



MENTAL DEVELOPMENT PROGRAM TO INCREASE RELIGIOUS VALUES IN MILITARY UNITS (Case Study Of Raider 300 Brawijaya Cianjur)

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ABSTRACT

The mental and spiritual development of Indonesian National Armed Forces (TNI) soldiers is a strategic aspect in developing professional military human resources with high moral integrity. The background of this research is based on the importance of ensuring that the Mental Development Program (BINTAL) is not merely administrative or ceremonial, but is truly internalized in the lives of soldiers. This study aims to analyze the implementation of the BINTAL Program, the level of soldier religiosity, and the supporting and inhibiting factors in order to strengthen the soldier's personality and ethics. The research method used is a descriptive qualitative approach with data collection techniques through observation, in-depth interviews, and documentation studies, which are analyzed using the mental development theory of Mangunhardjana, Zakiah Daradjat, and the theory of religiosity of Glock and Stark. The results show that the implementation of the BINTAL Program has been structured and relevant to the spiritual needs of soldiers through routine religious studies, premarital briefings, and spiritual guidance that touches on practical and emotional dimensions. The level of soldier religiosity tends to be positive although varied, with ideological, ritualistic, experiential, intellectual, and consequential dimensions beginning to form. Supporting factors such as unit leadership, active spiritual guidance, and military discipline are pillars of success, while obstacles include the density of military activities and differences in religious backgrounds. This research confirms that the BINTAL Program is effective in developing religious, mentally resilient, and ethical soldiers when implemented with a humanistic, structured approach and supported by a strong organizational culture.

Keywords: mental development, religiosity, TNI soldiers, BINTAL, character education

INTRODUCTION

In the current era of globalization, violence remains a serious issue facing the Unitary State of the Republic of Indonesia (NKRI). Violence emerges in various forms and involves all levels of society, from the lower, middle, and upper classes. Even more concerning, violence is not only perpetrated by civilians, but also by law enforcement and security personnel. One incident that shocked the public occurred in Deli Serdang, North Sumatra, on November 10, 2024, when members of the Indonesian National Armed Forces (TNI) were involved in an act of violence that resulted in loss of life. A similar case also occurred in South Tangerang, resulting in the death of the victim due to violence perpetrated by officers. Data from the

Commission for Missing Persons and Victims of Violence (KontraS) shows that cases of violence by officers, including the TNI, remain frequent and require serious attention from various parties (KontraS, 2024).

This phenomenon indicates that violence can be committed by anyone, regardless of background, social status, or position. This aligns with the social psychology perspective, which states that every human being has the potential to make mistakes, regardless of their position and responsibilities (Myers, 2016). However, acts of violence committed by certain members of the Indonesian National Armed Forces (TNI) cause deep disappointment, given that the TNI's primary role is to protect, serve, and create a sense of security for the community.

On the other hand, Indonesia's military institutions span from Sabang to Merauke. One such unit in West Java is the 300th Raider Infantry Battalion/Brajawijaya, located in Cianjur Regency. This unit has the sacred duty of safeguarding national security and stability from domestic and foreign threats, while also acting as a pioneer, dynamist, and stabilizer in maintaining national stability (TNI AD, 2022). In addition to prioritizing professionalism in defense and security, TNI soldiers are also trained in religious aspects, which are integral to the development of strong morals, ethics, and a strong military spirit.

In the military context, religiosity is understood as attitudes and behaviors that reflect faith, obedience, and appreciation of religious teachings in daily life. This value serves not only as a spiritual foundation but also as a moral foundation to prevent deviant behavior such as abuse of power, violation of the law, and unnecessary violence (Fauzi, 2021). Within the Indonesian National Armed Forces (TNI), the value of religiosity is implemented through Mental Development (Bintal) activities, which include religious lectures, regular studies, moral development, and the provision of worship facilities. This value is also reflected in the Sapta Marga (Supporting Principles), particularly the first point, which emphasizes that TNI soldiers are devoted to God Almighty and uphold truth, honesty, and justice.

At Raider 300/Brajawijaya Cianjur, religious values development, particularly for Muslim soldiers, is carried out through the "Spiritual Guidance" program, which includes istigasah (religious devotions), recitation of Surah Yasin (the Yasin Surah), tahlil (the recitation of the Quran), salawat (prayer), Asmaul Husana (the Names of Allah), weekly and monthly religious studies, and congregational prayer. This program is led by military personnel with expertise in religious matters, sometimes with the participation of religious figures from outside the unit. With scheduled and structured training, soldiers are expected to develop a solid spiritual foundation in addition to robust military skills.

The importance of fostering religious values within the Indonesian National Armed Forces (TNI) aligns with the Qur'an, particularly in Surah Ar-Rum, verse 30, which emphasizes the human innate need to adhere firmly to the religion of Allah. From an Islamic educational perspective, this development is a conscious effort to develop human potential, both physically and spiritually, so that they can fulfill their roles in accordance with their true nature (Aziz, 2020). Religious education in the

military is expected to foster a calm, secure, and resilient spiritual state, as well as foster an attitude of complete submission to God in carrying out national duties.

METHOD

From the outset, this research was designed to delve deeper into the dynamics of the Mental Development Program (Bintal) implementation within the military. In a context steeped in the values of discipline, spirituality, and corps solidarity, understanding mental development practices is not sufficient simply by observing them from a distance or measuring them through statistics alone. This phenomenon exists within human interactions, containing meanings born from the direct experiences of implementers and participants, and can only be fully understood by immersing the researcher in that context.

Based on this thinking, this research chose a descriptive qualitative approach based on the post-positivism paradigm. This paradigm recognizes that social reality is not singular, but rather comprises various complementary perspectives. Post-positivism views truth as relative and influenced by the surrounding social, cultural, and even ideological context. Therefore, in portraying the Bintal Program, the researcher positions himself not merely as a data collector, but as an observer attempting to capture the pulse of life unfolding behind each development activity.

In qualitative research, the researcher is the primary instrument. They not only record and archive information, but also build relationships, understand the language used, and interpret the symbols that emerge in interactions. This is where the researcher's social sensitivity is tested, as in the military, communication has unique nuances, hierarchy plays a significant role, and every activity carries a moral message intended to be instilled in soldiers.

To obtain a comprehensive picture, the data collection process involved three main channels. The first was participant observation. Researchers were present during the activity, observing how the training material was delivered, how the soldiers responded, and the atmosphere created in the room. From this position, researchers were able to capture aspects often not captured in official reports, such as nonverbal interactions between members, spontaneous expressions during the presentation, or how the presenter set the pace of the activity.

The second was an in-depth interview. Through face-to-face conversations with the Personnel Section Officer (Pasi Pers) and the Spiritual Guidance Supervisor, researchers explored the story behind the data. They explored how the program planning process was carried out, what obstacles were encountered, what strategies were used to maintain participant motivation, and even the implementers' personal reflections on the program's successes and weaknesses. In this process, researchers chose a semi-structured model, which allowed for exploration of new issues that might not have been previously considered.

Third is a documentation study. Activity archives, photos, official reports, and internal records are an important part of strengthening field findings. These documents not only serve as evidence, but also as a window to see the continuity of the program over time.

After data collection, the next stage is analysis. This research adheres to Miles and Huberman's interactive analysis model, which views data analysis as an ongoing process, not just a final stage. The process begins with data reduction, which involves sorting and focusing information relevant to the research objectives. The summarized data is then presented in narrative form, tables, or diagrams, making it easier for researchers to identify patterns and relationships. Finally, from these findings, researchers draw inductive conclusions, building understanding based on evidence found in the field.

This research was conducted at the Yonif Raider 300/Braja Wijaya Command Headquarters, located on Jl. Aria Wiratanudatar, Sukataris Village, Karangtengah District, Cianjur Regency, West Java. The location was chosen purposively because this battalion has a tradition and a high level of implementation of the Bintal Program, thus providing a great opportunity for researchers to observe the implementation of mental development in a real and in-depth manner. The research subjects consisted of Pasi Pers, Pembina Bintal Rohani, and soldiers actively involved in the activities.

RESULTS AND DISCUSSION

The research results show that the implementation of the Mental Guidance Program (BINTAL) at Yonif Raider 300/Braja Wijaya Cianjur has unique characteristics, as it is not only oriented towards formal religious observances, but also touches on the psychological, social, moral, and even existential dimensions of soldiers. This program is designed with a contextual approach that considers the operational challenges of soldiers in the field, so that the material provided is directly related to the reality of military duty.

One concrete example of this contextual approach is the regular religious study group every Monday night. Although brief, it covers practical topics such as the procedures for tayammum (clearing of the fast) in the field of operations or making up missed prayers during assignments. According to contextual teaching and learning theory, connecting the material to participants' real-life experiences increases the relevance and internalization of values (Mangunhardjana, 2020). This way, soldiers not only understand religious teachings theoretically but can also apply them in emergency situations that frequently occur in the field.

This coaching approach adopts the principles of andragogy, a learning method for adults that emphasizes active participation, problem-solving, and direct relevance to students' lives (Daradjat, 2021). In practice, the method used is interactive discussion, allowing soldiers to share experiences, express opinions, and obtain answers to the religious issues they face. This coaching model aligns with the theory of reflective learning, where participants are encouraged to connect new knowledge with personal experiences, thereby deepening religious values.

The uniqueness of the BINTAL Program in this unit is also evident in its respect for religious diversity. Although the majority of soldiers are Muslim, spiritual instructors provide support to non-Muslim soldiers, particularly in facilitating their worship on religious holidays. This aligns with the values of tolerance and multiculturalism, which are pillars of the TNI's ideology (Ministry of Defense of the

Republic of Indonesia, 2023). This inclusive attitude also has the potential to strengthen social cohesion among soldiers, as mutual respect is part of the unit's culture.

Another innovation is the implementation of premarital training for soldiers planning to marry. This program not only covers marriage law from a religious perspective but also discusses household ethics, conflict management, and moral responsibility as head of the family. This broadens the dimension of development from mere worship rituals to the development of a holistic life ethic (Nasution, 2022). Thus, religious values extend beyond worship to encompass decision-making, emotional management, and character development.

Furthermore, the research results show that the level of religiosity of soldiers in Yonif Raider 300/Braja Wijaya is not uniform, but rather varies according to educational background, spiritual experience, and level of personal awareness of each individual. Although generally religious activities such as congregational prayer, regular Koran recitation, and Quran recitation have become part of the unit's daily routine, the motivations of soldiers in participating in these activities show a fairly broad spectrum. For some soldiers, involvement in these activities is driven more by structural obligations as members of the Indonesian National Armed Forces (TNI), while others participate out of an inner drive born of strong spiritual beliefs (Zakiah Daradjat, 2021).

This phenomenon can be analyzed more deeply using the theoretical framework of the five dimensions of religiosity proposed by Glock and Stark (2020). This analysis reveals that the ritualistic dimension is the most prominent aspect. Participation in formal religious services, such as congregational prayers and religious study groups, shows high attendance rates. These activities are not only mandatory but also serve as a means of building collective discipline within the military.

The next dimension is ideological, which relates to belief in religious teachings. In general, this belief was fairly widespread among soldiers, although some individuals still needed to strengthen their theological understanding to solidify their beliefs. This is understandable, considering that differing religious educational backgrounds can influence the depth of an individual's knowledge and beliefs.

Meanwhile, the experiential dimension, or subjective experience of sensing God's presence, shows significant variation. Some soldiers are able to experience deep devotion in their worship, while others struggle to internalize this spiritual experience. To optimize this dimension, activities such as spiritual retreats or more personalized coaching are considered effective strategies.

The intellectual dimension, which focuses on understanding religious teachings, still requires a more systematic educational approach. Ideally, the material presented in BINTAL activities should be not only practical but also broaden soldiers' religious insights conceptually, so that the understanding gained can inform moral decision-making in the field.

Finally, the consequential dimension is the application of religious values in daily behavior – visible in the form of honesty, discipline, and mutual respect among soldiers. These values demonstrate that religious teachings can transform into a positive work ethic and organizational culture.

However, there is a risk that religious observance can become merely a mechanical routine if not accompanied by deep understanding. Routines carried out solely because of structural rules can foster formalistic obedience without true inner awareness. Therefore, the role of spiritual mentors who prioritize an empathetic, personal, and reflective approach is crucial. Spiritual mentors who understand the psychological and emotional state of soldiers will be more effective in fostering substantive obedience born of faith, rather than merely procedural obedience (Rahman, 2022).

The success of the BINTAL program at Yonif Raider 300 is inseparable from the existence of several supporting factors that strengthen its effectiveness. Structural support from the unit command is the first crucial element, because it provides legitimacy and priority for the implementation of mental training. Furthermore, the presence of competent, communicative spiritual mentors who are able to establish emotional closeness with soldiers is a crucial factor that makes this program feel relevant and touches the human side of soldiers. The training materials are designed contextually, according to the challenges of tasks in the field, also makes BINTAL activities not merely theoretical, but truly applicable. Equally important, the unit culture that is conducive to religious practices and moral values also helps create an environment that supports the success of this program.

On the other hand, the study also identified several inhibiting factors. Variations in soldiers' personal motivations pose a challenge, as differing levels of appreciation can impact the quality of participation in training. Busy duty schedules often limit the duration of training sessions, forcing materials to be compressed. Furthermore, boredom can arise if the delivery method is not innovative. When training methods feel monotonous, soldiers' enthusiasm for participation can decrease (Harahap, 2021).

In general, the BINTAL Program at Yonif Raider 300 can be categorized as an effective training program. This program is well-planned, implemented continuously, relevant to field needs, and successfully integrates spiritual values with national ideology (Ministry of Defense of the Republic of Indonesia, 2023). Remaining challenges are more technical and motivational in nature, and can be addressed through innovative training methods, strengthening soldiers' intrinsic motivation, and increasing their involvement in designing training activities that align with the realities of military life.

CONCLUSION

The BINTAL program at Yonif Raider 300/Braja Wijaya Cianjur has been effective in developing soldiers' religiosity. The training activities are carried out in a planned, continuous manner, and adapted to the context of military life, so that the material provided is relevant to the challenges faced by soldiers in the field. The level of soldiers' religiosity is generally quite good, but varies according to educational background, spiritual experience, and personal motivation. Analysis using the five-dimensional model of religiosity by Glock and Stark revealed that the ritualistic

dimension is the most dominant, followed by the ideological, experiential, intellectual, and consequential dimensions.

The success of this program is supported by the full support of the unit command, competent and communicative spiritual mentors, contextual training materials, and a unit culture conducive to strengthening moral and spiritual values. However, obstacles remain, including variations in individual motivation, time constraints due to busy work schedules, and the potential for burnout if training methods are not updated.

Overall, the BINTAL Program successfully combines religious values with national ideology, thus producing soldiers who are not only physically disciplined but also morally and spiritually strong. Going forward, innovative methods and strengthening intrinsic motivation will be key to improving the quality of training.

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