

THE ROLE OF MENTAL DEVELOPMENT OF INDONESIAN NAVY'S FIRST FLEET TO INCREASE THE OPERATION READINESS OF THE NAVY OFFICER

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Abstract - Article 9 of Indonesian Law No. 34 year 2004 concerning Indonesian Defence Forces (TNI) rendering the Navy the task of maritime defense and security that requires of main equipment and weaponry system (Alutsista) such as Indonesian Warship (KRI). The Navy officer as the man who operate the warship requires a fit level of physical and mental to be able to execute the tasks optimally. One thing that is very important in maintaining and developing the mental readiness of navy officer is mental development. In the TNI Commander Decision No. Kep/940/XI/2017 dated November 21, 2017 concerning the Parental Guidelines for the TNI Mental Development Pinaka Baladika stated that the TNI mental development has a strategic role, task and function in building the capability and strength of the TNI for a strong national defense. The object of this research is the implementation of mental development in the First Fleet Command Headquarters, Indonesian Navy. The purpose of this study is to analyze the design of mental development that is conducted in the First Fleet Command Headquarters, Indonesian Navy. The analysis of the article is using role theory as the main theory which according to Levinson that roles related with three things, namely position or status, organization, and behavior. This study uses a qualitative methodology which primary data was obtained by interviews with officials at the First Fleet Command Headquarters who have duties for arranging, managing, executing, and evaluating mental development, and adding with navy officer representation. Meanwhile, secondary data was obtained by literature studies such as books, journals, magazines, letter of decisions, and etc. Data processing techniques was carried out by reducing data, presenting data, and drawing conclusions, using tools equipment NVIVO 12 plus for data coding. In this research, it was found that mental development at the First Fleet Command Headquarters had not managed its role optimally. One of the indicator is there are no position of a mental psychology officer, mental ideological officer, and mental traditional tradition officer in the organizational structure of First Fleet Command HQ. Mental development activities had not managed in accordance with the principles of modern management, especially in the planning level.

Keywords: mental development, operation readines, first fleet command, Indonesian Navy, motivation.

Introduction

The Article 9 of Law 34/2004 gives the Navy a duty as a means of national defense and security at sea which, in carrying out its tasks, requires a manned weaponry system (Integrated Naval

Weapon System/SSAT), such as the Republic of Indonesia Warship (KRI). The existence of KRI in Indonesian waters has a deterrence effect, not only for foreign vessels intending to violate the Indonesian sovereign territory, but also

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for ships intending to violate the law at Indonesian waters.

The task of maintaining the sovereignty and security of the archipelagic sea by the Navy is held by building 3 (three) forces in the Indonesian Navy, namely Fleet Command I (Koarmada I) based in Jakarta, Fleet Command II (Koarmada II) in Surabaya, East Java and Fleet Command III (Koarmada III) in Sorong, Papua.

Koarmada I as an organization requires personnel or soldiers to carry out the tasks in accordance with the regulatory mandate, and it can be said that the achievement of success for all the tasks that have been determined is very dependent on the soldiers as the organization's shipmate, KRI officers, KRI personnel and main equipment and weaponry system (*alutsista*) officers.

Soldiers that are needed to be able to carry out the tasks of the Navy are soldiers who have good physical and mental readiness as a soldier of the sea. Such readiness can only be obtained by conducting planned, measurable, and sustainable training — both physical and mental development. The soldiers'

physical readiness must be supported by mental readiness so they can carry out their duties properly. After all, only soldiers who have mental fortitude are able to carry out heavy tasks such as the tasks carried out by the soldiers of Koarmada I.

Based on the annual report for the 2016-2018 period of the Fleet Command Headquarter – Provos Unit Detachment (Mako Koarmada I), annual report of the Koarmada I Military Police in 2016 - 2018, and the annual reports of the Jakarta Naval Main Base III Military Police in 2016 - 2018, the most frequent violation committed by soldiers each year is desertion and absence. TNI Commander Gen. Gatot Nurmantyo (2015) has stated that desertion and drug abuse are the disciplinary offenses found most frequently in the Indonesian National Armed Forces throughout 2015. According to the Military Police, desertion is the highest recorded disciplinary offense over the past two years.²

One source of triggers for absence, desertion or drug abuse is the influence of globalization and technological developments in the lives or behavior of

² Abraham Utama, "Desersi dan Kejahatan Narkotika: Pelanggaran Tertinggi TNI", CNN Indonesia, 15 Januari 2016, dalam <https://www.cnnindonesia.com/nasional/201601150>

85558-20-104491/desersi-dan-kejahatan-narkotika-pelanggaran-tertinggi-tni, accessed on 1 October 2019.

soldiers. The negative impact of globalization and technological development is a consumptive, hedonistic lifestyle. Many people are offered attractive advertisements to own a product with the latest technology, such as a cellphone, cars and so on. If a soldier is trapped in a hedonist and consumptive lifestyle yet mediocre salary, the soldiers will experience anxiety or stress. Stress will greatly affect the tasks at hand. Soldiers cannot concentrate fully on their duties which results in inadequate achievement of these tasks. Oftentimes, stress results in disciplinary or criminal offenses.

The object of this study is the mental development (*Bintal*) performed at the Fleet Command Headquarters I. Mental development encompasses four (4) components, namely mental development, spiritual-mental development, ideology-mental development, mental-struggle development and mental-psychology development.³ The current implementation of mental development is not yet optimal due to the lack of various roles, among others: the lack of officer for psychology-mental development,

ideology-mental development, and mental-struggle development in Koarmada I. In addition, the implementation of mental-spiritual training has received lackluster attention.

This study aims to analyze the implementation of mental development in the Fleet Command Headquarter I to support the mental readiness of soldiers in carrying out their duties. The research was conducted through interviews with officials in the Fleet Command Headquarter I who have the duty and responsibility to organize mental development. Interviews were also carried out on several soldiers serving in the Fleet Command Headquarters I as objects of mental development. The systematic writing of this article is as follows: Introduction, Literature Review, Discussion, Conclusions, and Bibliography.

Literature Review

1. Role Theory

Role Theory is a blend of psychological, sociological and anthropological theories. In all three fields of science, the term "role" is taken from the world of theater where an actor must

³ TNI Commander Decision No. Kep/940/XI/2017 dated 21 November 2017 concerning Master

Plan for Mental development of TNI Pinaka Baladika.

perform an activity as a certain figure and, in their position as that figure, they are expected to behave in a certain manner.⁴ According to Robert Linton, role theory describes the social structure which refers to the status of a person. Attached to this status are roles, which are beliefs, values, behavior and norms that are formulated in shared expectations with the community.⁵

Meanwhile according to Levinson in Soekanto⁶, role theory includes three things:

- a. Role involves the norms associated with one's position or position in society. Role in this sense is a set of rules that guide a person in community life.
- b. Role is a concept of what can be done by individuals in society as an organization.
- c. Role can also be said as individual behavior that is important for the social structure of society.

2. Mental development in the TNI

In TNI organization, mental development (*Bintal*) is an important

part of personnel development, and is mandated by the TNI's laws and doctrines. The Decision of the TNI Commander No. Kep/474/VII/2012 dated 25 July 2012 concerning the TNI Doctrine of Tri Dharma Eka Karma (Tridek) states that the fostering of TNI strength is carried out by taking into account, among others, the development of personnel—including *bintal*. *Bintal* in TNI is part of personnel development to foster the mental attitude and behavior of the soldiers so they act in accordance with Pancasila, the 1945 Constitution, and Sapta Marga.

Bintal in TNI is defined as all efforts, actions and activities to establish, maintain, improve and strengthen the condition of the lives of TNI soldiers based on Pancasila, Sapta marga, Soldiers' Oath, the TNI Doctrine of Tri Dharma Eka Karma (Tridek), through *Spiritual Bintal*, *Ideology Bintal*, *Struggle Bintal* and *Psychology Bintal*.

The objective of the TNI *bintal* is to foster soldier's mental quality that is

⁴ Sarlito Wiryawan Sarwono, *Psikologi Sosial: Individu dan Teori-Teori Psikologi Sosial*, (Jakarta: Grafindo, 2002), p. 215.

⁵ Allan G Johnson, *Human Arrangements: An Introduction to Sociology*, (Florida: Harcourt Brace Jovanovich, 1986), p. 90.

⁶ Soerjono Soekanto, *Sosiologi: Suatu Pengantar*, (Jakarta: Rajawali Pers, 2009), p. 213.

in accordance with the values of the *sapta marga*. Said soldiers will then be expected to become role models and drivers for the formation of the character and personality of the Indonesian nation.⁷

Bintal has 4 (four) components, each of which has its specialty based on the underlying field of science. These components include:

- a. *Spiritual Bintal*; based on religion as a rule. The goal is to establish soldiers with good personality who adhere to the appropriate norms of religion, morality, faith in the God Almighty, having high tolerance towards people of other religions in accordance with the doctrine of the military that the TNI personnel are the National Armed Forces, which upholds unity and national unity, respecting every ethnicity, religion, race, and all groups in Indonesia.
- b. *Ideology Bintal*; a *bintal* activity based on Pancasila as the only ideology of the Unitary Republic of Indonesia. There is no other ideology that holds the lives of TNI soldiers as national troops with the

sapta marga spirit and upholds the soldiers' oath.

- c. *Struggle Bintal*; departing from the historical experience of the struggle of the Indonesian people to drive out invaders. The history of the struggle of the nation provides the values of struggle for the next generation to have a high fighting spirit, willingness to sacrifice for the country, and love for the motherland.
 - d. *Psychology Bintal*; aims to form, maintain, and increase awareness of the soldier's competence as a TNI soldier in order to be able to make adjustments to their duties, roles and responsibilities, so that soldiers can carry out their duties even in stressful and threatening situations, and stick to the *Sapta Marga*.⁸
3. Theory of Human Resource Management
Humans are the most important resource of an organization, a valuable asset.⁹ Human resources (HR) who work in an organization shall contribute all of their skills and

⁷ Seskoal, *Paket Instruksi untuk Pendidikan Reguler Seskoal Mata Pelajaran Bintal Fugsi Komando*, (Jakarta: Seskoal, 2018), p. 3.

⁸ *Ibid*, p. 5.

⁹ *Ibid*, p. 7.

capabilities to the achievement of organizational goals. According to Sondang P. Siagian, good human resource management is aimed at increasing the contribution of employees or workers in an effort to achieve organizational goals.¹⁰ For this reason, an organization needs to make an effort to develop human resources to meet the present and future challenges of the organization.

Human resource management is a process of dealing with the issue of employee or labor to be able to support organizational activities in order to achieve a predetermined goal.

There are two sets of management functions, namely:

a. The first set has a theoretical orientation to identify four functions, namely planning (linking people with goals), organizing (linking goals with tools), actuating (utilizing, linking tools with goals or results), and controlling (linking results to re-planning through the consumer);

b. The second set is more practical, consisting of: plan, do, and check.¹¹

4. Organization Theory

Organization is an important element of human life. Every day humans are always associated with the organization with all its intricacies. Since humans are born, the nature has become part of an organization. organization is where we do anything. Organizations can meet various kinds of human needs, such as emotional, spiritual, intellectual, economic, political, psychological, sociological, cultural and so on. Stephen R. Robbins, an organizational theorist said that "... *An organization is a consciously coordinated social entity, with a relative identifiable, that functions a relatively continuous basis to achieve a common goal or set of goals.*¹²"

Organizations are then classified into formal organizations and non-formal/informal organizations. Formal organization is formed in a well-formulated structure, where the structure explains the relationships of authority, power, accountability,

¹⁰ Riniwati Harsuko, *Manajemen Sumber Daya Manusia; Aktifitas Utama dan Pengembangan SDM*, (Jakarta: UB. Press, 2016), p. 2.

¹¹ Sondang Siagian, *Manajemen Sumber Daya Manusia*, (Jakarta: Bumi Aksara, 2009), p. 27.

¹² Taliziduhu Ndraha, *Pengantar Teori Pengembangan Sumber Daya Manusia*, (Jakarta: Rineka Cipta, 2012), p. 51.

duties and responsibilities of each member of the organization.

Formal organizations also have rules that have been mutually agreed upon as part of creating a comfortable, safe and orderly atmosphere for all members of the organization. Each member is required to comply with organizational rules, to give loyalty to the organization. Any violation of the rules by members of the organization will be subject to sanction. This is intended so that each member of the organization actually perform their job according to their position/rank, because deviations from the implementation of duties have an impact on the achievement of organizational goals. The organizational structure is a formal system of relationships that determines the lines of power or command (who rules who), the duties and responsibilities of each person and unit/part of the organization (who does what and which unit). Vertical lines in the organizational structure indicate the authority to make decisions and who is entitled to supervise in a work unit. While horizontal lines are the basis of the

division of tasks in their respective sections in a work unit or department.

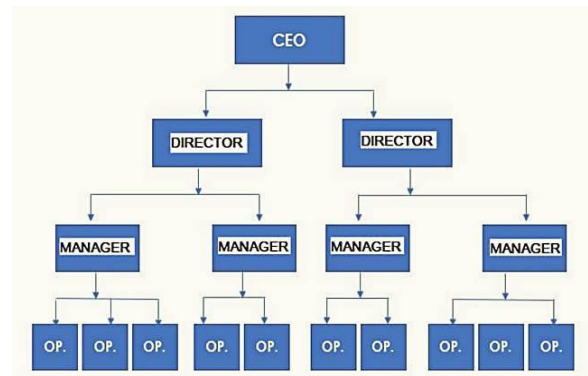


Figure 1. Example of Organizational Structure
Source: [http // www.Google.com /example of organizational structure](http://www.Google.com/example%20of%20organizational%20structure)

Discussion

1. Organizing

In organization theory, organizational structure is one of the formal or legal systems that serves to determine the duties and responsibilities of each person occupying a particular position within the organizational structure. A department within an organizational structure gives a person the authority to do or not do something based on their duties and responsibilities within the organization.

The role of a person or an institution can also be seen from the existence of an organizing system that gives a person or institution a capacity to behave or play a role in society in accordance with existing rules. The

role of a person in an organization has been determined in the structure of the position available to them.

In reference to the *bintal* components stipulated in TNI Commander Decision No. Kep 940/XI/2017 dated 21 November 2017 concerning the Master Plan for the Mental development of TNI Pinaka Baladika, *Bintal* in TNI is carried out through four components, namely Spiritual *Bintal*, Ideology *Bintal*, Struggle *Bintal*, and Psychology *Bintal*. The master plan outlines that the purpose of *bintal* in TNI unit is to develop personnel in accordance with the four components. In order to implement those four components, and to achieve the objective of *bintal*, the structure of the *bintal* organization must also accommodate the four *bintal* components. However, in the *Bintal* Subdivision of Koarmada I Disminpers, there is only one position that refers to the component of the *bintal*, namely the Spiritual Section Head. The other three components have yet been headed.

The lack of position for Ideology *Bintal*, Struggle *Bintal*, and Psychology *Bintal* affect the role played by *Bintal*

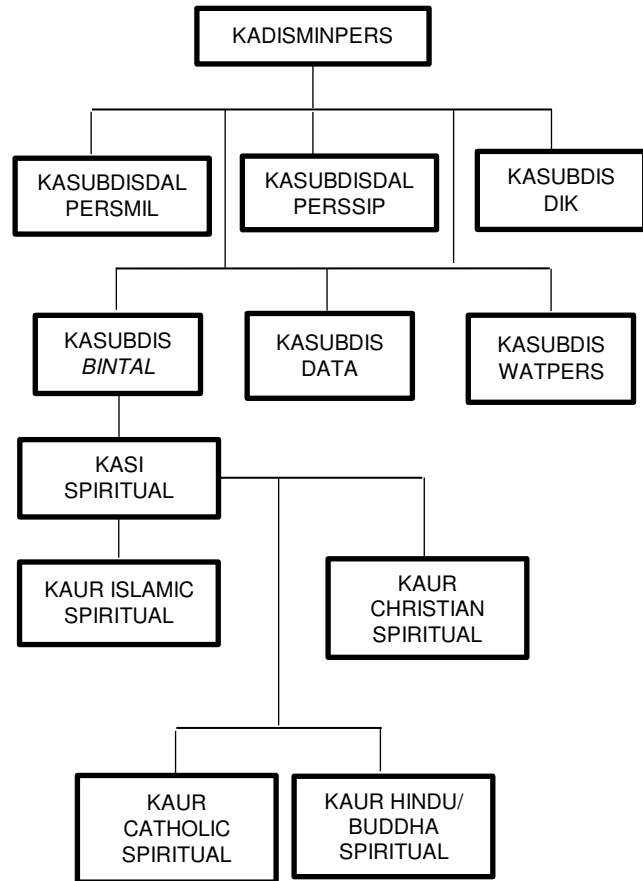


Figure 2. Organizational Structure of Koarmada I Disminpers
 Source: Koarmada I Disminpers Work Instruction No. B/92/V/2018/Min dated 31 May 2018

Subdivision in Mako Koarmada I, in which the three *bintal* components, in theory, cannot be carried out.

The function of Ideology *Bintal* and Struggle *Bintal* are carried out by the Detachment Headquarters (Denma), which in this case, is planned by the Denma operations staff.

2. Mental development Pattern

The *Bintal* held in Mako Koarmada I is dominated by Spiritual *Bintal*. This is not only apparent from the

organizational structure of the *Bintal* Subdivision of Koarmada I Disminpers, but it can also be seen from the fact that their most frequent activity is religious worship. Spiritual *Bintal* activities are carried out in various ways, including praying or worship every Thursday morning, which is a weekly routine activity (this activity is called the Religious Kauseri), joint service of the TNI and Polri throughout the Jakarta Garrison once a month (at the invitation of *Disbintalad*), commemoration day of a religious group, free pilgrimage (hajj) for Koarmada I soldiers, and a spiritual journey to Jerusalem for Christians and to India for Hindus.

Based on interviews with several informants, it is reported that the Religious Kauseri activity is not always carried out every Thursday. Religious activities can sometimes be eliminated if there are other activities such as marching training, firefighting training, and others. This shows the lack of coordination between the executors of the *bintal* activities and the operations staff of Denma Koarmada I. The planning phase should be one of the important stages for coordinating each activity. The linkage of each work

unit needs to be paid attention to so that activities can be carried out well and there are no overlapping activities. For example, in the implementation of Religious Kauseri, spiritual officers as planning officials are often reluctant to call preachers from outside the TNI to give preaches in Mako Koarmada I because the Religious Kauseri activities may not be carried out or be canceled because it coincides with other activities.

In addition, the theme of religious preaching is not well planned so that each speaker is free to convey his own theme. This causes *bintal* activities to be lacking in continuity. The theme of religious preaching should be planned for a minimum period of three months to adjust the objectives to be achieved in one year.

One of the spiritual activities that needs attention is spiritual counseling. This counseling is carried out by spiritual officers to soldiers who have problems that they want to share to a trustworthy person in order to obtain solutions. This counseling activity is very helpful for soldiers who are experiencing problems related to family, economic life, and their service. It is expected that after counseling,

soldiers will be more motivated to solve existing problems and be able to focus on working optimally. Counseling can provide a motivational spirit to solve one's own problems in a good way, not by taking shortcuts. According to Frans Magnis Suseno, religion provides strong guidance and motivation to humanity.¹³ By using religious values sourced from the Scriptures, spiritual officers can provide spiritual remarks to soldiers who are experiencing problems so that soldiers can uphold religious values in finding solutions to their problems. However, this counseling has not been widely used by soldiers as a way to lighten the burden of their lives.

In addition, to help soldiers who are undergoing a period of detention so they can keep getting motivated to work after completing their sentences, spiritual officers can make visits to the prison or prison cell. However, the visit to soldiers in detention in a military sentence cubicle has not been carried out in Koarmada I. According to an interview with one of the *bintal* officers, visit activities have not been

implemented due to the lack of good communication and coordination between *bintal* executing officers and provos or Denma unit with regard to the personnel who are serving their sentences.

Ideology *Bintal* and Struggle *Bintal* activities are carried out by Detachment Headquarters (Denma) of Koarmada I in the form of providing *santiaji* during the morning briefing and afternoon briefing of, the implementation of commander hours, flag raising ceremonies, national holidays and military holidays, regulation of internal service, regulations of guard services, night patrols, and others.

The provision of *santiaji* is carried out by Mako Koarmada I officials in turn (during the joint morning briefing every Monday). This activity is planned and arranged by the Denma Operations Staff Officer (Pasops) with the approval of the Denma Commander (Dandenma). Commander hours are also planned and overseen by Denma.

¹³ Stephen P. Robbins, *Teori Organisasi: Struktur, Desain dan Aplikasi*, (Diterjemahkan oleh Jusu Udaya), (Jakarta: Arcan, 1994), p. 4; J. Winardi,

Teori Organisasi dan Pengorganisasian, (Jakarta: Rajawali Press, 2009), p. 14.

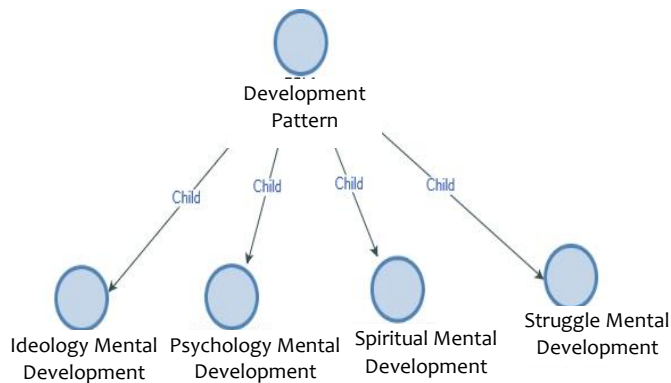


Figure 3. Coding of mental development pattern

Conclusion

Based on the research results and the aforementioned discussion as well as data processing using the NVIVO 12 Plus tools, the following conclusions can be drawn:

- a. The TNI Mental development, based on TNI Commander Decision No. Kep 940/XI/2017 dated 21 November 2017 concerning the Master Plan for the Mental development of TNI Pinaka Baladika, is carried out through four components, namely *Spiritual Bintal*, *Ideology Bintal*, *Struggle Bintal* and *Psychology Bintal*. In the organizational structure of the *Bintal* Subdivision of Koarmada I Disminpers, there is only one position related to *Spiritual Bintal*, while the three other components of *bintal* are not covered. The role of a person or a part can be seen from the presence or absence of formal organizational structure in an

organization. The organizational structure gives a person the duty and authority to work according to the role given to them.

- b. Mental development in Mako Koarmada I requires a modern management effort in accordance with the process of planning, organizing, implementing, and evaluating. The management process has not been going well due to the lack of coordination between work units involved in *bintal* activities. Organizational management processes are needed to provide the stages of activity in the organization so that objectives can be achieved and measured. The management process deals with the questions of who does what.

Recommendation

- a. In order to be able to fit into the organizational structure of the TNI *Bintal* in general and Koarmada I in particular, it is necessary to add officers for *bintal* ideology, *Struggle Bintal* and *Psychology Bintal*.
- b. Each work unit in the military organization should support the implementation of *bintal* activities in order to mold a militant, nationalist

TNI soldiers who appreciate the deed of the heroes, as well as having honest personality and faith in God Almighty.

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