

The Reconstruction of Mental Revolution Concept towards COVID-19

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Abstract

Indonesia is considered unable to handle problems amid the COVID-19 pandemic rightly. The number of work terminations (PHK) continues to increase and the debt for countermeasures is also getting bigger. The concept of the 2014 Mental Revolution is questioned to solve the pandemic problems. This paper examines the mental revolution concept during the COVID-19 pandemic. Applying qualitative research methods, with a text-research base the results show that the concept of mental revolution in this pandemic situation needs to be echoed again to move dynamically, adjusting the conditions of society during the pandemic period. The concept of mental revolution in community character does not lose the spirit of cooperation in facing both mental and economic crises. The policy of online working examined the workforce's integrity and triggered a work ethic and cooperation towards a digital society. In this context, the mental revolution plays a significant role in this situation. Therefore, the Mental Revolution in the series of the *Nawacita* agenda is expected to run well, continuously, and full of enthusiasm and cooperation in its implementation to survive in the pandemic era and achieve national development.

Indonesia dinilai tidak mampu menangani masalah di tengah pandemi COVID-19 dengan tepat. Jumlah pemutusan hubungan kerja (PHK) terus meningkat dan hutang penanggulangan juga semakin besar. Konsep Revolusi Mental 2014 dipertanyakan untuk menyelesaikan persoalan pandemi. Tulisan ini bertujuan untuk mengkaji konsep revolusi mental pada masa pandemi COVID-19. Dengan menerapkan metode penelitian kualitatif, dengan berbasis kajian-text hasil penelitian menunjukkan bahwa konsep revolusi mental dalam situasi pandemi ini perlu digabungkan kembali untuk bergerak dinamis menyesuaikan kondisi masyarakat di masa pandemi. Konsep revolusi mental dalam karakter masyarakat tidak menghilangkan semangat gotong royong dalam menghadapi krisis baik mental maupun ekonomi. Kebijakan kerja online dapat menguji integritas tenaga kerja dan memicu etos kerja dan kerja sama menuju masyarakat digital. Dalam konteks ini, revolusi mental memainkan peran penting. Oleh karena itu, Revolusi Mental dalam rangkaian agenda *Nawacita* diharapkan dapat berjalan dengan baik, berkesinambungan, dan penuh semangat serta kerjasama dalam pelaksanaannya untuk bertahan di era pandemi dan mencapai pembangunan nasional.

Keywords: integrity; mental revolution; mutual cooperation; pandemic; work ethic

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Introduction

During the Coronavirus Disease 2019 (COVID-19) pandemic, which has now reached more than 29.2 million people, it has been infected, and the deaths have reached more than 929 thousand people (Worldometers.info 2020). Indonesia received good news from the World Bank and the International Monetary Fund (IMF), which, based on Gross Domestic Product-Purchasing Power Parity data, states that Indonesia is predicted to become the 5th largest economy globally in 2024 (Victoria 2020). Predictions that seem to exaggerate Indonesia, which is seen at this time Indonesia experience an economic recession.

The government is currently trying and working on various solutions to overcome this, but it can be said that it has not been effective so far that many problems have not been resolved. The government provides much budget to tackle the COVID-19 pandemic, which has caused an increase in state debt. Based on Bank Indonesia (BI) data, it was noted that Indonesia's External Debt (ULN) at the end of May 2020 reached 404.7 billion US dollars or around Rp. 5,868.15 trillion rupiah (Ulya 2020). On the other hand, due to the lack of visitors and buyers, many shops and companies closed, many employees experienced layoffs (Termination of Employment) because the shop or company was unable to pay employee salaries (Hestianingsih 2020). In Banten alone, 800 companies closed, and 25 thousand workers experienced layoffs (Hambali 2020). So it is not surprising that in Indonesia, based on data from the Ministry of Manpower (Kemnaker), the number of workers affected by layoffs and being laid off due to the COVID-19 pandemic has reached 3.06 million people (CNNIndonesia.com 2020).

The public is encouraged to work at home, known as "Work from Home (WFH)," and learn online. Instead of wanting to make WFH and studying online as a solution, it creates new problems in its application. Although not all, most university students and employees find it challenging to work and study online. Therefore, if some of them are lazy to WFH/study online, it is not just because they do not want to, but they cannot, causing them to be lazy to do or do anything.

Opening all offices to do activities and work, as usual, is also not possible. For example, in the last few weeks, there have been several government agency offices that have been open and active as usual, but what happened is the opposite, the office has even become a contributor to the new COVID-19 cases (Hakim 2020a).

The statement of Indonesian citizens adapting too late to digital technology or being late in responding to the industrial revolution 4.0 may be suitable for children, teachers, lecturers, and elderly employees or those living in remote areas, but not for those who live in signalized areas the internet has "entered", especially in cities. Not only that, for those who are already able to use or connect with digital technology (internet), they often complain about the large number of tasks given by teachers or lecturers, not to mention access to internet signals which sometimes do not support learning and require quota. Internet (data package), which is quite a lot for one-time online learning.

Starting from the description above, many people experience mental pressure, so they become lazy to study and work (Jaramaya and Dwinanda 2020). This is also in line with what was conveyed by the President of the Republic of

Indonesia (RI) Joko Widodo that “WFH is like a leave of absence” (Hakim 2020a). Laziness has become a new habit due to too long WFH. For that, there must be a breakthrough that changes the community's mindset during the COVID-19 pandemic.

Meanwhile, the concept of Mental Revolution, echoed in 2014, has big aspirations to form a society with competitive, prosperous and prosperous character, summarized in *Nawacita*. Of course, this is the opposite of the phenomenon that occurs. Now *Nawacita* Volume II has reappeared as a continuation program for President Joko Widodo's 2019-2024 period, which signifies the seriousness of improving the character of its people (Soleman and Noer 2017).

In national development efforts, the Mental Revolution concept has attracted academics to study its substance and representation in people's lives. Maragustam (2015), in his literature review, has a character and Islamic point of view in understanding the Mental Revolution. The analysis results state that the Mental Revolution is carried out continuously and gradually through six holistic and integral pillars: culture, moral knowing, moral loving and feeling, moral acting, exemplary, and repentance by implementing *takhalli*, *tahalli* and *tajalli*.

Zainuri (2016) brings the concept of Mental Revolution into the Ministry of Religion's work culture by applying five cultural values: integrity, professionalism, innovation, responsibility, and exemplary in excellent service to society.

The results of a study conducted by Suparno (2017) indicate the success of the mental revolution, one of which is in the field of public

services. The concept offered by President-elect Joko Widodo is hope for concerns over incompetent, wasteful, slow, and corrupt public services in Indonesia, leading to a bureaucratic work culture characterized by responsiveness, simplicity, competence, and cleanliness.

Kristiawan (2016) directs the perspective of the Mental Revolution to education because it is considered in line with National Education's goals to create a character society so that in educational practice, the Mental Revolution and character education are the ways to reach the "New Indonesia".

Sutardi, Dihamri, and Silaban (2018) state that the mental revolution movement is the right solution and effort in increasing the personal competence and social competence of teachers. In this field study, they attempted to produce a mental revolution model based on local wisdom in remote villages in the Serawai and Enggano tribes in Bengkulu Province. From the results of the analysis, it was found that the correlation between the value of mental revolution and the teacher personality competency indicator gave rise to an assumption that the remote village education environment which implements a mental revolution based on local wisdom, has good personality competencies, especially civil servants, who so far are often absent from their duties. Then the model used is the ongoing socialization and coaching with commitment and cooperation between elements.

Hartono and Mulyanto (2020) bring the concept of Mental Revolution to the Evaluation of the Character Learning Program at SMP Negeri Sumbawa Regency with two leading indicators: religion and environment. Based on the results of the analysis, it is found that the

mental revolution in character education is both in the excellent category and is interrelated. The literature review above shows that the significance of the Mental Revolution in education is a concern to explore the potential and character of education actors.

From education, Witro, Yanti, and Rasidin (2020) attempt to describe the revolution for economic independence as an essential part that needs attention in implementing the mental revolution program. Starting from Indonesian society's problems still shackled by a low work ethic mentality, not creative, not innovative, shoddy work, lazy and even still adhering to the principle of little work, many results (money). Then closed with a resolution based on Q.S. al-Ra'd verse 11.

Sappeami (2018) examines the mental revolution in implementing the Islamic economic system. From an Islamic point of view, the results of his analysis suggest that mental revolution is present to restore the awareness of economic actors about the world, which is only an intermediary to the afterlife so that economic activities must be carried out in the right way according to the Qur'an and Sunnah.

Amin and Azima (2020), in the context of realizing the Mental Revolution study the management of village funds with quranic financial management patterns through the values in Q.S. Yusuf verse 55 and the Mental Revolution concept by increasing integrity, professionalism, innovation, responsibility, and broadening horizons.

Mental Revolution, even in the world of information and communication, was involved in expanding the network. Romadhoni, Anam,

and Lestari (2020) conclude that da'wah's intelligent use is a step in a mental revolution to form a dynamic generation with moral character towards information and communication technology. In the situation of the COVID-19 pandemic and the new normal, this is also not a barrier. It is a momentum to reach the broader community because of the value of a work ethic lived and used as a *fastabiqul khairat*.

The existence of a mental revolution based on the above relevant studies in the last five years can still be seen, especially in education and economics; however, during the pandemic, the discussion of mental revolution has not shown a practical side of society's problems. Departing from the literature review and phenomena above, the discussion of mental revolution in this pandemic situation needs to be reexamined to find the value of mental revolution in the COVID-19 pandemic situation.

Seeing the above problems, the author is interested in a concept that has existed for a long time, namely the concept of mental revolution, which Jokowi Widodo initiated in 2014. The author sees this concept as very relevant to Indonesia's current state and the concerns of various parties with the community's mental health. Of course, the application of this concept must be assisted by the existence of concrete actions for the community to run optimally.

This article uses a qualitative research method which is literature research (Sugiyono 2018). Qualitative research produces findings that are not achieved using statistical data or measurements but using descriptive data from observations of behavior, spoken or written speech. Qualitative research aims to obtain the results of an in-depth study of the problem being

studied, namely the concept of mental revolution (Margono 2009; Sujarweni 2014). Meanwhile, it is the library in nature because the data in this study were obtained and obtained from the literature (Harahap 2014), namely books, journals, scientific articles, magazines, research reports, and articles from news websites that have integrity and credibility. After the data is collected, it is then read, understood, and studied in depth. The data that has been reviewed is analyzed using data analysis methods, namely data reduction, data presentation, and conclusion (Miles and Huberman 1984).

Mental Revolution as a Concept

Today, Indonesian citizens are introduced to the term mental revolution. Mental revolution is a popular term introduced by Joko Widodo, President of the Seventh Republic of Indonesia, in 2014, which is intended as a national development movement. Mental revolution consists of two words, namely revolution, and mental. In the Big Indonesian Dictionary (KBBI), it is stated that revolution is a fundamental change in a field. Revolution can also be interpreted as a change in the state administration (government or social conditions) which is carried out with violence (such as the resistance of weapons) (Departemen Pendidikan dan Kebudayaan 2005)

Mental revolution is the jargon of Joko Widodo. It should be underlined that there is a difference between a mental revolution and a physical revolution. For Joko Widodo, mental revolution does not require bloodshed or resistance to using weapons. However, this effort requires spiritual support, moral values,

and sacrifice from society, and commitment to one's soul (Kawudo 2014).

Reporting by Kawudo (2014) a mental revolution in the Indonesian context is a representative step to eradicate harmful practices that harm the nation's character. This revolutionary thought upholds identity for the advancement of development initiated by Soekarno on the Trisakti concept, namely politically sovereign, economically independent, and having a cultural personality (Noor 2016; Wardhani and Noorochmat 2016). The three big concepts of the First President of the Republic of Indonesia were delivered in a speech entitled TAVIP "Vivere Pericoloso Year" (Soleman and Noer 2017). The roots of mental revolution thought were then elaborated through *Nawacita*, which contained nine national priority agendas, namely:

- 1) Bringing back the State to protect and provide a sense of security to all citizens of the State;
- 2) Make the government continue to build governance that is clean, effective, democratic, and reliable;
- 3) Rejecting a weak state by reforming a system and law enforcement that is free of corruption, dignified and reliable;
- 4) Realizing economic independence by moving the strategic sectors of the domestic economy;
- 5) Developing Indonesia from the periphery;
- 6) Increase people's productivity and competitiveness;
- 7) Improve the quality of life of the Indonesian people by improving the quality of education and training;
- 8) Carry out a national character revolution through the policy of restructuring the national education curriculum; and
- 9) Strengthening diversity and strengthening Indonesia's social restoration.

The agenda above is summarized in one big vision and mission for Indonesia in dealing with problems, namely the Mental Revolution. The term mental revolution exists in Indonesia and was also known previously in Malaysia and South Korea with similar goals. Malaysia wants to realize modern values through mental revolution and South Korea with the goal of nation-building, starting from the villages and then internalizing it in the concept of national education (Sholekhah 2019; Suparno 2017). The great aspirations of the State towards development gave birth to the National movement. In this case, Indonesia has not demonstrated its qualifications with countries that use similar terms. However, JokoWidodo is still trying to reconstruct his character while continuing the First President of Indonesia mandate recorded in the Trisakti concept.

Revolution itself can also be interpreted as a change in every sphere of life of the individual, society, state, and state administration based on consciousness (Hidayatulloh 2018). These changes occur quickly and relatively, which can change a person's paradigm, attitude, mental and spiritual (Saifuddin, 2016; Syukron, 2016) so that the consistency of change actions can create mutually sustainable currents waves (Aisyah 2019). While mental is interpreted as mind, character, point of view, and actions that reflect character and culture (Herlina, Setiawan, and Adikara 2018; Islam 2020). In another sense, mental is included in the psychological substance and spiritual dimension that shows personality, or according to Islamic studies, it is closely related to morals which are human nature (Aisyah 2019; Desmita 2016). So the word harmony of mental revolution can be

interpreted as a movement of change in thinking, acting, and behaving, which continues to increase (Suparno 2017).

The principles are: 1) Focusing on social movements to encourage the progress of Indonesia; 2) Political determination guarantees the seriousness of the government; 3) It is cross-sectoral; 4) Collaboration between government, civil society, private sector, and academia; 5) Starting with a trigger program to change people's behavior in concrete and fast manner; 6) The program design must be user friendly, popular, be part of the lifestyle, and systematic-holistic; 7) The values developed are aimed at regulating social life (public morality), and not regulating private morality; and 8) The impact can be measured (Yunaz 2019).

In essence, mental revolution becomes a fundamental paradigm that brings significant changes in building a good character mentality (Maragustam 2015). The mental revolution's primary orientation is the spirit, attitude, behavior, and mindset of the perpetrators with a nation-building approach that does not lose the Nusantara culture (Fajar 2018; Syukron 2016). The core of the mental revolution is inherent in the culture of Indonesian society. What is needed from this revolution is not a renewal of the values or culture of the people, but rather improvement and development to bring back a character that has begun to recede along with the influence of the COVID-19 pandemic, which expands the complexity of the problem. In other words, mental revolution is developing strategic human resources to sustain a nation sustainably and dynamically while still adhering to the archipelago's cultural heritage's noble values.

At least this movement touches on two aspects, namely: First, improvements in ways of thinking such as in terms of knowing and respecting other people, especially in the diversity of ethnicities, races, and religions of the Indonesian people. Second, improving social attitudes as a form of appreciation for diversity in diversity. So that in the future, Indonesia will not only stand as a superpower but also become a role model for a country that does not lose its culture.

The question is, why does Indonesia need to maneuver with mental revolution as a development step? The analogy is that in building a country, what is needed is infrastructure, economic improvement, or natural resources empowerment. However, also pay attention to the souls who live and live as Indonesian citizens. Besides, in the 21st century, the development will overgrow, the competition will be tighter, and a generation with character is needed to maintain the Indonesian nation's dignity. As stated by President Soekarno that revolution is "*untuk menggembleng manusia Indonesia menjadi manusia Baru, yang berhati putih, berkemauan baja, bersemangat Elang Rajawali, dan berjiwa Api*" (to galvanize Indonesian people to become New people, who are white-hearted, steel-willed, eagle-spirited, and fire-spirited) (Kementerian Komunikasi dan Informatika RI 2015).

Therefore, development explicitly has a two-way goal, namely development outwardly with attention to the welfare and inward development to actors who are tracing their homeland. When all groups can control, develop, and find innovations in solving various problems, this nation's homework can be resolved faster.

Maragustam likens the object of mental revolution to clay that can be formed consistently, integrally, and holistically through habituation, moral knowing, moral loving, moral feeling, and exemplary (Maragustam 2015; Muslim 2017). Another strategy offered is through repentance by carrying out *takhalli*, *tahalli*, and *tajalli*, known in the world of Sufism, as an effort to improve the quality of vertical and horizontal relationships through a spiritual approach (Noorthaibah and Julaiha 2020). Consistency is one of the primary keys needed in habituation at the repair stage and is carried out in a planned, systematic manner (Sutardi et al. 2018). The balance of rhythm and organized structure assures that mental revolution is not only a discourse of the nation's sustaining generations of concerns but a breakthrough that is well realized in every sphere of human interaction.

In general, there are three dimensions in the development of Indonesian society, namely health, intelligence, and personality (Maragustam 2015; Muslim 2017). However, three other things also need to be considered, namely, the scope of power, communication, and morality (Darto 2015). More narrowly, the mental revolution's objectivity refers to three central values: integrity, work ethic, and cooperation (Darto 2015; Fajar 2018; Sutardi et al. 2018). In contrast to the above dimensions, Zakaria (2017) explains that mental revolution must target three changes, namely cultural, functional, and structural revolutions, which are further divided into five pillars with substances that have actual steps and are relevant to the condition of the nation, namely revolution of

mindset, revolution. Principles of independence, strategic revolution, systems revolution, and evaluation revolution.

The substance of Zakaria's mindset revolution is in line with the three central values of mental revolution to create a more productive work culture to achieve national development. The three values, namely:

1. High Integrity

Interpreted as the conformity between what is conveyed and what is done, honest and trustworthy, and upholding the principle of truth, self-integrity includes four things: spiritual, mental, social, and physical attachment (Gea 2006). The unity of thoughts, speech, characters, and actual actions is including the integrity of the world and the hereafter (Zakaria 2017). So, commitment is the basis of integrity that can be accounted for, at least without contradicting words and deeds. Because the primary assessment in doing something is the belief to show the proper action in his job, he can become a reliable and trustworthy person.

2. Work Ethic

The self's way of looking at, living, and appreciating a work value with superior morality (Zakaria 2017). Work ethic has two definitions: work as the actualization of religious values and work with motives tied to good income or results (Saifulloh 2010). Simply put, the work ethic has a dual purpose, namely, spiritual and worldly (Az-Zuhaili 1996). Besides, work ethic includes six main things: enthusiasm, independence,

competitiveness, optimism, innovation, and productivity (Yunaz 2019). Not being idle, independent, enthusiastic at work, efforts to make new findings, and still paying attention to mental elements are indicators of the achievements that are to be realized in national development.

3. Mutual Cooperation

A value that has been known for a long time and has become the hallmark of the Indonesian nation. Cooperation is an act of the spirit of togetherness that is demonstrative in appreciating and resolving problems, establishing communication, friendship, and empathy (Desmita 2016; Taslin and Yusuf 2017; Zakaria 2017). Cooperation shows solidarity in helping to help and is oriented towards group goodness. The essence of cooperation is to participate in personal development that empowers others and is not reluctant to help each other in kindness to build noble values of togetherness.

These three values are intertwined in national development efforts by committing to every word, being independent, innovative, and optimistic in every action, and shaking hands to solve every problem. So the realization of values that are mutually synergistic and in line with the community's ethics and culture will have a significant impact on the State (Desmita 2016; Rozak 2015; Sappeami 2018). As a unitary country full of diversity, Indonesia will live with qualified resources and respect its own identity.

When viewed in terms of the concept, mental revolution aims to improve the paradigm or

mindset of independent citizens' behavior and the spirit of change for the better. Besides, improving the paradigm is also expected to help support a government bureaucracy's implementation (Kartadinata 2015). This means that the bureaucracy must also act as a public servant with a fair, honest, and transparent attitude. Moreover, it can build the spirit of the Indonesian nation. Therefore, the concept of mental revolution must be implemented in real terms in the community during the COVID-19 pandemic so that it does not appear to be just a "slogan".

On the other hand, in Indonesia's current case, the pandemic situation tests the success of the mental revolution movement. Supposedly, this is a momentum to prove the results of the national movement's achievements and not be an obstacle for the people to keep working and working because the revolutionaries are ready to face any problems. However, the reality on the ground shows something different. A pandemic does disturb the health aspect and the economic and educational aspects, causing policy noise to criminal action. The presence of a mental revolution certainly plays a significant role in this situation. Therefore, the series of agendas in *Nawacita* are expected to run well and full of enthusiasm and cooperation in their implementation.

Reconstruction of the Concept of Mental Revolution

The government has been working for a long time to internalize values in the aspect of education (Munifah 2016) because the paradigm and awareness of responsibility as citizens

clearly will not live in their hearts like a comedy or hypnosis stage, which can suddenly change a person's situation in an instant. Therefore, mental revolution is internalized through character education as conveyed by Joko Widodo in Kompas daily in 2014, which states that mental revolution begins in education with 80% character education in elementary schools (SD), 60% in junior high schools (SMP), and 20% in Senior High School (SMA), while the rest is in the cognitive aspect. Furthermore, the values contained in character education are further divided into 18 values that are intertwined with one another and describe, more specifically, the framework of mental revolution, which becomes the reference for development.

On the other hand, Indonesia's ongoing problems since the beginning of 2020. One of these problems is the COVID-19 pandemic. This problem forces Indonesia to move faster because society's negative mentality continues to develop while the mental revolution that has been declared is still in place. This is extensive homework for educators to deal with learning situations that are much different from before. The focus on education, which tends to prioritize knowledge, triggers a defeatist mentality in society, which is still ongoing in the low-level aspects of knowledge. A weak mindset causes incomplete understanding due to a lack of insight and creativity and a lack of analysis which ends in unpreparedness in facing life's challenges (Munifah 2016).

Meanwhile, education as the primary institution in the nation's movement needs to immediately optimize its potential to respond to the mental revolution in Joko Widodo's work

program to achieve a society of character and a dignified state (Munifah 2016). However, efforts that are expected to be a means of imparting values have instead shifted to an online system that tends to be less effective. The government is worried that if it does not continue education this semester, it will be left behind, but the government also realizes that it will not be as effective as face-to-face learning.

The prevalence of online learning during the pandemic has hurt the value of mental revolution, which is a basis for trust, such as cannot be expected back because it is their parents who learn or even search engines that can quickly access various questions. Uniquely, creative and innovative competitiveness is shown because they also do not want to have the same answers as other friends. Even so, the work ethic must still be directed in a good way for meaning in the learning experience or the world of work that will come.

In line with this, work ethic, which is one of the essential values of the mental revolution, has been highlighted as a result of a decline caused by a misunderstanding of the meaning of WFH and all the systems that are transferred online. WFH policies and the online system affect the quality of work output, which will exacerbate the economic stability of shaky companies due to falling demand. Even if workers do it at home, but the demand is weaker than the number of workers and the target achievement, the company will remain unstable. Meanwhile, before this, Indonesia has experienced economic backwardness with other countries due to a loss of work ethic, weakened competitiveness, creativity, and innovation (Noor 2016).

Ingrown laziness occurs because of a lack of supervision and a lack of awareness. This fact occurred before the COVID-19 pandemic and got worse when this pandemic occurred. Indonesian society still has a feudal mentality that wants power but is reluctant to think and work harder, is too worried about risks, and likes to maintain the status quo. The negative image of the Indonesian nation's mentality was described by Abdurrahman Wahid as a nation with a lazy society, passive in globalization, and not believing in itself (Desmita 2016). It would be unfair to see the condition of other people who are still busy looking for vacancies here and there and competing to show disbelief over the benefits of work that is carried out lazily and only maintains the stability of being absent returning home.

This sad phenomenon, which occurred before and during WFH, shows unprofessionalism in carrying out its obligations. A work ethic that is simple in its pronunciation has special meaning if it can be lived and practiced. Optimistic and innovative competitiveness is needed in critical times like today. All communities have their respective obligations, workers with their jobs, students by learning. However, the work ethic, which has a mental revolution position, still feels like discourse, and the movement is not apparent.

In essence, it all depends on the intention, as stated by JokoWidodo, who often states that whatever problems they face will be resolved "depending on the intention". Thus, mental revolution became a pursued movement with intent and realized in real life by each group that does not make it a mere discourse or political

brand (Makhmudah 2016; Wardhani and Noorochmat 2016). Mental revolution must realize ethos transformation in mentality, which includes perspective, sympathy, and behavior in daily actions (Haris 2017; Munifah 2016). The greatness of soul, determination, and courage to fight against deviant currents must be reflected in a prophetic-patriotic spirit, not easily giving up and starting to move to change by getting used to the right, not justifying what is customary to eliminate social crises and ills (Zainuri 2016).

The concept of mental revolution with its three pillars leads people to have more empathy for themselves and their surroundings. WFH policies and online systems should be addressed with values that reflect one's quality by adhering to integrity, being passionate and full of creativity, and not leaving other communities' shoulder to shoulder and solving problems by working together. Indonesia has not lost the spirit of cooperation in facing the COVID-19 pandemic with its noble values and development ideals. Various platforms provide a means for philanthropists to be able to help other disadvantaged communities. Unfortunately, this is inversely proportional to the weakening of integrity and work ethic.

Starting from the hustle and bustle of the Indonesian nation's mental problems, in this case, the situation demands a mental revolution to carry out a movement that describes *mensana in corporate sano* (in a healthy body, there is a strong soul). The continuously increasing number of COVID-19, accompanied by death threats, cannot be ignored. However, the public must have a positive perception and reflect a calm attitude because the perception given is in line with the reactions generated. If the

perception is positive, it will positively and vice versa (Elihami and Ekawati 2020). Perception-based on these thoughts and desires becomes a resource center that is in line with JokoWidodo's expression of "intention". What needs to be maintained to survive the COVID-19 pandemic is physical and mental, whether exposed or not, because mentality can affect all body systems.

Conclusion

The current pandemic situation tests the concept of mental revolution, which was popular in 2014. The existence of the concept of mental revolution is still found in many studies. However, in this pandemic situation, the mental revolution needs to be reconstructed to move dynamically to adapt to society's conditions during the pandemic. The concept of mental revolution during the COVID-19 pandemic lived in society's character by not losing the spirit of cooperation in facing crises both mentally and economically. Besides, shifting to an online system tests the workforce's integrity and has also succeeded in triggering a work ethic and cooperation towards a digital society so that the presence of a mental revolution plays a significant role in this situation. Therefore, the Mental Revolution in the series of the *Nawacita* agenda is expected to run well, continuously, and full of enthusiasm and cooperation in its implementation to survive the pandemic era and achieve national development.[]

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