

# MENTAL REVOLUTION: REACHING ITS GOAL THROUGH SCHOOL LITERACY MOVEMENT

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## MENTAL REVOLUTION: REACHING ITS GOAL THROUGH SCHOOL LITERACY MOVEMENT

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### Abstract

The study is aimed at revealing the mental revolution through the language use and literature in the form of school literacy movement. The method used was descriptive qualitative. The data collecting technique was carried out by doing a library research, in depth interview, and recording. The library research was done to seek the materials related to texts containing the polite dictions, polite speeches, and literature containing the character education. The validity of data was implemented by using triangulation technique. The technique of data analysis was done by using the discourse analysis. The integrating process of the materials is to be implemented through school literacy movement using the steps of habitual activities, developing the teaching materials and learning development. The revolution can be carried out by presenting the teaching materials obtained from language use and literature containing the character education. The integration is expected to be able to reach the goal of literate school echo system capable of developing the learners' good conduct.

**Keywords:** mental revolution, language use, literature, school literacy movement.

### 1. INTRODUCTION

The idea of mental revolution was originally stated by Soekarno, the first President of the Republic of Indonesia on the celebration of the Indonesian Independence Day on 17 August 1956 (Kemenkominfo, 2015). Joko Widodo restated Soekarno's idea when he ran himself for an office of the President of the Republic of Indonesia in 2014. In his campaign the idea was not explicitly declared, yet it appeared in the vision and mission in the form of *Nawa Cita* (Indriyanto, 2015). After being elected as President, he followed up the slogan by implementing the National Movement of Mental Revolution which has been carried out by the Coordinating Minister for Human Development and Cultural Affairs. The President restated the idea because he wanted to better the nation, especially bureaucrats carrying out the government. He thought that the executors had to be mentally renewed in order to have better Indonesia. Those to be mentally improved especially the civil servants' performances such as coming late to the office, leaving the office earlier, being less productive and so forth.

The President Jokowi argues that by mental revolution is meant that the Indonesian citizens have to know the original character of the Indonesian nation as it is a big nation having the attitude of being polite, having good conduct, and being fond of doing mutual aids which causes prosperity. Yet, the character is nowadays degraded. This causes corruption, collusion and nepotism, bad work ethic, destroyed bureaucrats. Therefore Jokowi offered the mental revolution as a solution to the problems. To reach the goal, the qualified system of education, and law enforcement should be implemented.

What the President has already stated need to be realized immediately and need to be supported by young generations. The movement should be carried out in reality. It is not only talked in the seminars. In other words, the Coordinating Minister for Human Development and Cultural Affairs and staff must immediately show the movement in reality so that society know and may be able to do it in real life situation. The mental development is an important dimension in the national development; yet, it should not be based on the wrong assumptions (Akhmaloka, 2015)

Apart from the above movement, the Ministry of education and Culture also published a regulation Number 23 of 2015 called *Program Gerakan Literasi Sekolah (GLS)* or School Literacy Movement for Elementary and Secondary Schools. This movement appeared was due to the fact that Indonesia's rank was on 64 out of 65 in the *Programme for International Student Assesment (PISA)* of 2012. The books related to the above movement were also published. They were *Desain Induk GLS* (Wiedarti, 2016a), *Panduan GLS* (Wiedarti, 2016b), *Buku Saku GLS* (Wiedarti, 2016c), serta *Manual Pendukung Pelaksanaan GLS* (Wiedarti, 2016d).

Mental revolution and GLS are two movements but have similar purposes,-- forming positive mental attitude for young generations, besides its main purpose that is forming literate culture for young learners. Therefore, the learners should be required to have the habit of reading a lot either the books owned by them or the ones owned by the schools. Hopefully, there is a special activity, in GLS, designed for the learners to read certain passages for the sake of positive mental and behavioral attitude. Related to GLS, the study is aimed at answering the questions on what type of language and literature teaching materials selected suitable for the learners. By suitable materials is meant that they should fix the learners' needs and make them get the reading habit. Lastly, they should love reading.

From their love of reading, it is hoped that the reading ecosystem is created so that the schools constitute a reading and learning park. This will lead to literate environments. The term revolution has the sense of (1) the change of governmental management (government or social situation) done by fighting violently (fighting by using guns); (2) the reasonable change on a certain field (Tim Penyusun Kamus, 1997:840). . Revolution means swift fundamental change (Massardi, 2014). *Mental* is related to human heart and character (Tim Penyusun Kamus, 1997:646). *Mental* bersangkutan dengan batin dan watak manusia, yang bukan bersifat badan atau tenaga (Tim Penyusun Kamus, 1997:646). In psychology, *mental* is related to the condition of soul (Indriyanto, 2015) Akhmaloka (2015) in his speech states that mental is related to mind. Mentality is related to the habitual way of thinking. The Five Year Development Plan or *Repelita* (2015) states that mental is anything involving way of life or way of thinking, way of viewing problems, way of feeling, way of trusting and believing and way of behaving.

Bung Karno declared that mental revolution was a movement to harden the Indonesian people in order to become new men (Kemenkopmk, 2015), owning the white heart, steel will, spirit of eagle, the soul of flaming fire (Kemenkopmk, 2015). In that site, it is also mentioned that the mental revolution is a quick movement by the whole society (government and people) to emerge the strategic values required by the nation and State in order to be able to create the peoples' prosperity. This is, then, is intended to compete in the globalization era. The President Joko Widodo states that to strengthen the sovereignty, improve competing power, and strengthen the nation's unity, we need to carry out the mental revolution. Further he declares that mental revolution had the purpose of changing to the better condition, not only a change of institution but also a change of human resources (Indriyanto, 2015). The only way to implement the revolution is through qualified, even education and law enforcement. The discussion on the mental revolution is also put forward by Sudaryanto, (Kompas.com 23 November 2014), one of the Indonesian linguists who states that the mental revolution is only possible if people are aware of the authentic functions of language that is to develop the character and maintain the cooperation (Sudaryanto, 1990). In addition, it is said that if the character and the cooperation are poorly maintained good and polite language the political disasters will take place. The disasters can be in the form of a messy situation in political stage. In short, it can be stated that the revolution is a fundamental change related to character and the change can be reached through education.

GLS is a movement emerging due to the decrease of the Indonesian learners' reading motivation (Wiedarti, 2016a). Another constraint is that there are no sufficient books in Indonesia. for GLS. This causes apprehensiveness for the bureaucrats. The effort to do the GLS is that H the

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declaration of the movement proposed by the Minister of Education and Culture in Permendikbud No. 23 of 2015 on *Penumbuhan Budi Pekerti* (Kemendikbud.go.id, 2015). GLS was launched on August 18, 2016 with the purpose of motivating and making the learners get the habit of reading and writing to grow the good conduct (Ayuningtyas, 2015). In the era of Information Technology, the learners are required to have the ability of reading comprehension. This means that they have 13 be able to read critically, analytically and reflectively. The data on PIRL and PISA, especially in reading comprehension, show that the Indonesian learners are low. Indonesia is the 64<sup>th</sup> level out of 65 countries. UNESCO (2012) also noted that there is only 1 out 1000 people who has the habit of reading.

GLS has been developed according to *Nawacita* priority agenda, especially the 5<sup>th</sup>, 6<sup>th</sup> and 9<sup>th</sup>, which are related to tasks and functions of *Kemendikbud* (Wiedarti, 2016a). The 5<sup>th</sup> contains the improvement of quality of human and societal life, the 6<sup>th</sup> talks about improving people's productivity and competing power in the international market so that the nation awakens together with other Asian nations, and the 8<sup>th</sup> states about doing the Indonesian nation's character revolution, and the 9<sup>th</sup> tells about confirming the diversity and strengthening the Indonesian social restoration. The four items are related with literacy components as an asset to shape the qualified, productive, and nationalistic 9 man resources. The main goal of GLS is to grow the *budi pekerti* (good conduct) of the learners through the empowerment of school literacy ecosystem so that they will become life-long learners.

The words *budi pekerti* are derived from *budi* and *pekerti*, which respectively *budi* means logic, mind or character while *pekerti* means work, character, attitude. Therefore, *budi pekerti* means conduct, attitude and character (Endraswara, 2003:1). The other meaning adopted from Ki Hajar Dewantara who states that one's *budi pekerti* is his conduct based on his spirit maturity (Supriyoko, 2000:4) The above two views will mean that *budi pekerti* is one's character, attitude, conduct, behavior and logic which are based on his soul maturity and directed to admired or recommended deeds.

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From time to time literacy has enlarged its meanings. For the past 30 years, the concept of literacy has m5 ed beyond reading the words to 'reading the world' (Freire; Freire & Macedo in Ko, 2013). Reading is one of the most important components of our language and it is an essential tool for lifelong learning for all learners (Noor, 2011). The challenges of reading are indeed apparent in most teaching and learning process in ESL classroom (Johari, dkk., 2013). Literacy is increasingly pluralized and multiplied in educational discourse (Jewitt, 2008). Nowadays, literacy undergoes meaning and implication ranging from basic reading and writing 4 ills to acquisition and manipulation of sciences, from grammatically metalinguistic analysis to the structure of both oral and written texts, from the impact of human history to philosophical consequence and western social education (Goody & Watt, Chafe & Danielewicz, Olson, & Ong in Musfiroh and Listyorini, 2016).

Georgakopoulou (2001: viii) in "*discourse analysis, the study of the use of language for communication in context*" states that discourse analysis analyses the use of language in communication in relation 3 the context of its users. The result of analysis is based on its user's context. Therefore, context plays an important role and to know the context of the text, the reader or the analyst must have a large understanding of the schemata and knowledge of the world as well as sharp analysis.

Historically, pragmatics as a study came from a philosopher, Morris in 1938 (Zamzani, 2007:15). Morris divides semiotics into three branches namely syntax, semantics and pragmatics. Pragmatics studies 8 the relation between the symbol and its interpreter. It also studies the meaning conveyed by the speaker (or writer) and is interpreted by the hearer (or reader) (Yule, 1996:3). Another opinion mentions that pragmatics is a branch of language science studying the external structure of the language that is how a lingual unit is used in communication (Wijana dan Rohmadi, 2009:4).

The conclusion is that pragmatics is a branch of language science dealing with meaning conveyed by Speaker 1 to Speaker 2 or 3.

In their interaction society members need a language. The language can make the interaction between individual and group of individual run smoothly. The cooperation in the society, furthermore, is able to run well as the language is used properly. If the language is used politely, the relationship will also run harmoniously. Yet, if there is a quarrel among members of society, there must disharmony in their relationship. This may happen if they ignore the politeness in their language use in their communication even though this is not the only factor as there may some other factors determining the success of communication.

It is worth noting that in general social function of a language, there must be cooperative principle politeness principle. The cooperative principle assumes that the other participant is willing to cooperate. In this case, the cooperative principle regulates what is said by the participant so that his speech may support the purpose of illocution or discourse. The politeness principle, then, plays a higher role compared to the cooperative principle as it keeps the balance and the friendliness of communication.

In the talk, one individual frequently has to pay attention to interpersonal matters. While pragmatics needs a cooperative principle, in textual rhetoric, there is still another need; -- that is politeness principle. It also needs at least two participants. They are oneself (self) another person (other) Wijana (1996: 55). In other words they are P1, P2, P3 (the third person

The forms of speech used to express the maxims of politeness are impositive, commissive, expressive, and assertive. The impositive speech is the speech functioning as a command, the commissive speech is the form of bargaining, and the speech of expressive is the speech functioning as a psychological attitude and the speech of assertive is a statement of propositional truth (Wijana 1996:56)

From the above illustration it can be said that has an important function in the interaction among the society members. There are politeness principles proposed by Leech (2014) who states that there are six maxims in the politeness principle. They are tact maxim, generosity maxim, appreciation maxim, simplicity maxim agreement maxim and sympathy maxim.

## 2. RESEARCH METHOD

The method used was descriptive qualitative. It is descriptive in nature. The researcher accurately take notes on the data which may be in the forms of words, sentences, discourses, pictures, photographs, diaries, memoranda and video tapes (Subroto, 2007:8). In this case, the researcher took notes carefully on thematic-multicultural texts. The objects of the research were texts containing speeches or sentences or polite sentences and literature texts containing character and pedagogy.

The data collecting technique was carried out by doing a library research, in depth interview, and recording. The library research was done to seek the materials related to texts containing the polite dictions, polite speeches, and literature containing the character education. The in-depth interview technique for language teachers to recheck or triangulate the sentences or polite speeches, the moral values contained in the texts having been selected. The recording technique was used to record the interview obtained from the informants. The validity of data was implemented by using triangulation technique;--the triangulation of the data, researcher, and methodology. The data from the books and other printed material, together with data obtained from the informants, were collected by, respectively, a library study and interview. The researcher also compared the research results of texts on politeness as well as on good conducts. The texts, then, were analyzed using several techniques. They were among others text and pragmatics analysis. The discourse was analyzed using the schemata analysis or knowledge of the world and analysis on literature texts was intended to know the values of good conducts contained in the texts.

### 3. FINDINGS AND DISCUSSION

#### 3.1 Findings

##### 3.1.1 The Teaching Materials for Language and Literature Used

In a GLS pocket book (Wiedarti, 2016c) quotes Ki Hajar Dewantara's idea which says that education is an attempt to improve the development of the growth of behavior, mind and person. Those parts must not be ignored and separated in order to be able to improve the perfectness of our children's life. Based on the above reality, the researcher would like to do a research on literacy teaching materials related to one of the Dewantara's concept on good conduct. The material is important for the growth of conduct as a psychological base of learners' personality development. This, I believe, is related to mental revolution of the younger generation. The literacy material is only one of the materials compulsory in GLS. Anyhow, the materials obtained from the research are in correlation with the subjects of Language and Literature. The one related to language is a text or speech containing language politeness, whereas the material related to literature is that the literary texts containing values of education of god conduct.

##### 3.1.2 Texts containing mental language politeness

Language use is not only textual but also interpersonal. Those related to interpersonal use are social and situational factors. Those related to social factors are educational level, age, economic condition, gender, social status and so forth while the ones connected to situational factors are who speaks what language to whom and when (Fishman, 1967:15) Those factors need a number maxims as discussed above.

The use of dictions containing politeness principle may lead to the cultivation of character/good conduct, politeness in the learners' minds when speaking to the hearers. In speaking, it is hoped that the learners should be wise, generous, appreciate, and be simple. This will mean that he or she should not be arrogant but showing agreement and being polite and showing sympathy. The speech may not show the feeling of like and dislike but should show the politeness. The habit of good speech may, some day, cultivate polite attitude to anyone.

Results may be described as examples of 6 maxims of Leech (2014), Wijana & Rohmadi (2009) and Rahardi (2005) The results can also be used to make the habit of shaping the learners' mental polite behavior. The set of conversation contains tact maxim because the participants do not want to be harmful from each of the speeches respectively.

(a) A: Jika tidak keberatan, marilah singgah di gubuk saya

B: Terima kasih atas kelonggaran Bapak menerima kami.

(b) A: Silakan dimulai acaranya.

B: Baiklah, Pak. Tamu juga sudah banyak yang datang.

(1) The set of conversation contain maxim of generosity as the participants avoid the speech tending to make himself get benefit from his speech

a. A: *Dik, RCTI nanti malam siaran langsung Piala Dunia lho.*

B: *Wah, menarik itu, nanti nonton bersama ya!*

b. A: *Wah, seterikaku rusak, padahal aku buru-buru.*

B: *Pakai seterikaku dulu, silakan diambil di atas meja.*

(2) The set of conversation below contains maxim of appreciation since the participants admires the hearer.

a. A: *Pak, bahasa Inggrisku dapat nilai 9.*

B: *Wah, bagus itu, tingkatkan terus.*

b. A: *Mas, jadinya aku beli rumah RSS.*

B: *Wah, ikut senang kamu tidak kontrak la gi.*

(4) The set of conversation contains maxim of simplicity since the participant wants the speaker

to decrease his own admiration.

A: *Dik, nanti kamu lho ya yang pertama nyanyi.*

B: *Wahduh, tapi suaraku jelek lho mbak.*

A: *Pak, nanti Bapak dimohon memberi sambutan pada acara itu.*

B: *Baiklah, tapi tidak persiapan lho saya.*

(5). The set conversation below contains maxim of agreement as the participants wants the speaker increase the agreement to the hearer and lessen the disagreement for the hearer..

a. A: *Besok, kita makan-makan lho ya, untuk memperingati HUT-mu.*

B: *Boleh, kita ke Mang Engking ya.*

b. A: *Besok kita konsultasi bersama-sama ya.*

B: *Ya, jam berapa kita berangkat?*

(6). The set of conversation contains maxim of sympathy as the participant wants the speaker to add more sympathy to the hearer and try to decrease being sceptic for the hearer.

a. A: *Mbak, nenekku meninggal kemarin.*

B: *Innalillahi waina illihi roji'un. Ikut berduka cita ya.*

b. A: *Bu, saya diterima di BNI.*

B: *Wah, selamat ya, semoga sukses.*

### 3.1.3 Literature texts containing values of good conduct.

The literary texts containing moral values are supposed to be effective to cultivate the learners' mental growth. In parts of *macapat* verses of "Tripama" is an example of texts that contain mental education, good character, honesty, discipline, hard work, religious attitude, spirit of nationality, love of the state, achievement appreciation, social care and responsibility. To comprehend the text it is expected that the teacher, as well as the parents, are able to relate the *tembang* texts to the story in *Wayang Purwa* especially *Ramayana* in the episode of "Sumantri Ngenger". The students are asked to know the story of *Sumantri Ngenger* in order to get the sense of the *tembang*. It is also possible that the students are requested to sing that Dhandhanggula song as it may be used to soften the conduct or behavior and beauty (Tedjohadisumarto dalam Setiyadi, 2012).

The religious values can be explained through "Tripama" verse line (20) which says that human life and death is determined by God's decision. No matter how invincible Suwanda was, if God decided his death, had to die. However, the spirit of nationality, love of the state, and responsibility are always in his heart. Due to his love of the state, his spirit of nationality, and responsibility, he defends his state up to the last drop of blood. Honesty, discipline, hard work ability to stand alone, were shown by Minister Suwanda when commanded by his king to fight in *Magada* state. Working hard and alone the minister tried to win the competition held by *Magada* King and he was able to win the contest brought home the king's wife together with 800 (*domas*) gilrs. Honestly he hand in all what he brought to the king with no exception. Nothing was corrupted. This showed his loyalty to the king and state. The three things, cleverness, ability and loyalty were devoted to the king without any profit. The king appreciated the achievement by appointing him as Chief Minister. This also meant that the king had a social care to one of his people.

#### DHANDHANGGULA

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(1) *Yogyanirā kang pārā prajurit,*

(2) *lamun bisā samyā anuladhā,*

(3) *kadyā nguni caritané,*

(4) *andelira san Prabu*

(5) *sāsrābau hing Mahèspati,*

(6) *aran Patih Suwāndā,*

'The soldiers had better,

all can take an example,

as the old story told

the firm mainstay King

of *Sasrabahu* in *Mahèspati,*

called Chief Minister Suwanda

- |                                      |   |
|--------------------------------------|---|
| (7) <i>lêlabuhanipun,</i>            | his devotion,                             |
| (8) <i>kang ginêlung triprakārā,</i> | was specified in three details            |
| (9) <i>puruné kang dènantêpi,</i>    | the believed cleverness, work, and faith, |
| (10) <i>nuhoni trah utāmā,</i>       | as a devoted family member                |

## II

- |  |   |
|--|---|
| (11) <i>Liré lêlabuhan triprakāwis'</i>          | 'What was meant by three devotions                |
| (12) <i>gunā bisā sanis karang karyā,</i>        | cleverness means can do all tasks,                |
| (13) <i>binudi dadi unggulé,</i>                 | endeavor to be the excellent                      |
| (14) <i>kāyā sayêktinipun,</i>                   | work actually means                               |
| (15) <i>duk mbantu prang Manggādā nagri,</i>     | when helping the fight in <i>Magada</i> state,    |
| (16) <i>amboyong putri dhomas,</i>               | removed 800 girls home                            |
| (17) <i>katur ratunipun,</i>                     | devoted to his king                               |
| (18) <i>puruné sampun têtélā,</i>                | the faith means clearly performs                  |
| (19) <i>aprang ramé lan dityā Ngalêngkā aji,</i> | fight seriously against a giant of <i>Alengka</i> |
| (20) <i>Suwāndā mati ngrāna.</i>                 | <i>Suwanda</i> died in the war.                   |

### 3.2 Discussion

The use of polite speech which is similar to Leech's polite principle can be used to train students of how to convey a polite speech to others. The choice of words that is the way of how to select words in speech can be the exact students' skill. From that type of training the students are expected not to make mistakes in his conversation or communication. They may understand who he speaks to (whom) what language he is using (what language) and when to speak (when) (Fishman, 1972). The one whom he addresses may decide what diction he is using. The speaker is supposed to know the how old the hearer is (P2) and what his social status is. The language he uses may also determine the diction he may use as for example, if P2 uses Javanese P1 has also to understand the cultural speech Javanese. There is a speech level determining which diction to use in Javanese like *siram, dhahar, kondur, dicaosi, tindak, ngendika* (Setiyadi, 2016). These dictions are krama *inggil* variant which are suitable for P2, and not for P1. The different choice of words can change to *adus, mangan, wangsul, diwenehi/ diparingi, lunga, omong* if the speaker and hearer are at the same age or level. In Bahasa Indonesia, although there is no speech level, the P1 may choose the polite forms such as *Bapak* atau *Ibu* dan *beliau* for the P2 if he is regarded to have been older or higher in position. The formal or non-formal situation may also be related to dictions. For example the standard variant is precisely used for formal situation whereas in non-formal situation, it may be safe to use the non-standard variant or a regional language. Their understanding on those types of speech will lead to the habit of students' politeness.

The mental condition of students can be cultivated by doing the habit of understanding the literacy teaching materials in the forms of either the linguistic or literary texts. The material is just one of the selected materials, among other materials, given to the students in the framework of GLS. There are still other materials that be mastered by the students. They are the twelve books (Manual III, 2016d) One of the twelve books should be related to the students' mental growth. By so doing, the school is involved in the National Movement of Mental Revolution or Gerakan Nasional Revolusi Mental. The implementation can be started from giving home assignments to the students to be comprehended together with their parents (Manual II, 2016d). Students are expected to be able to understand the content of what has just been read. After that they retell what the content of the learning materials.



#### 4. CONCLUSIONS

From the above discussion, it can be concluded that the appropriate language teaching materials are those related to speeches containing politeness principles consisting of six maxims. Besides, social and situational factor in the speech;-- especially who one speaks to, and what language and when, should also be taken into account. In the field of Literature, the teaching material consists of prose, poems or drama. The habit of polite speech may lead to comprehend the literary values and later the learners may develop positive mentality. By so doing, the mental content of the learners will be filled and simultaneously the literary cultivation is reached.

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