Therefore, the focus of this research is on TNI soldiers who are Muslim. By understanding the dynamics, challenges and potential that exist, it is hoped that the results of this research can provide constructive input for the development of a better and more sustainable mental development program at the Kodim 1802/Sorong level and perhaps also at a wider level within the Indonesian Army as a whole.

C. Research Method

This research is field research with a case study approach, according to John Creswell, a research methodology expert, describing the case study approach as a qualitative research technique that investigates in detail one particular case or several cases in a real context [18]. In this approach, researchers carry out in-depth analysis of selected cases with the aim of gaining a comprehensive understanding of the phenomenon or problem being researched from various perspectives. The data collection technique uses the author's findings based on the programs implemented at Kodim 1802/Sorong. The forms of the program will be analyzed qualitatively, the author interprets the found data then compiles and describes the understanding of the cases studied. This research was conducted at Kodim 1802/ Sorong, specifically in Sorong City, West Papua Province.

D. Result and Discussion

1. Islamic Religious Understanding Through Bintal KODIM 1802/SORONG

Islamic Religious Understanding is an important aspect that is inseparable in efforts to develop the mentality of TNI AD soldiers, especially at Kodim 1802/Sorong. Therefore, the Islamic Religious Understanding program through Islamic spiritual formation has become one of the main focuses that consistently receives attention and support from various related parties. This program is considered an integral part of the mental development strategy which aims to strengthen the faith and piety of TNI AD members, as well as providing a strong moral and spiritual foundation in carrying out their duties well. Mental development within the Indonesian Army has the following objectives;

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[18] (Afhdal Chatra et,.al 2023)

a. Spiritual Formation

TNI AD mental development is an effort that aims to improve the quality and abilities of soldiers so they can carry out the main tasks of the TNI AD effectively and efficiently [19]. It involves all efforts, actions and activities focused on forming, maintaining and increasing the mental resilience of soldiers to various challenges that may be faced, which can be related to various factors such as environment, time and operational conditions. This mental development is based on the values of Pancasila, the Soldier's Oath, and Sapta Marga, which serve as moral and ethical guidelines for TNI AD soldiers in carrying out their duties [20]. Thus, the TNI AD's mental development not only aims to improve soldiers' technical skills and knowledge, but also strengthens their mental, moral and spiritual aspects so that they are ready to face every challenge with full confidence and dedication.

b. Ideological Mental Development

Ideological mental development is an important part of the second mental development effort organized by the TNI AD [21]. Ideological mental formation is given the same priority and attention as spiritual formation and the formation of fighting tradition [22]. This training aims to form soldiers who have a quality of life that is in accordance with Pancasila values, as well as strengthening a high fighting spirit and integrating clear and effective concepts or views in everyday life.

Ideological mental development is carried out continuously and continuously, with the hope of bringing soldiers to a life in accordance with the values of Pancasila. Apart from that, this training is also expected to strengthen their high fighting spirit and integrate ideological values in every aspect of their lives. The method used in cultivating mental ideology for a soldier is through santiaji and santikarma [23]. Santiaji activities involve deep understanding and reflection on the contents of Pancasila, Sapta Marga, Soldier's Oath, Defense and Security doctrine, as well as the history of the TNI

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[19] Heri Pujiyanto, Guntur Eko Saputro, and Agus Mansyah, "Mewujudkan Prajurit Yang Profesional Guna Mendukung Tugas," *Jurnal Strategi Pertahanan Darat* 7, no. 2 (2021).

[20] Muhammad Faisal et al., "Human Resources in the 3 Th Naval Main Base of Jakarta," *Jurnal Strategi Pertahanan Laut* 4, no. 3 (2018): 1–12.

[21] Muhammad Irwan Putra, "Peran Satuan Bintal Kodam Dalam Pembinaan Mental Rohani Islam Bagi Prajurit Di Kodam XVII Cendrawasih Papua," *Educatioanl Journal: General and Specific Research* 3, no. 1 (2023): 88–93.

[22] Ni Wayan Mustini and I Wayan Sutama, "Strategi Komunikasi Pembinaan Mental Prajurit Dan Pns Hindu Korem 162/Wira Bhakti Dimasa Pandemi Covid-19," *Samvada : Jurnal Riset Komunikasi, Media, Dan Public Relation* 1, no. 1 (2022): 25–35, https://doi.org/10.53977/jsv.v1i1.522.

[23] Andi Yusuf K., "Kesiapan Satuan Batalyon Kavaleri 9/Satya Dharma Kala Dalam Melaksanakan Tugas Pengamanan Ibukota RI," *Journal of Military Campaign Strategy Study Program* 3, no. 3 (2017): 81–97.

AD's struggle. Through this activity, it is hoped that soldiers can internalize these values and apply them in their daily actions and attitudes.

Santikarma activities in ideological mental development broadly include a series of community service operations, efforts to improve welfare, and strengthening discipline. The implementation of ideological mental development is carried out in an integrated and sustainable manner, both through individual and collective programs. The goal is to ensure that every soldier, wherever and in any situation, remains steadfast and strong in maintaining his personality. In this context, community service operations can include various forms of service to the community and the surrounding environment, such as community service programs, environmental campaigns and other social activities. This not only aims to provide direct benefits to society, but also to strengthen soldiers' sense of care and social responsibility. Meanwhile, efforts to improve welfare can involve economic development, health and education programs for soldiers and their families. This includes providing skills training, soldier health programs, as well as educational support for soldier children.

Therefore, strengthening discipline is also the focus of santikarma activities. This includes mental and physical development, disciplinary training, as well as enforcing soldiering rules and norms. Through this approach, it is hoped that soldiers can strengthen their self-discipline and maintain their integrity and responsibility as members of the Indonesian Army. Overall, an integrated and sustainable approach in implementing mental ideological development is needed to ensure that TNI AD soldiers remain firm in their personality, ready to face challenges, and become good examples for society and fellow members of the TNI AD.

c.   Development of the Tradition of Struggle

The history of fighting traditions cannot be separated from the context of current reality and future views. Without paying attention to the current situation and without considering trends that may occur in the future, the history of fighting traditions will only be a static reference to the past. By referring to military history as a tool to foster soldiering spirit, in an effort to foster the fighting motivation of TNI AD soldiers, especially in maintaining the fighting values of 1945 and the fighting values of the 1945 TNI, military history becomes very important. Military history not only provides an understanding of the heroic events of the past, but also offers valuable lessons about the fighting spirit, steadfastness, and sacrifice required to face current and future challenges. By understanding and internalizing the values contained in military history, TNI AD soldiers can be given strong motivation to continue the noble tradition of fighting and fulfill their duties well.

Therefore, fostering the fighting motivation of TNI AD soldiers cannot be separated from understanding and respecting military history, which is the foundation of identity and pride as part of the national defense institution. By strengthening the connection between past, present and future through a deep understanding of the history

of fighting traditions, TNI AD soldiers can become dedicated successors to continue the struggle of the nation and state. The history of combat contains three dimensions at once, namely the past, present and future [24]. This means that investigations into the history of the past cannot be separated from current realities and future perspectives. Therefore, the history of the Indonesian Army is an important factor in developing soldiers' fighting motivation. By looking at the historical function of the TNI AD in an aspirational way, namely as a means of cultivating traditions, fighting spirit, leadership qualities, and morale, the cultivation of fighting traditions can be considered as a "tool of control" as well as an effective "medicine" for soldiers in the present and future. . Through studying national history, soldiers can learn from past mistakes and avoid negative actions. As a "panacea," soldiers who are struggling can be comforted and strengthen their courage based on motivation to continue the spirit and ideals of the heroes or fighters who have sacrificed for the nation's independence.

Thus, a comprehensive understanding of the history of the Indonesian Army not only provides inspiration and appreciation for the sacrifices of its predecessors, but also provides moral direction and fighting spirit for soldiers in the present and future. As part of the mental development process, learning and appreciation for the TNI AD's fighting history is very important in fostering the enthusiasm and dedication of soldiers in carrying out their duties in the interests of the nation and state.

2. TNI AD Bintal Method

The mental development process is carried out in several ways, including providing knowledge to increase TNI soldiers' insight, fostering motivation to act in accordance with noble values, and creating supportive environmental conditions [25]. In everyday life, a TNI soldier has a complex role, both as an independent individual, a member of a unit, and part of the family and community around him.

Therefore, the target is mental development of TNI soldiers, as outlined by TNI Headquarters in 1996[26], aimed at four main aspects: *First,* TNI Soldiers: Mental training is aimed directly at TNI soldiers as individuals. The aim is to increase their awareness, intelligence and personal maturity, as well as strengthen soldier and national values. *Second,* TNI Unity: Apart from focusing on individuals, mental development is also aimed at TNI unity. This aims to build solidarity, teamwork and esprit de corps among unit members, so that they can work effectively as a strong and integrated unit. *Third,* TNI Extended Family: The target of mental development also includes the TNI extended family, which includes family members of TNI soldiers. This training aims to create a supportive family environment, strengthen moral and soldiering values, and

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[24] Ilyas, "Studi Kritis Konsep Dan Aplikasi Pembinaan Mental TNI AD."

[25] billy Martasandy, Universitas Jendral, And Ahmad Yani, "Readiness Of Prospective Tni Or Polri Academy Cadets To Facing Psychological Test Preparation" 2, No. 3 (2024): 679–89.

[26] Uksan, "Character Education Of Tni In The Frame Of Modernization."

improve the quality of life of families of TNI soldiers. *Fourth*, Social Environment: Mental development also pays attention to the social environment in which the soldier or unit is located. This includes efforts to build good relationships with local communities, strengthen social networks, and promote positive involvement in social and cultural activities.

By maintaining these four aspects, the mental development of TNI soldiers aims to create strong individuals, solid units, harmonious families and positive involvement in society, therefore they can support the overall performance of the TNI in carrying out its duties in the interests of the nation and state. TNI mental development is carried out with the aim of developing soldiers to be patterned after Sapta Marga, which is the TNI soldier's code of ethics which includes seven moral and soldiering values [27]. There are three kinds of approaches in mental development for the TNI to achieve this : *First,* Islamic spiritual mental development, this approach is focused on developing the spiritual and religious aspects of soldiers who are Muslim [28]. Through this training, soldiers are guided to strengthen their faith and devotion to Allah SWT and strengthen Islamic moral and ethical values in carrying out their duties as TNI soldiers.

Second, Mental ideological development, this approach aims to strengthen soldiers' understanding of state ideology, such as Pancasila and other national values. These principles become the moral and ethical basis for soldiers when acting in the field and upholding the interests of the state and society. *Third,* Mental development of fighting traditions, this approach refers to fostering the values and fighting spirit inherited by heroes and freedom fighters. These principles include the spirit of patriotism, courage, devotion and steadfastness in facing all challenges.

Through these three approaches, the TNI strives to develop soldiers who are not only physically tough, but also mentally and spiritually strong, and have a high commitment to the country and society. Thus, mental development of the TNI becomes an integral part of efforts to maintain the professionalism and authority of the military institution in carrying out its duties to maintain the sovereignty and integrity of the country.

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[27] John Chang Hoon Lee, "A Spirit Of Destruction": The Origins Of The Indonesian Military's Institutional Culture" 26, no. 4 (2013): 1–37.

[28] Ilyas, Saefuddin, and Ibdalsyah, "Studi Kritis Konsep Dan Aplikasi Pembinaan Mental Tentara Nasional Indonesia Angkatan Darat (TNI AD)."

a. *Mental Development Strategy*

The mental development strategies used in the Indonesian Army training include [29]:

1) Persuasive: This strategy aims to mobilize soldiers by providing understanding and convincing arguments about the importance of adhering to soldiering and national values.

2) Stimulative: This strategy creates an environment that motivates soldiers to behave in accordance with expected values through providing rewards, recognition, and positive encouragement.

3) Educative: This strategy focuses on educating and increasing soldiers' knowledge of soldiering values, rules and traditions through training, seminars and other learning materials.

4) Instructive: This strategy involves delivering clear instructions and tasks as well as direct learning about values and expected behavior.

5) Simulative: This strategy uses simulations or exercises to deal with situations that soldiers may face in the field, so that they can hone skills and habits that are in accordance with soldiering values.

6) Suggestive: This strategy aims to influence the thoughts and attitudes of soldiers by providing positive suggestions or encouragement through the words, attitudes or actions of role models from leaders and senior figures.

By using these various strategies, TNI AD officers strive to form soldiers who have high awareness, readiness and loyalty to soldiering and national values, so that they can carry out their duties effectively and professionally.

b. Strengthening Mental Development as a Command Function

Mental development is an important activity in the TNI personnel care function, which is one of the main roles of TNI personnel development and is an organic function of the TNI unit [30].

Thus, mental development (bintal) is one of the command functions. The command function in mental development has two meanings:

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[29] Suseno, Listyaningsih, and Maryudi, "Implementation of Guidance and Parenting in the Mental Preparation of Military Academy Cadet Leadership Level IV in Entering the Indonesian Army Organic Unit."

[30] Ruby Wirawan Hutajulu and Rachma Fitriati, "Reinforcement the Role of the Health Industry of the Army in the Framework of Increasing the Standard of Service and Community Health," *Journal of Social Work and Science Education* 4, no. 3 (2023): 794–807, https://doi.org/10.52690/jswse.v4i3.477.

1) In a narrow sense, every command or leader in accordance with the scope of their duties, responsibilities and level of command has the obligation and responsibility to carry out mental development in the unit they lead.

2) In a broad sense, every superior or group of higher rank or older age has an obligation or responsibility for the mental development of members or subordinates under their command, regardless of their level in the military hierarchy.

In order for the TNI's mental development objectives to be achieved successfully and effectively, it is important to ensure that commandos or leaders at every level understand and carry out their obligations in developing soldiers' mental development, as well as paying attention to aspects such as the welfare, morality and professionalism of the soldiers under their leadership.

The implementation of mental development is based on several principles, including:

1) Principle of Unity:

Mental training is carried out as part of a unified effort in command activities. This means that every mental development effort must be integrated harmoniously with other activities carried out in the context of TNI unity.

2) Priority Principle:

Mental development of the TNI is carried out by paying attention to priorities, which means that these activities must provide benefits both for the TNI's strength and for the defense and security forces of the country as a whole. This emphasizes the importance of allocating resources and energy efficiently to achieve optimal results.

3) Principle of Integration:

The implementation of mental coaching must be integrated, meaning that coaching activities must be able to adapt to the interests of mental coaching and the interests of other entities. This emphasizes the importance of coordination between various aspects of mental development and other activities within the TNI unit. Based on the principles above, it is hoped that TNI mental development can be carried out effectively and efficiently, and make a significant contribution to the readiness and professionalism of TNI soldiers and the entire state defense and security system.

In the implementation of TNI mental development in command functions, the concept of training is based on things that are pragmatic and effective [31]. Pragmatic refers to facts that are in accordance with real reality, so that coaching is useful and can be immediately applied in practice. This pragmatic approach allows training to be relevant to the actual situations faced by TNI soldiers. On the other hand, the

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[31] Manurung, Risdhianto, and Surjaatmadja, "Implementation Of Army Leadership In Increasing The Behavior Of Defending The State."

effectiveness of TNI mental training means that this training is able to provide the best solutions to deal with the daily problems faced by soldiers. In other words, coaching must be able to provide optimal and reliable solutions to the challenges and problems faced by TNI personnel. A pragmatic and effective approach in mental development for the TNI enables the achievement of maximum and accountable results. Thus, mental development can have a significant positive impact on the readiness, professionalism and welfare of TNI soldiers as well as the entire state defense and security system.

c. Strengthening the Quality of Mental Development Materials Islamic Religious Understanding Development Material

The mental development material used is basically material that supports the achievement of predetermined goals. Mental development is an effort to form attitudes that are in accordance with the TNI values stated in the 1945 Constitution [32]. Therefore, the basis for mental development for the TNI is material that contains these values in various forms of embodiment, elaboration and development. This material is directed at providing understanding and knowledge that will shape the attitudes and behavior expected in accordance with these values. Thus, the TNI's mental development material is designed to inspire soldiers, strengthen their soldier identity, and encourage them to act in accordance with the ethics and morality upheld within the TNI.

The structure of mental development material in the TNI environment based on the main components is as follows:

1) Mental and Spiritual Development Material:

This material is based on the religious values adhered to by TNI soldiers. The aim is to strengthen soldiers' faith and devotion to God and to form attitudes and behavior that are in accordance with the teachings of their religion. This material includes lessons about morality, ethics and spirituality in the context of soldiering.

2) Ideology Mental Development Material:

This material is based on the ideological values of the Indonesian state, especially Pancasila and the national spirit. The aim is to strengthen soldiers' loyalty to the country and the ideology that is the basis of the Indonesian state. This material includes an understanding of Pancasila, Bhinneka Tunggal Ika, the spirit of nationalism, as well as awareness of the sovereignty and integrity of the Republic of Indonesia.

3) Material for Mental Development of the Warrior Tradition:

This material is based on the cultural values and soldiering traditions of the Indonesian nation. The aim is to strengthen soldier identity, awaken fighting spirit, and respect the nation's cultural heritage and traditions. This material includes knowledge

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[32] Arya Prandana, "Mental Development Of Tni Religion In Islamic Education Perspective Arya," *Proceeding of International Conference on Islamic Educational Management* II, no. 34 (2015): 83–94.

about the history of the nation's struggle, appreciation for heroes, heroic values, as well as soldier ethics and codes of conduct.

With a material structure like this, TNI mental development can cover important aspects of a soldier's life, from the spiritual and ideological dimensions to the cultural and traditional dimensions, thereby forming soldiers who are tough, have integrity and character in carrying out their duties.

d. Mental Development Curriculum

The mental development curriculum in the TNI refers to the process of forming a TNI soldier which includes physical, intellectual and mental education and training. Every prospective TNI soldier will undergo education aimed at preparing them with the qualifications needed to become a quality TNI soldier.

Furthermore, each stage of a TNI soldier's career development determines the mental qualities required. This development can occur through direct assignments in the field or through further education. Therefore, the mental development curriculum at each stage of education needs to be adjusted to the level of development each soldier wishes to achieve. Broadly speaking, the mental development curriculum in TNI educational institutions can be divided into two main stages:

1) Formative Education (First Education):

The aim of bintal education at this stage is to support the formation of soldiers' personalities according to their role and rank. The focus of education is on the introduction and understanding of basic soldiering doctrines and values. The principles of fighting and soldiering ethics are the main focus in this stage to form a strong character foundation for soldiers.

2) General and Specialized Development Education:

a) For Sarcab, Diklapa II, and Dikbangpers levels: At this stage, the importance of education is deepened to further understand and appreciate the doctrines and values of soldiering. The main aim is to strengthen the understanding and application of soldiering doctrine in the context of each specialty. Practice and application in the field are an additional focus in efforts to improve the quality of soldiers in operational tasks.

b) For Sesko level, both TNI/POLRI and Sesko TNI and Lemhanas: At this stage, the weight of education is aimed at in-depth study of soldiering doctrines and values. Apart from that, development concepts were also formulated and implemented at the unitary level. Strategic and managerial principles are the main focus in efforts to prepare officers to assume leadership and decision-making roles at higher levels.

With this approach, it is hoped that TNI mental education can provide a solid foundation for soldiers in carrying out their duties and responsibilities, as well as

equipping them with understanding and skills that are appropriate to the level of development and demands of each stage of education.

Non-formal education

Non-formal education in the curriculum aims to improve and strengthen soldiers' abilities in accordance with their duties, in line with organizational goals. In this case, the focus of non-formal education is to improve and strengthen the application of mental development in accordance with the soldier's field of duty. The Santiaji or Santikarma Mental Development Procedure (Aji Karma) is one aspect of the TNI's mental development which aims to achieve inner peace through the provision of knowledge and experience. Santiaji or Santikarma as a method of mental development for the TNI is a way to impart and practice knowledge so that soldiers have inner peace, so that they can overcome problems with full awareness and confidence. In other words, this method allows soldiers to carry out their duties as well as possible.

The Santiaji method is an effort to provide knowledge so that soldiers have inner and outer calm[33]. In its implementation, the Santiaji method emphasizes the importance of dialogue and communication between mentors and soldiers. This method can be implemented through various means, such as lectures, questions and answers, discussions, group work, sociodrama, and learning tour activities. Through this method, it is hoped that soldiers can gain a deep understanding and be able to internalize the values taught to improve their personal quality and performance in their duties.

e. Analysis and Solutions for Islamic Mental and Spiritual Development Mental Coaching Concept

So far, it seems that there is still a gap between the existing concept of mental development and its implementation in the field, especially at Kodim 1802/Sorong. An indication of this situation is that there are incidents of violations of morals, ethics and other rules committed by members of the Indonesian Army, which are not in line with the function and objectives of mental development, including Islamic mental and spiritual development. One of the causes of the discrepancy between concept and implementation could come from the lack of strengthening beliefs and morals in Islamic mental and spiritual development. This means that religious values which should be the moral basis for every action of TNI AD members and their families may not be emphasized or applied consistently in mental development. This can cause TNI AD members to lose moral direction and carry out actions that are not in accordance with the religious principles taught.

Apart from that, the dilemma experienced by members of the Indonesian Army between instructions from institutions and reality on the ground can also worsen the situation. If the instructions from the institution do not match the real conditions faced

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[33] Grace Tjandra Leksana, "Embedded Remembering: Memory Culture of the 1965 Violence in Rural East Java," *Embedded Remembering*, 2020, http://hdl.handle.net/1887/92258.

by members, then they may experience confusion and difficulty in carrying out their duties appropriately in accordance with the existing mental development concept. To overcome this problem, it is necessary to carry out an in-depth evaluation of the implementation of Islamic mental and spiritual development at Kodim 1802/Sorong. Corrective steps can be taken by increasing the strengthening of religious values and morals in mental development, as well as adapting instructions from institutions to the real conditions faced by members of the Indonesian Army [34]. Apart from that, it is also important to increase supervision and enforcement of discipline to prevent moral and ethical violations in the future.

The problem that arises in the implementation instructions (juklak) is the lack of focus on fiqh issues in mental development, while issues of faith and morals do not receive enough attention. In addition, learning about faith and morals is often normative without taking into account the level of intelligence and maturity of TNI AD members, so it does not have a significant impact on their moral and spiritual development. Therefore, the Indonesian Army needs a new approach in thinking about and teaching faith, which can reflect humans on the revelation of Allah SWT. This means that learning about faith must be more than just abstract concepts about divinity, but also include a deeper understanding of how the values of monotheism are reflected in everyday life. The beliefs taught must be practical and relevant to the context of life of TNI AD members, so that they can become a strong moral foundation in carrying out their duties. Transformative theology which sees Islam as a liberative and emancipatory ideology describes monotheism as a central idea that has practical implications in encouraging the Indonesian Army to take sides in the process towards equality among human beings [35]. In this concept, monotheism is not only a religious belief, but also a moral foundation that encourages soldiers to act in support of social equality and reducing inequality.

This ideology rejects social stratification, social classes, and inequality as realities that conflict with the principle of monotheism. In contrast, transformative theology emphasizes the importance of overcoming inequality and injustice in society as part of implementing monotheistic values in everyday life. In this way, TNI AD soldiers are seen as agents of change who are committed to fighting for social justice and equality in society.

The problem of mental guidance methods for TNI soldiers is related to limitations in the use of traditional methods, such as vocational or oral lectures at

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[34] Muhammet Fatih Genç, "Values Education or Religious Education? An Alternative View of Religious Education in the Secular Age, the Case of Turkey," *Education Sciences* 8, no. 4 (2018), https://doi.org/10.3390/educsci8040220.

[35] Marco Demichelis, "Islamic Liberation Theology. An Inter-Religious Reflection between Gustavo Gutierrez, Farı̄d Esack and Hamı̄d Dabā̄šı̄," *Oriente Moderno* 94, no. 1 (2014): 125–47, https://doi.org/10.1163/22138617-12340042.

recitation events, istigasah, yasinan, tahlilan, and commemorations of Islamic holidays[36]. This method, although it has important values, is no longer effective enough as the only approach in delivering mental development among the Indonesian Army. The importance of updating mental guidance methods to be more varied and relevant to the context and needs of TNI AD soldiers, especially through the santiaji approach, is becoming increasingly urgent. The Santiaji method, which involves dialogue, discussion, question and answer, group work, sociodrama, and field trips, can provide a more interactive, reflective, and holistic approach to mental development.

Critical questions regarding the relevance and effectiveness of the TNI AD's Binrohis da'wah concept are very important in evaluating its role and impact in shaping the character of TNI AD soldiers and facing the challenges of an ever-evolving era. Progress of the times, especially in the context of technology and social change, demands adaptation and innovation in the delivery of Islamic da'wah and spiritual formation [37]. If the TNI AD's Binrohis da'wah concept is unable to answer or at least balance the progress of the times, it is necessary to carry out a comprehensive evaluation of several key aspects, including: First, the technical implementation of the Binrohis program is still lacking, both in terms of material delivery, interaction between presenters and participants , as well as the approach used in the learning process. It is necessary to improve quality in all technical aspects of implementation. Second, the Binrohis curriculum and materials need to be evaluated, this is important to ensure relevance and adequacy in facing changing times and the needs of TNI AD soldiers. The material must cover actual issues faced by soldiers in their daily lives.

Third, Binrohis presenters must have a deep understanding of Islamic teachings and the ability to relate these teachings to the realities of soldier life. They must also be able to deliver material in an interesting, relevant and inspiring way. By looking at two interrelated sides, namely hardware and software issues in the concept of mental development for the Indonesian Army (Bintalad), we can identify problems and appropriate solutions:

Hardware **Bintalad**

Hardware in this context refers to aspects of leadership, personnel who follow Bintal, and the media for implementing Bintal. The obligation of unit commanders in Bintal is to empower Bintal institutions in units in two ways: First, optimally empower personnel in units that have Pabintal, and for units that do not have Pabintal, they must

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[36] Olivier Arvisais and Mathieu Guidère, "Education in Conflict: How Islamic State Established Its Curriculum," *Journal of Curriculum Studies* 52, no. 4 (2020): 498–515, https://doi.org/10.1080/00220272.2020.1759694.

[37] Syamsuddin AB Sadhriany Pertiwi Saleh, Hafied Cangara, Safiyyah Sabreen3, "Digital Da'wah Transformation: Cultural And Methodological Change Of Islamic Communication In The Current Digital Age," *International Journal of Multidisciplinary Research and Analysis* 05, no. 08 (2022): 2033–43, https://doi.org/10.47191/ijmra/v5-i8-18.

rely on support from the upper command or other units. Second, in utilizing collaboration with religious preachers or teachers from outside the TNI, unit commanders must be careful in their selection to avoid mistakes.

In the current era of globalization and reform, the tasks faced by the world community are increasingly complex and require fast and appropriate responses [38]. It also emphasizes the importance of transparency, integrity and partnerships that respect the law, human rights and democratic values. Therefore, soldiers need to adapt their attitudes, behavior and actions to current developments to correct the negative image that may exist from the past. This aims to ensure that harmonious relations between the TNI and society are maintained and sustainable.

In the era of globalization, one of Bintal Rohani Islam's tasks is to create soldiers who have creativity and a high level of productivity [39]. They are not only passive recipients of the flow of information, but are also equipped to process, adapt and develop the information they receive.As a form of productive military output, TNI who receive hardware education at Binroh must have the following characteristics:

First, soldiers need to accept themselves sincerely, including advantages and disadvantages, without wasting time to boast about advantages or regret shortcomings. They must focus on how they can use all the traits, knowledge and skills they have effectively, even if that knowledge and skills are limited. *Second,*they also need to accept their living environment sincerely, without regret for the situation or place they are in, including their duties as soldiers. They must be realistic in living their lives and duties, and not be tempted to do things outside their main duties as soldiers. *Third,* Soldiers must be sensitive to the needs of their time and the surrounding environment. Without sensitivity to the environment, they cannot provide significant benefits or can even cause harm to local communities. Therefore, they must be taught lessons about good and integrated morals so that their sensitivity to the environment becomes strong and has a positive impact. *Fourth*, they must feel capable of working or creating, and feel they have mastered existing work methods in various fields. Without this confidence, their productivity will suffer. However, they should also be reminded that productivity depends on hard work and that productive traits are the result of a strong drive to work.

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[38] Ibnu Azka, Iswandi Syahputra, and Uin Sunan Kalijaga Yogyakarta Jl Laksda Adisucipto, "Komunikasi Politik Capres Anies Baswedan Menuju Pemilu 2024 Melalui Media Sosial Instagram," *Jurnal Ilmu Komunikasi* 10, no. 1 (2023): 37–46, http://jurnal.bsi.ac.id/index.php/jika/issue/archive.

[39] Ahmad Muttaqin, "Islam and the Changing Meaning of Spiritualitas and Spiritual in Contemporary Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 50, no. 1 (2012): 23–56, https://doi.org/10.14421/ajis.2012.501.23-56.

Software **Bintalad**

Software Bintalad operates in the conceptual or material domain. Until now, the concept of Bintal Rohani Islam is still often identified with discussions about Islamic Religious Understanding (PAI), which is often considered equivalent to Islamic Education both in terms of etymology and terminology. Some TNI AD soldiers at KODIM 1802 / SORONG consider that Islamic education and Islamic Religious Understanding have the same meaning and significance. In fact, the majority of TNI AD soldiers at KODIM 1802 / SORONG understand Islamic education as part of the subjects in formal schools, which are formally taught to all students from elementary to tertiary levels who are Muslim. The concept of Islamic Spiritual Guidance in Bintal TNI AD should not only introduce Islam as taught in Islamic Religious Understanding , but also as a broader concept of Islamic Education. Islamic education has a deeper meaning and philosophy than Islamic Religious Understanding . This refers to the Islamic education system which includes components that support the achievement of the ideal Muslim figure, the basis of which comes from the Koran and Hadith.

TNI AD Mental Development Application

Based on the results of the research and data analysis that has been carried out, it was found that in implementing Mental Guidance at Sibinrohis TNI AD, the concept and application of Islamic mental and spiritual guidance is needed which is transformative and uses various methods, not just verbal or vocational for every TNI AD soldier. This transformative approach is an Islamic approach that emerged as a response to the lack of involvement of Islamic teachings in responding to actual problems. The Islam taught in the TNI AD's mental guidance is sometimes only used as legitimation for individual soldiers' piety, without being realized in the context of their social piety.

In this context, Islam is often only applied to the relationship between individual TNI AD soldiers and God, without being involved in their interactions with nature, the social environment, and various increasingly complex and challenging life problems. Therefore, the mental development of the Indonesian Army needs to develop a critical and transformative religious attitude, where monotheism becomes the basis for the spirit to defend the country and fight all forms of tyranny, injustice, arbitrariness and evil. The main goal is liberation from structural injustice, exploitation, technological domination, unfair distribution of wealth, and cruelty.

Alternative Spiritual Bintal Material

The religious mental development system implemented in the Indonesian Army shows a mismatch between the material taught and the reality on the ground. In the field, there are TNI members who are involved in inappropriate behavior, such as being collectors, robbers, or committing adultery, which should have been anticipated early on. The anticipation needed is to provide comprehensive and consistent learning in the religious mental development of soldiers, which includes education about aqidah

(beliefs) and morals (ethics) as a whole, not just emphasizing the in-depth ritual aspects of fiqh. Even though fiqh has an important role in Islamic learning, not all of it must be taught in Bintal. Things such as Khauf prayer, Jamak prayer, fasting, etc. that are relevant to the field situation should be taught in Bintal. Meanwhile, other aspects such as zakat, pilgrimage, marriage, buying and selling, etc. can be studied by soldiers outside Bintal. The aspects that should be emphasized in Bintal are those related to akidah (beliefs) and akhlak (ethics), by emphasizing criticality and the use of strong reason, not a doctrinaire approach. This is different if coaching is carried out to strengthen struggle and ideology, where a doctrinaire approach may be more appropriate.

The implementation of Islamic Religious Understanding in forming the mentality of the Indonesian Army at Kodim 1802/Sorong includes the following things:

First, Kodim 1802/Sorong can integrate Islamic Religious Understanding into the military curriculum implemented. This is done by aligning Islamic religious materials with the objectives of forming the mentality and values desired by the TNI. Second, Kodim 1802/Sorong developed Islamic Religious Understanding materials that were relevant to the Indonesian Army context, such as leadership values in Islam, ethics and morality, heroism and courage. Apart from that, Kodim 1802/Sorong can provide training and spiritual guidance which includes prayers, dhikr, and an understanding of Islamic teachings which can provide calm and spiritual strength to soldiers.

Islamic Religious Understanding at Kodim 1802/Sorong can also be focused on fostering high ethics and morality in accordance with Islamic teachings, including obedience to the commands of Allah and His Messenger, loyalty to the state and leadership, and respect for others. Through Islamic Religious Understanding , Kodim 1802/Sorong can strengthen Islamic leadership among its soldiers by developing leadership qualities that are fair, firm and based on Islamic values. Kodim 1802/Sorong can also empower military ustadz/clerics as teachers and mentors in Islamic Religious Understanding . They can provide a deep understanding of Islamic teachings and provide advice and guidance to soldiers in carrying out military duties with full religious awareness [40].

Through these implementations, Islamic Religious Understanding can make a significant contribution in shaping the mentality and values of the Army at Kodim 1802/Sorong in accordance with Islamic principles.

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[40] Zeynep Ozgen & Sharif Ibrahim El Shishtawy Hassan, "Meaning of a Textbook: Religious Education, National Islam, and the Politics of Reform in the United Arab Emirates," *Nations and Nationalism*, 2021, 1–2.

E. Conclusion

Based on the results and discussion above, this research shows that the concept of Islamic Religious Understanding in Bintal TNI AD, especially in KODIM 1802/SORONG, is focused on coaching, guidance, counseling and service. However, this concept has not been fully implemented well, this is indicated by the unethical behavior of some members of the TNI AD KODIM 1802/SORONG. The failure to implement this coaching concept was caused by the lack of exemplary figures from the leadership of Kodam Jaya, who should be examples in implementing Islamic teachings. For example, the leader's non-participation in Bintal activities or asking members to take part in other activities while Bintal is present. Even though the coaching material is well established, it is not well planned according to educational theory and is not relevant to moral cases that occur in the field. Therefore, better solutions are needed, such as more critical learning about faith and morals, separating spiritual Bintal from ideological Bintal, including interesting learning methods, and arranging the learning system to be more structured. It is hoped that this will increase the understanding and participation of all TNI members continuously without being distracted by other non-urgent activities.

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