THE INTERNALIZATION OF PESANTREN EDUCATIONAL VALUES
(A Descriptive Study on the Implementation of the Five Core Principles at Al Fattah Islamic Boarding School, Pecalongan, Sukosari, Bondowoso)

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Abstract

Pesantren as an educational institution based on religious values that are instilled as an effort to build the character of students through habituation (tatsqief). It aims to print Muslims into insan kamil (perfect humans) and have and master the religious sciences that are lived and practiced sincerely. The Islamic boarding school functions itself as an institution that produces outputs and outcomes as the ideals of the ulama of an Islamic boarding school through educational and teaching activities. Education and teaching are so complex, this is equivalent to the theory which says that "Thus the three aspects of education are cognitive, affective and psychomotor. All of them are given simultaneously and in balance to students. The santri besides living in social situations and shortages for 24 hours day and night continuously are always in an educational atmosphere under the direct guidance of kyai and ust ". This discussion focuses on finding answers about how the five souls as pesantren values are applied at Al Fattah Islamic boarding school, what are the implications for the integrity of the character of the santri. The author presents it in the form of a descriptive analysis which is then reduced by using the theory of Mile and Hiberman so that it becomes a real data unit, between interviews, observations and documentation studies are presented in their entirety. The application of the five souls of the pesantren at the Al-Fattah Islamic boarding school is carried out with more emphasis on the delivery and guidance directly or indirectly in various ways. Namely by habituation, and other forms of activity programs, both core activities and extra activities. The impact of the application of the five souls of the pesantren into a character that is reflected in the dynamics of education is sincere in learning, working and serving, independence, ukhuwah Islamiyah, simplicity, free but Islamic.

Keywords: *Panca Jiwa, santri character,*

A. Introduction

Today, the world is experiencing rapid development in various sectors, including education. Education is continuously expected to respond to the growing challenges of life. Amidst these developments, many phenomena have emerged, one of which is the decline in moral values among adolescents—manifested through student brawls, criminal behavior, and other unethical

actions. Most recently, a tragic incident occurred in which a teacher was fatally assaulted by a student, highlighting a significant moral crisis. This reality calls for a critical evaluation by the government regarding moral and ethical education.

In the educational context, the government must pay close attention to educational frameworks, particularly those related to character education. The dynamics of social development have a direct impact on shaping national character—both positively and negatively. This urgency has motivated the government to initiate breakthroughs in character building, especially among youth as the next generation of the nation. In response, educational experts have sought to formulate conceptual frameworks for character education. This effort is vital to ensure that Muslims—who form the majority of Indonesia's population—remain grounded in their own scholarly traditions. In this regard, pesantren (Islamic boarding schools) represent an indigenous manifestation of Indonesia's national education system.

Fundamentally, pesantren serve as educational institutions where moral and ethical values are instilled and character formation is carried out through habituation. Their ultimate aim is to cultivate insan kamil (the complete human being)—individuals who internalize and practice Islamic teachings sincerely and wholeheartedly.

The educational and instructional process in pesantren is multifaceted, in line with the theory that education comprises three essential domains: cognitive, affective, and psychomotor. These aspects are imparted simultaneously and in a balanced manner to students. Santri (students of pesantren) live in a holistic educational environment, immersed 24 hours a day in social and spiritual discipline under the direct supervision of kyai (religious scholars) and teachers (Setyorini, 2003:26).

Furthermore, pesantren are distinguished by their unique disciplinary systems, which set them apart from other institutions. In pesantren, character development and moral cultivation are not merely educational components but serve as the core philosophy of the institution. This philosophical framework sustains both the institution and its students toward future advancement.

Character education in pesantren is encapsulated in the "Five Spirits of Pesantren" (*Panca Jiwa*), which include:

1. Sincerity (*Ikhlas*),
2. Simplicity (*Kesederhanaan*),
3. Self-Reliance (*Kemandirian*),
4. Islamic Brotherhood (*Ukhuwah Islamiyah*), and
5. Freedom within an Islamic framework (*Kebebasan yang Islami*).

Through the implementation of these five core values, santri are trained to live sincerely and simply, to be disciplined, self-governing, honest, optimistic, and virtuous—ultimately aspiring to become *insan kamil*, individuals devoted to goodness. This ideal is reflected in the Qur'anic verse, Surah Luqman [31]:22:

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

"And whoever submits his face to Allah while being a doer of good – then he has grasped the firmest handhold. And to Allah will be the outcome of [all] matters." (Ministry of Religious Affairs, 2002:583)

Pesantren—with their distinctive values and educational philosophy—deserve serious attention from the government. The consistent implementation of the *Panca Jiwa* values has led many parents to entrust their children's education to these institutions. Consequently, undesirable behaviors are gradually reduced through the moral training and habitual discipline practiced in pesantren life.

Pondok Pesantren Al-Fattah is one of the oldest Islamic boarding schools in Sukosari Subdistrict, founded in the 1840s under the Nurul Amien Foundation, established by Kyai Muhammad. The institution is currently led by KH. Ahmad Sjinqithy Djamaluddin, an alumnus of both Pondok Modern Gontor and Pondok Pesantren Al-Amien—two pesantren that share a common foundation in the *Panca Jiwa* philosophy. Inspired by his educational experiences, KH. Ahmad Sjinqithy Djamaluddin implements these core values in Al-Fattah, not through mere imitation but by adapting the strengths and traditions he has deeply understood and appreciated.

B. Research Methods

This study employs a descriptive qualitative approach aimed at providing an in-depth and comprehensive portrayal of character education implementation based on the *Panca Jiwa* values within Islamic boarding schools (*pesantren*). Data collection was conducted through in-depth interviews, participatory observation, and documentation studies, all of which were integrated into a cohesive narrative. Data analysis followed the Miles and Huberman model, encompassing data reduction, data display, and conclusion drawing/verification. The primary focus of this research is: (1) to explore the actual implementation of character education based on *Panca Jiwa* values in the *pesantren* setting, and (2) to examine the implications of this implementation for the character development of the *santri*. the validity of qualitative data is carried out by involving several main tests (Francén 2020), namely: *credibility* (credibility test), *transferability* (transferability test), *dependability* (dependability test), and *confirmability* (confirmability test).

The data that has been collected and guaranteed to be true is analyzed using an interactive model from Miles and Huberman which is carried out through several stages as follows: 1) data collection, 2) data condensation, 3) data presentation, 4) conclusion as shown in the following figure:

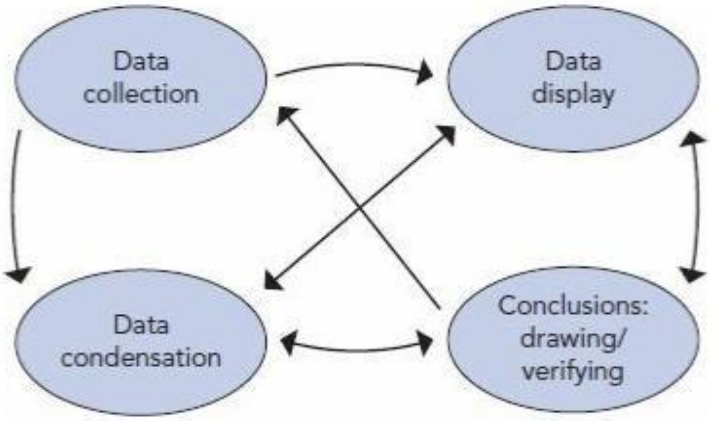


Figure 1: Interactive Model Data Analysis

1. **Data Collection**

   Data collection is conducted continuously throughout the research process. In a qualitative approach, this process is dynamic and not limited to a specific stage; rather, it continues as long as the researcher is present in the field. This allows the researcher to gain deep understanding and obtain data that are relevant to the research context.

2. **Data Reduction**

   Data reduction is an essential stage in filtering and organizing information. At this stage, data obtained from observations, interviews, documentation, and field notes are processed through selection, focusing, simplification, and transformation. The goal is to organize raw data to make it easier to analyze and align with the focus of the study.

3. **Data Presentation**

   The reduced data are then presented in a narrative form to enhance clarity and comprehension. This presentation aims to show a clear thematic flow of the findings from the field. As explained by Miles and Huberman (1984), in qualitative research, narrative form is one of the most common methods used to convey data findings in a coherent and systematic manner.

4. **Conclusion Drawing**

   Conclusion drawing is the final result of the data analysis process, aiming to answer the research questions or focus. This process is conducted through the interpretation of previously synthesized data. In addition, the researcher supports the findings by exploring relevant literature and other references to enrich and validate the acquired information. All data from observation, interviews, and documentation are grouped, analyzed, and interpreted to produce conclusions that are valid and accountable.

C. Results and Discussion

1. Results

If examined closely, each of the developing values (known as the "five souls" or *panca jiwa*) can be described as follows:

a. Sincerity (Ikhlas).

This refers to the awareness of students (santri) regarding their responsibilities as learners at the Islamic boarding school (pesantren), which include fully dedicating themselves to the institution. As a result, they do not only seek knowledge, but also strive to attain blessings (*barakah*). The philosophy cultivated among the santri is "learning while serving."

b. Independence (Mandiri).

Independence at Pondok Pesantren Al-Fattah is not limited to fulfilling daily needs such as eating or washing independently. It also includes the ability of the santri to carry out their duties responsibly, manage their time effectively, and develop discipline. In this regard, many santri have demonstrated this independent spirit, as seen in their ability to manage and divide their time wisely, gradually becoming accustomed to disciplined routines.

c. Islamic Brotherhood (Ukhuwah Islamiyah).

In accordance with the application of this value, which was previously described, educators are expected not only to provide direct guidance but also to become exemplary role models for their students. The aim is for the santri to emulate these good examples.
Feeling like true brothers and having shared years of friendship, even accompanying a sick friend has become a regular program initiated by the student organization. This growing strength in brotherhood is expected to one day make the santri well-regarded by many, due to their dedication to maintaining ties of fraternity. This reflects the hopeful vision of *panca jiwa* for the future.

d. Simplicity (Kesederhanaan).

The simplicity embodied in the *panca jiwa* is intended to be practiced in the daily lives of santri, so that they do not adopt a hedonistic lifestyle focused on worldly pleasures or excess. Simplicity is not only in external appearance but also in behavior and attitude.

e. Freedom with Islamic Values

As previously explained, freedom is granted to santri to allow them to explore, express themselves, and hone their talents. The freedom promoted by *panca jiwa* includes freedom of thought and the ability to pursue personal interests. Thus, the minds of the santri are not restricted, but encouraged to be creative and competitive within the framework of Sharia (Islamic law).

Upon analysis, the implementation of the *panca jiwa* in character formation at the pesantren can be outlined as follows:

1. *Panca jiwa* is designed as a concept and guiding principle for the life of santri and every element within the pesantren. Its goal is to ensure that, once the santri return to society, they can apply these values to both their personal lives and the wider community. The pesantren serves as a space for societal transformation, particularly in addressing various forms of poverty, especially ignorance. Therefore, *panca jiwa* must be present in every aspect of santri life as the living philosophy of pesantren education.
2. The socialization of *panca jiwa* is conducted homogeneously, meaning it is introduced step-by-step, continuously, and in diverse ways. This is due to the varying backgrounds, personalities, and characters of the santri. One method is verbal communication, which is delivered gradually to all elements—including parents of students—during annual gatherings. Through this approach, the values of sincerity, independence, Islamic brotherhood, simplicity, and freedom with Islamic principles are instilled and cultivated optimally through consistent daily practices.

The outcomes of implementing *panca jiwa* in character development among the santri include:

Most students and institutional members have effectively embraced and practiced these values. For example, students engage in activities purely for the sake of *barakah*, representing sincerity. Santri wake themselves up for dawn prayer (*subuh*), reflecting independence as a unique educational dynamic. Islamic brotherhood is shown through mutual assistance and emotional empathy, such as helping sick peers. Simplicity is reflected in natural behavior that transcends social status or hierarchy. Meanwhile, freedom within Islamic limits manifests in the students' innovation, creativity, and participatory spirit—all grounded in religious values as an inseparable foundation.

2. Discussion

The *Panca Jiwa* of the pesantren (Islamic boarding school) are the five essential spirits or souls shared by the teachers (*asatidz*), students (*santri*), and all elements of the pesantren community. As quoted by Zarkasyi (2014: 96):

"In pesantren education, a strong spirit is cultivated, one that fundamentally shapes the life philosophy of the students. The knowledge they acquire during their years in the pesantren becomes a life provision. The knowledge varies in level and delivery methods, adapted to societal needs or individual worldviews. However, it is the *Panca Jiwa* of the pesantren that defines the meaning of life and its essence."

1. **The Spirit of Sincerity**

   The word *keikhlasan* derives from the root *ikhlas*, which, according to the Indonesian Dictionary (KBBI), means "pure-hearted, sincere." In Arabic, *ikhlas* comes from *akhlasha–yukhlishu–ikhlāṣan*, meaning "clean, pure, unmixed, or fitting." Though scholars vary in wording, the core meaning is the same: sincere worship for Allah alone, turning the heart and intent solely toward Him (Kesuma et al., 2013: 20).

   The spirit of sincerity means "free of ulterior motives" or acting purely for worship. Teachers teach sincerely, students learn sincerely, and the administrators serve sincerely. All activities in the pesantren are imbued with profound sincerity, creating a harmonious atmosphere where the *kyai* is respected, and the *santri* are obedient and loving (Zarkasyi, 2014: 96).

   Sincerity means purity of heart—directing all intentions and actions solely for Allah. This foundation strengthens a person's will to struggle through life. The sincere person is motivated, optimistic, confident, and courageous, knowing that all they do is only for Allah (Zarkasyi, 2014: 30).

   Karcher, as quoted by Soebahar, describes sincerity as *sepi ing pamrih*—not motivated by personal gain but purely for worship. This spirit permeates all pesantren life, leading to three outcomes: students don't mind staying for extended periods, they seek no certificates, and they highly value the *kyai's* blessing (Soebahar, 2009: 166).

   Sincerity benefits not only the students but also all elements of pesantren life. A heart filled with sincerity brings tranquility and contentment (*qana'ah*), dedicating all acts to Allah SWT. It is a deeply rooted and comprehensive concept of character development.

2. **The Spirit of Simplicity**

   Kesederhanaan means simplicity—living modestly and avoiding excess. According to KBBI, it refers to being unpretentious, moderate, and balanced.

   Simplicity doesn't mean passivity or poverty. It reflects strength and endurance in facing hardship. Behind simplicity lies courage and resilience—a core requirement for success in life (Zarkasyi, 2014: 96). It is seen in attitudes, behaviors, speech, and thought.

   Soebahar echoes this view, stating that pesantren life is simple yet noble. Simplicity reveals strength, self-control, and courage to progress. It nurtures strong mental and moral character essential for all life struggles (Soebahar, 2009: 166). Allah also commands humans not to be excessive in the Qur'an (Q.S. Al-An'am: 141):

   "...but do not be excessive. Indeed, Allah does not like the extravagant." (Depag, 2002: 197)

3. **The Spirit of Self-Reliance**

   Self-reliance (*berdikari*) is a powerful life principle. It involves santri learning to manage their own needs independently, and the pesantren

institution itself being financially and operationally self-sufficient—without depending on outside charity (Zarkasyi, 2014: 96).

This independence shapes a culture of self-empowerment, where every element of the pesantren strives for sustainability and progress through internal efforts and resources.

4. **The Spirit of Islamic Brotherhood**

Ukhuwah Islamiyah consists of two Arabic words: *al-ukhuwah* (brotherhood) and *al-islamiyah* (Islamic), forming a concept of Islamic spiritual fraternity. Naveed (2017: 11) defines it as a divinely bound relationship that unites all Muslims across the globe.

Islamic brotherhood is sincere and rooted in love for Allah. Humans are social beings who need one another. Soebahar describes how life in pesantren is marked by intimate bonds regardless of political, economic, or social differences, both during and after their time at the pesantren (Soebahar, 2009: 166).

Ma'arif and Purwatiningsih (2016: 84) further highlight that social bonds—familial, ethnic, or religious—are essential and foster mutual care. Islam encourages continued *silaturrahmi* (social ties), promising ease of livelihood and blessings.As stated in Q.S. Al-Hujurat: 10:

"Indeed, the believers are but brothers, so make peace between your brothers and fear Allah that you may receive mercy." (Depag, 2002: 744)

In pesantren, students live, study, and even rest together for 24 hours, naturally building deep bonds that evolve from friendship to a familial connection, which often continues in society beyond the pesantren walls.

5. **The Spirit of Freedom**

Freedom here refers to the ability to think and act responsibly—to plan one's future and choose life paths with optimism and courage. However, freedom must be disciplined and not misused. It must adhere to the pesantren's values and traditions (Zarkasyi, 2014: 96).

Dermawan states that such freedom is responsible freedom—acting based on communal awareness, both within the pesantren and society (Dermawan, 241). It also means avoiding negative influences and maintaining moral discipline.

Thus, *Panca Jiwa* represents the soul of the pesantren: 1) Sincerity, 2) Simplicity, 3) Self-Reliance, 4) Islamic Brotherhood, and 5) Freedom.

D. Conclusion

The implementation of the *Panca Jiwa* (Five Souls) of the pesantren at Al-Fattah Islamic Boarding School is primarily carried out through both direct (*mubāsyir*) and indirect (*ghair mubāsyir*) guidance and education to all elements within the pesantren. This approach is taken in light of the importance of maintaining a strong commitment to the values embodied in the *Panca Jiwa*.

At Pondok Pesantren Al-Fattah, located in Pecalongan, Sukosari, Bondowoso, the application of the *Panca Jiwa* in shaping the character of the students (santri) is conducted through various means, including habituation and the implementation of both core and extracurricular programs.

The impact of applying the *Panca Jiwa* is reflected in the students' character traits and attitudes, such as sincerity, independence, Islamic brotherhood (*ukhuwah Islamiyah*), simplicity, and freedom within an Islamic framework.

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