



EXPLORING NATIONALISTIC INSIGHT VALUE IN ADMINISTRATOR LEADERSHIP TRAINING USING UPIN-IPIN MOVIE IN INDONESIA

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Abstract

The Indonesian government has launched National Culture and Character Education” in 2010 as a national movement to grow nationalistic insight. Nationalistic insight is one of materials in Administrator or 3rd Echelon Official Leadership Training. Widyaiswara (trainers) should develop learning method in order to be more attractive and impressive, and to achieve the objective of learning. Learning using movie (film) media can evidently affect the achievement of learning objective positively and significantly. This research will study and explore nationalistic insight values using Upin-Ipin movie. The method employed was post-test quasi-experiment one. Data was collected using questionnaire (google form), to be analyzed then using logico-inductive method, and presented descriptively. The result of research shows that the learning method, according to participants, has dominant weakness as it has Malaysian background rather than Indonesian. But it also has strength as it facilitates the participants to understand the material of nationalistic insight values. The nationalistic insight value contained in Upin-Ipin movie is social diversity supported with tolerance, mutual respect, and love for motherland. For this method to be better, the participants recommend the trainers to determine the episode of movie that will be used as learning material, to be watched and discussed jointly.

Keywords: Administrator Official Training, Nationalistic Insight, Upin-Ipin Movie

Introduction

State Administration Gazette Number 16 of 2019 about Administrator Leadership Training explains that Administrator Leadership Training is a structural training for administrator leadership to improve the leadership competency of performance management involving knowledge, skill, and behavior observable, measurable, and developable in undertaking its functional task as administrator official. Learning agenda includes: 1) Pancasila and nationalistic leadership agenda, 2) performance leadership agenda, 3) performance management agenda, and 4) leadership actualization agenda.

One of materials in Pancasila and nationalism leadership agenda is nationalistic insight that can be defined as a way of looking in and out, based on sincerity, awareness, and gratitude for our personality, identity, and existence as a part of Indonesians. Nationalistic insight contains so many things from local wisdom, story, simple idea, to complex, inspiring and proud, amusing or touching and spurring and agitating conception. Nationalistic insight will focus on nationalistic conceptions that should be recognized and understood obligatorily to escort the existence, role, and function of State Civil Apparatuses based on Basic Consensus of Nation and State, i.e. Pancasila, Republic of Indonesia's 1945 Constitution, Republic of Indonesia Unitary State, and slogan *Bhinneka Tunggal Ika* (Unity in Diversity) (LAN, 2019).

To improve managerial competency, training is absolutely needed, and so is strong motivation among participants and training institution (Idrus, 2019). Learning method and technique should be applied to Managerial Training for senior employee participants (Supinah, 2020). Learning media determines the successful learning; therefore Widyaiswaras (trainers) are recommended to use and to develop appropriate learning media in order to create joyful learning circumstance and to achieve the expected objective of learning (Gunawan, 2020a). Leadership training restructuring is conducted to produce prospect leaders who are credible and have good character, through learning program model innovation (Zahron Helmy, 2020). Administrator leadership training is essential as the leadership competency at 3rd echelon level (Utama, 2020). The strategy to improve motivation among the participants of Administrator Leadership participants can be conducted by using varying learning methods (Gunawan, 2020b).

The strategy to improve the effectiveness of leadership training can be conducted, among others, with appropriate method (Suryanto, 2018). The learning using movie can improve the participants' ability of processing information, comparing and connecting information coming from internet and drawing conclusion (Ma'mur, 2013). The use of documentary movie as learning media helps participants to absorb material more easily (Prananda dkk., 2018). Short movie is an effective learning media, as indicated with the improved learning outcome (Ichsan dkk., 2017).

To make the nationalistic insight learning in Administrator Leadership Training attractive, impressive, and achieving the learning objective of exploring nationalistic insight, the learning method used was *Upin Ipin* movie. This research will analyze strengths and weaknesses, nationalistic insight values, and *Upin-Ipin* movies and will recommend the improvement of this method in the future.

In 2010 Indonesian government launched "National Cultural and Character Education" as national movement to grow nationalistic insight. The reinforcement of nationalistic insight today is still concentrated on education and training institution through Civic Education learning. However, actually, the reinforcement of nationalistic insight to young generation can be accomplished through providing various adequate learning media (Suyitno, 2019). National cultural and character education to grow nationalistic insight gives awareness that the diversity occurring in different communities in an area, particularly Indonesia, is a gift from God for which we should be grateful, because diversity or difference makes the

community aware of bringing national integration into reality (Widodo, 2019). The finding of research shows the activity like tadarus buku (book recitation) can deepen nationalistic insight to young generation. It is because the books read have nationalistic theme and the resource person has a power to discuss the topic read by the participants of tadarus buku (Halimi, 2018).

A recent study, related to cross-cultural and mutualistic relation or communication as occurring in Padang City, West Sumatera identified that Chinese and Minangese ethnics have more harmonious inter-ethnic relation, because both cultures have eight significantly similar characteristics or elements: history in Padang, social collective organization, values based on trading ethos, situational property and flexibility to adapt to and language used commonly (Makmur dkk., 2019). It is important to build more harmonious cross-cultural or-ethnic relation. In the learning in the class, teaching staff and participants should pay attention to cultural value aspects, understand the openness to other cultures in order to reflect good national and cultural lives (Weerakkody, 2011). Lakhon Phanthang in Thailand is a reflection of the role of Educational Institution in codifying teaching-learning process through dance and theater viewed as a means of preserving cultural values today (Jirajarupat, 2017). Therefore, to support the national and cultural learning, a media is required to interpret how to provide values, meanings, or moral messages contained in order to increase the multicultural nationalistic insight. Television is an accurate media to influence the public. Television movie media not only serves as entertainment but also needs to contain values or meanings, so that it should have been able to deliver moral message to the spectators in order to be a new breakthrough in the learning. Movie media can be useful to children as it can bring them into interaction with life aspects they are not aware of. Therefore, movie media is an entertainment medium, a drama, and a learning medium all at once. These are that are inculcated by Upin & Ipin into children's life today (Haris, 2017).

As a Malaysian superior animation movie, Upin and Ipin movie contains some contents exploring multiculturalism elements, from citizenship identity, ethnicity, and material benefit to cultural infiltration into other states. Upin & Ipin movie successfully applies commodification, spatialization, and structuration concepts well based on Malaysian locality and multiculturalism. Upin & Ipin has been a real animating power, affecting not only Malaysia but neighbor states (Nuswantoro, 2012). Upin and Ipin movie is different from other animation movies. The movie brings with it civic and religious values. Religious, educational, family, and friendship messages delivered through this movie are also very beneficial to educational purpose (Oktavianti, 2012). There are educational values existing in Upin and Ipin movie. The 9th season of Upin and Ipin movie contains 4 educational values: religious, moral, social, and cultural. This movie has social characters very dominant in both dialogue and scene along the movie duration (Murdianto, 2019). The 5th season entitled "Ikhlas dari Hati (being sincere from the heart)" proved that the movie can give good role model earlier to children and be a means of inculcating good social-care character (Septyawan, 2018). The episode of Kenangan Mengusik Jiwa (Memory Teases the soul) can also be a learning media from which a lesson can be taken that never forget the preexisting history and culture and remember the famous cultural figure

(Juprinedi dkk., 2020). Therefore, Upin and Ipin animation movie belongs to Malayan folklore animation series focusing on the integration of values and cultures into folklore (Abd Rahim dkk., 2018). Upin and Ipin animation movie has contained character education values for children since 2010, including tolerance in religion, honesty, discipline, hard work, curiosity, creativity, social care and care about others, friendliness and mutual respect, cooperation, mutual help, wisdom, modesty, and nationalistic patriotism (Purnomo, 2016).

Message and meaning delivered by Upin and Ipin movie can most easily explain social-ethnic difference between some multicultural states, for example: Upin and Ipin characters with typical original Malaysian style, Mei-Mei with Chinese style, and Jarjit with Sikh clan style from India. Those characters describe knowledge, morality, art, custom, law, and any abilities or habits conducted in detail by a group of people coming from different cultures and ethnics in simple daily life (Arlena, 2017). Viewed from affective development aspect, Upin and Ipin animation movie can also be a role model in attitude, value, and moral domains for the 3rd graders of Primary School (Priyanto, 2017). Viewed from language aspect, this movie uses some figure of speeches: repetition, rhetoric, and metaphor (Noermanzah, 2012). Typical Malayan figure of speech is also imitated in this movie, including word, sentence, and dialect uses, applied positively so that the children's parents find no difficulty in educating children particularly to apply various good things to the life (Mustanzier dkk., 2016). The effect of Upin and Ipin movie can be seen from the students' way of communicating in school environment. In other words, students often imitate positive words uttered by the character, it is considered as capable of affecting their language development (Aeni & Lestari, 2018). Viewed from character, characterization, and setting aspects, Upin and Ipin contain biased gender, for example: the male character should be stringent and brave, while women should be gentle and neat (Wasana, 2019).

Upin and Ipin movie is considered effective in creating religious behavior in children, as indicated with many changes in children's mindset and attitude having watched this movie because it is replete with moral, dakwah and Islam education values, aiming to enable the Muslim in general and the children in particularly to understand Islam religion tenets (Rahmad, 2015). Religion and moral education values are put into daily worship activities (Khodijah dkk., 2019). Upin and Ipin movie also presents special episode during fasting month. Worship activities during fasting month such as terawih, tadarus, and shalat malam (night prayer or Tahajud). It reminds us that we are in fasting month (Ahda, 2018). Around Eid al-Fitr day, the religious symbolization is presented, e.g. the complicated shape of ketupat (rice cake boiled in a rhombus-shaped packet of plaited young coconut leaves) representing our sins and its white content meaning being clear from sin and forgiven (Purwaningrum, 2017). In addition, the content of aqidah (creed) education value includes creed or faith taught by Upin Ipin about the belief in Allah and the Belief in Allah's Prophet. Akhlak (virtue) education value includes akhlak to Allah like khusyu (earnest), ikhlas (sincere), and grateful to Allah's grace, personal virtue including obedience and patience, and akhlak to others such as charitable, tolerant, caring, and forgiving easily (B. L. Al Ihwanah, 2019). Meanwhile, another episode is the construction of imlek

(Chinese New Year) celebration with religious spirituality philosophy such as spirit of sharing with fellows, helping fellows, avoiding dispute, and being grateful to anything given by God (R. D. lokita P. Dewi, 2019). Therefore, Upin and Ipin movie evidently becomes one of entertainment containing spiritual values in some of all episodes shown (Firmansah, 2018).

Upin and Ipin movie affects the implementation of social values in Primary School students; in other words, the more frequently the children watch Upin and Ipin movie, the more are they will be affected in implementing social values in their life (Anwar, 2016). Even, the improvement of children's writing ability is also affected by pencil media through characters in Upin and Ipin movie (Kurniawan, 2018). Racism aspect is presented in Upin and Ipin movie through the skin color of the characters as the signifier (e.g. white, non-white, and black) or more exactly, the curiosity with ethnic is represented through the characters (Arief & Sudrajat, 2016). Furthermore, the eighth season of Upin and Ipin movie released in 2014 consisted of 14 episodes, containing 42 parts, indicating that this movie can represent its diverse nationalities including Malayan, Chinese, Indian, and Indonesian. With these characters coming from diverse ethnics, Malaysia reveals its people togetherness thereby displaying its multicultural society (Syam dkk., 2019). Meanwhile, another representation, i.e. tolerance between religious communities, according to Islam perspective is represented in Upin and Ipin animation series in episode entitled "Gong Xi Fa Cai" and "Dugaan Ramadhan". Tolerance between religious communities represented includes mutual respect, appreciation, not blaming others' belief, and treating fairly the fellows with diversity (Maulizan Hidayat, 2018). Upin and Ipin movie can represent moral messages such as how to live with other different ethnics, nationalities, and religions, as indicated with ramadhan edition and other holidays in its episode. Cross-cultural communication indirectly implies mutual respect to different ethnics, nationalities, and religious (R. S. Dewi, 2012). Multicultural content of Upin and Ipin movie represents that any differences can be accepted by each other without discrimination against its characters based on ethnic, nationality, and religion. It means that the messages delivered lead us to keep maintaining tolerance in life without discrimination (A. Ihwanah, 2018).

Each of scenes contained in Upin and Ipin movie has narrative elements such as plot, theme, character, problem, and conflict. Nevertheless, its story is understandable. The presentation of story is not only like real life, but also contains the lesson about law, one of which is the spirituality law (e.g. laws of sahur [the meal eaten before daybreak during the fasting month] and berbuka puasa [fast breaking] during ramadhan month) that can be earlier learning media (Sugihartono, 2013). In the form of illocutionary speech act, Upin & Ipin movie contains assertive, directive, and expressive elements (Lestari, 2019). Upin and Ipin movie is free of violence, dispute, and abuse, so that it can be ensured that this movie is educating and enlightening, presented in simple form, vary appropriate for learning and educating purpose to both children and general public (Hakim, 2019).

Method

The research on education field using experimental method, in which the author needs to use control and participant groups, is prohibited by some parties because it will disturb the learning, the action research method appropriate in education field is quasi-experimental one. This research employed post-test experimental design (Creswell, 2012). This study was a qualitative research with words and actions being the primary data source, according to Lofland & Lofland, while other data such as document is used as secondary data (Moleong, 2015). The qualitative research findings are based on three types of data, namely interviews, observations, and written communication obtained using a questionnaire with open questions (Patton, 2015). Meanwhile, the instrument of research was the researcher (author) himself (Sugiyono, 2015). Data collection in this research was conducted through distributing online questionnaire (google form) containing four open-ended questions: what are the strengths, what are the weaknesses, what are nationalistic insight value contained, and what are recommendations given to improve the learning exploring nationalistic insight value in Administrator Leadership Training using Upin-Ipin Movie (Arikunto, 2017). The data collected was analyzed using logico-inductive method, the process of thinking using logic to understand pattern and tendency in the data with three stages: coding, describing main characteristics, and interpreting data (Mertler, 2017). The result of research was presented descriptively. This research was conducted on the First Generation of Administrator leadership Training in Leadership Education and Training Center using online learning method on Friday, May 15, 2020 and Monday, May 18, 2020 with 26 participants.

Findings and Discussion

The weaknesses of Exploring Nationalistic Insight Value in Administrator Leadership Training using Upin-Ipin Movie

The weaknesses of the learning exploring nationalistic insight value in Administrator Leadership Training using Upin-Ipin movie is shown in Table 1.

Table 1. The weaknesses of the learning exploring nationalistic insight value in Administrator Leadership Training using Upin-Ipin movie

Response	Sum	%
Other state's nationalistic insight	11	42%
None	7	27%
Non-Indonesian Product	4	15%
Not all participants are interested in Upin-Ipin movie	2	8%
Its interpretation is relatively subjective	1	4%
Certain episode should be determined	1	4%
Total	26	100%

From *Table 1*, it can be seen that 42% of respondents think that the weakness of learning exploring nationalistic insight value in Administrator Leadership Training using Upin-Ipin movie is that because the nationalistic insight explored was another state's one, Malaysia's rather than Indonesia's. This opinion is understandable. Although Malaysia and Indonesia have different state

backgrounds, actually they have similar nationalistic insights, as shown in Upin-Ipin movie including the presence of multi-ethnic native and comer, multi-religion, similar language and culture (Malayan). It means the development of learning method using comparative method can be implemented and achieve the objective. This argumentation is confirmed by 27% of participants thinking that this learning has no weakness, and 15% of participants thinking that the movie is non-Indonesian product, meaning that as the learning method to explore nationalistic insight value, the use of Upin-Ipin movie has been appropriate.

The weakness, according to some participants, lies not on method assessment but on the participants' subjectivity as it does not use Indonesian product movie. The argumentation is confirmed by the data showing that 8% participants think that not all participants are interested in Upin-Ipin movie. It is understandable because the participants are 40-50 years old and not all of them have watched Upin-Ipin movie. About 4% of participants think that the interpretation is relatively subjective. It is inevitable because the opinion expressed can be classified by broader themes. About 4% of participants think that certain episode should be determined. This opinion is very good, so that the more focused discussion can be implemented in the next training.

The strength of learning Exploring Nationalistic Insight Value in Administrator Leadership Training using Upin-Ipin Movie

The strength of the learning exploring nationalistic insight value in Administrator Leadership Training using Upin-Ipin movie is shown in Table 2.

Table 2. The strength of the learning exploring nationalistic insight value in Administrator Leadership Training using Upin-Ipin movie

Response	Sum	%
Understandable	14	54%
Increasing nationalistic insight since early age	8	31%
Interesting learning media	4	15%
Total	26	100%

From Table 2, it can be seen that 54% of participants think that the learning method of exploring nationalistic insight value in Administrator Leadership Training using Upin-Ipin movie facilitates the participants to understand material. This argumentation is also confirmed by 15% of participants thinking that the learning method is interesting. In addition, 31% of participants think that the method can increase the nationalistic insight since early age. Although Upin-Ipin has Malaysian background, it is similar to Indonesia's condition. However, not all people or children watching Upin-Ipin movie can understand the nationalistic insight lesson; therefore, this article is expected to inspire the implantation of nationalistic insight from early age.

Nationalistic Insight Values that can be learnt from Upin-Ipin Movie

Nationalistic insight values that can be learnt from Upin-Ipin movie are presented in Table 3.

Table 3. Nationalistic insight values that can be learnt from Upin-Ipin movie

Response	Sum	%
Social Diversity	9	24%
Unity in Diversity	8	21%
Love for Nation and Motherland	8	21%
Implementation of Pancasila Values	5	13%
Tolerance	3	8%
Mutual Respect	3	8%
Integrity	2	5%
Total	38	100%

From Table 3, it can be seen that from 24 participants, 38 opinions are obtained and classified into seven nationalistic insight values that can be learnt from Upin-Ipin movie: social diversity (24%) closely related to Unity in Diversity value or keep staying in one state despite difference (21%), and supported with tolerance (8%) and mutual respect (8%). “Love for nation and motherland” value (21%) relates to the implementation of Pancasila value (13%). It is interesting because although Upin-Ipin movie has Malaysian background, the participants think that it also contains the implementation of Pancasila values. Finally, there is integrity or honesty value (5%) actually also related to Pancasila values. Upin-Ipin movie delivers a message about the concord between different ethnics represented through Upin-Ipin characters coming originally from Malaysia, Mei-Mei (a Chinese descendant), Jarjit (a Sikh descendant from India), and Susanti (an Indonesian). Such similarities enable Upin-Ipin movie to be a learning media to teach nationalistic values in Indonesia.

Recommendations given to make the Nationalistic Insight Learning for Pancasila Leadership using Upin-Ipin Movie Better

The recommendations given to make the Nationalistic Insight Learning for Pancasila Leadership using Upin-Ipin Movie Better are presented in Table 4.

Table 4. Recommendations given to make the Nationalistic Insight Learning for Pancasila Leadership using Upin-Ipin Movie Better

Response	Sum	%
Determining episode	9	29%
Using our state’s movie	8	26%
Increasing discussion duration	8	26%
Watching together	2	6%
Actualized	1	3%
Increasing nationalistic insight	1	3%
Increasing the variants of movie on nationalistic insight	1	3%
Presenting parents during watching Upin-Ipin Movie	1	3%
Total	31	100%

From Table 4, it can be seen that from 26 participants, 31 recommendations are obtained and classified into eight improvement recommendations: a majority

(29%) of participants recommend the discussion about the determination of movie episode, this recommendation is related to the recommendation to hold “Watching together” (6%), and to increase discussion duration (26%), this recommendation can be implemented by the instructor through choosing one or two episodes of the movie to be used as learning media. In the implementation of learning, the participants are given discretionary to watch Upin-Ipin through channel YouTube Les' Copaque Production at: <https://www.youtube.com/c/LescopaqueProduction/featured>.

The next recommendation is to use the movie compatible to Indonesians (26%), related to the recommendation to increase movie references concerning nationalistic insight (3%). This recommendation can be considered for the learning in the training by means of finding movies corresponding to the objective of learning. The choice of Upin-Ipin movie is made because this movie is interesting, amusing, and very popular in Indonesia, but only few understand that it contains nationalistic insight values. This unique learning method is expected to give good impression the participants so that they can remember the material discussed much longer.

Another recommendation is to make it actualized (3%) and to increase nationalistic insight learning (3%); this recommendation indirectly accepts the strength of Upin-Ipin movie use as the media for learning nationalistic insight and it can be actualized to be a medium to deliver the nationalistic insight message by the participants of training in workplace or daily life following the training. This recommendation relates to the recommendation that parents should accompany their children during watching Upin-Ipin to make them understanding that the movie contains nationalistic insight values. Despite its Malaysian background, it should also be implemented to Indonesia due to its similarities.

Conclusion

Considering the result of research and discussion, it can be concluded that the learning method of exploring nationalistic insight value in Administrator Leadership Training using Upin-Ipin movies in Indonesia, according to the participants, has dominant weakness as it has Malaysian background and is non-Indonesian product. This opinion is actually more subjective, meaning that as the comparison, this learning media is acceptable because Malaysia and Indonesia have many similarities. The inevitable weakness is that this training is intended to administrator officials who are forty years old and more and some participants have never watched Upin-Ipin movie or have ever watched it but did not learn the nationalistic insight values contained. Meanwhile, its strength is that it facilitates the participants to understand the material of nationalistic insight values that even can be applied to children. The nationalistic insight values contained in Upin-Ipin movie, according to participants, are social diversity supported with tolerance, mutual respect, and “love for motherland” values. The recommendation given to make the nationalistic insight learning method using Upin-Ipin movie better is to determine the episode of movie to be discussed and to watch and to discuss it together.

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