Five-Soul-Based Character Education At Harakatul Qur'an Padang Islamic Boarding School

by Hanif Cahyo Adi Kistoro

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At Harakatul Qur'an Padang Islamic Boarding School

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Abstract

Pesantren prioritizes spiritual improvement and good character for students based on the five souls. When the soul or mind is stable, it can automatically reveal good character and qualities. The value of the five souls is a combination of various crystallizations of Islamic boarding school values, which must be integrated and inculcated in all santri activities. Panca Jiwa is assimilated with enthusiasm in doing all activities to awaken other positive characters. The purpose of the discussion is to find out the form of internalization of character education based on the five souls at the Pondok Pesantren Harakatul Qur'an Padang. This research approach is the descriptive-qualitative approach. Data collection techniques through observation, interviews with purposive sampling technique, and documentation. Data analysis techniques are data reduction, data presentation, and conclusion. The results of the discussion are that the five young souls are honest, souls, independent souls, brotherly souls, and free spirits to prepare thconcludingvirtuous, noble, and meaningful individuals in better directions. life. Values are instilled by the following methods: (1) The exemplary method. (2) The habitual method (3) The method of giving advice. (4) Methods of motivation and threats (5) Methods of persuasion. (6) Story method. Supporters of the implementation of character education have good management performance, the active role of the kyai as the leader of the cottage, and the ustadz at the cottage who is always there 24 hours, and high discipline. The obstacles are students' lack of awareness and willingness to follow the pesantren education system, the difficulty of adjusting to Islamic boarding school activities, and not all students being able to comply.

Keywords: *Character Education, Panca Jiwa Pondok, Kyai, Method*.

Introduction

Education is one of the main assets in national development. The essence of education is the process of humanization, so the priority is to raise awareness of educational values by instilling the noble values contained in culture. Problems in the world of education are very diverse; one of the main problems in the world of education so far is the high level of damage that is happening or known as a multidimensional crisis. The flow of change and globalization can affect Indonesian society [1]. A decline in the value of life occurred in almost every generation. Some people believe that one of the causes of academic failure is disorientation in education. This is because Indonesia has experienced various negative impacts from the decline in its character. Various problems such as corruption, crime,

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[1] Santoso et al., "Urgensi Pendidikan Karakter Pada Masa Pandemi Covid 19," *Seminar Nasional Pascasarjana Universitas Negeri Semarang*, 2020, 558–63.

friction between tribes and religions, terrorism, and others, are clear evidence of the lack of cultivation of noble character[2].

Various problems in the world of education cannot be denied because the world of education is dynamic but needs to be balanced with always trying to move in a better direction. The teacher's role as an important element of education must the capacity to be an example, not only have the responsibility to train an educated generation but also can train a generation that is educated, intelligent, pious, and pious and has a noble character. a The results of the education system not only produce humans who have high intelligence, but also humans who can uphold the noble values of life to provide benefits for themselves and their families[3]. Islam also emphasizes that the main mission of the Prophet Muhammad was perfecting morals and try to form good morals[4]. The main purpose of education is to form good human character or character[5]

Character education will be the basis for the formation of the nation's personality, which does not ignore social values such as tolerance, solidarity, cooperation, cooperation, and mutual respect[6]. Character education will give birth to superior individuals who are not only able to feel but are also able to succeed[7]. Personality education in Islamic education is often called moral education, namely education of human moral values that are felt and implemented in real actions, the process of forming values and attitudes based on knowledge and moral values that aims to make people whole or Kamil people. The purpose of character education is everything that is done consciously and systematically and aims to develop

[2] Lukman et al., "Effective Teachers ' Personality in Strengthening Character Education," *International Journal of Evaluation and Research in Education* 10, no. 2 (2021): 512–21, https://doi.org/10.11591/ijere.v10i2.21629.

[3] Yusutria, Hanif Cahyo Adi Kistoro, and Azwar, "The Relevance of Modern Islamic Boarding Schools with Ulama Cadre According to Imam Zarkasyi (1910-1985)," *Tadris : Jurnal Keguruan Dan Ilmu Tarbiyah* 6, no. 19 (2021): 377–89, https://doi.org/10.24042/tadris.v6i2.10016.

[4] Burhanudin Ata Gusman, Hanif Cahyo Adi Kistoro, and Sutipyo Ru'iya, "Strategy of Islamic Religious Education Teachers in Cultivating Islamic Character During the Covid-19 Pandemic," *Al Qalam* 38, no. 2 (2021): 209–24.

[5] Halim Mangsi, Raya. Abdurahman, "Kuriklum Pai Yang Rahmatan Lilalamin; Aman Dan Sehat Bagi Perkembangan Ruhani Peserta Didik (," *Istiqra'* V, no. September (2017): 30–35.

[6] Yusron Masduki, Hanif Cahyo Adi Kistoro, and Didi Kristanto, "Model Penamaan Karakter Kedisiplin Di Masa Pandemi Di SMP Muhammadiyah Pleret Bantul Yogyakarta," in *Prosiding Seminar Nasional Hasil Pengabdian Kepada Masyarakat Universitas Ahmad Dahlan* (Yogyakarta: Universitas Ahmad Dahlan, 2021), 158–63.

[7] Hanif Cahyo Adi Kistoro et al., "Teacher's Experiences in Character Education for Autustic Children in Indonesia," *Interantional Journal of Evaluation and Research in Education* 10, no. 1 (2021).

human abilities[8] and students to decide and do good in everyday life, such as life. responsibly, and honestly[9], work hard, and respect others[10].

The awakening and restoration of character cultivation must be carried out. The main key to the formation of the nation's personality and civilization is a culture that is formed from repeated habits and socialization. The essence of character education in general is the element of value cultivation[11]. Education is considered increasingly important and central because the degree of unity and integrity, especially about the perception of values in society, tends to disappear[12]. The importance of character education in the context of the multidimensional crisis in Indonesia seems to be one of the main reasons why many people choose pesantren as a suitable place in the educational process[13].

Islamic boarding schools can maintain their educational model, especially in character-building education for students, especially by showing that the application of pesantren and learning is very effective in shaping the personality of students who are in Islamic boarding schools and cannot be separated from the discipline[14]. Pesantren is the oldest educational institution in Indonesia, pesantren existed long before Indonesia's independence, and pesantren is synonymous with religious learning[15].

Pesantren is one of the educational institutions in Indonesia that has distinctive and prominent characteristics from other educational institutions. In the Indonesian context, pesantren was the earliest and at a time when Indonesia did not yet recognize educational

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[8] Masduki, Kistoro, And Kristanto, "Model Penanaman Karakter Kedisiplin Di Masa Pandemi Di Smp Muhammadiyah Pleret Bantul Yogyakarta."

[9] Eva Latipah, Hanif Cahyo Adi Kistoro, And Farah Dina Insani, "Academic Procrastination Of High School Students During The Covid-19 Pandemic : Review From Self-Regulated Learning And The Intensity Of Social Media," *Dinamika Ilmu* 21, No. 2 (2021): 293–308.

[10] Alwazir Abdusshomad, "Pengaruh Covid-19 Terhadap Penerapan Pendidikan Karakter Dan Pendidikan Islam," *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama* 12, No. 2 (2020): 107–15, Https://Doi.Org/10.37680/Qalamuna.V12i2.407.

[11] Gusman, Kistoro, And Ru'iya, "Strategy Of Islamic Religious Education Teachers In Cultivating Islamic Character During The Covid-19 Pandemic."

[12] Rita Novia Elviana, "Primary : Jurnal Pendidikan Guru Sekolah Dasar Volume 10 Nomor 3 Juni 2021 Teachers ' Role In Embedding Discipline Characters To Grade Iv Students Through Learning Activities At Sdn Karawaci Baru 6 Peran Guru Dalam Menanamkan Karakter Disiplin Pada Siswa Kelas Iv Melalui Kegiatan Pembelajaran Di Sdn Karawaci Baru 6 Primary : Jurnal Pendidikan Guru Sekolah Dasar Volume 10 Nomor 3 Juni 2021" 10 (2021): 641–55.

[13] Ahmad Hanany Naseh Et Al., "Implementation Of Religious Learning Students With Special Education Needs Through Online Applications During The Covid-19 Pandemic," *Journal Of Theoretical And Applied Information Technology* 100, No. 3 (2022): 690–704.

[14] Alfiansyah Topandi Harahap, "Hidden Curriculum Di Pesantren Sebagai Solusi Pembentukan Karakter Anak Masa Kini," *Attanwir : Jurnal Keislaman Dan Pendidikan* 13, No. 2 (2022): 120–32, Https://Doi.Org/10.53915/Jurnalkeislamandanpendidikan.V13i2.225.

[15] Annisa Dewi Rahmawati, Ubay Harun, And Sitti Hasanah, "Upaya Pesantren Dalam Mengembangkan Digital Skill Santri (Studi Kasus Pondok Modern Darussalam Gontor Kampus Putri 6 Poso)," In *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society 5.0 (Kiiies 5.0) Pascasarjana Universitas Islam Negeri Datokarama Palu 2022, Volume 1*, Vol. 1, 2022, 482–85.

institutions. Therefore, Ponderren is widely regarded by the community as an indigenous (native) educational institution in Indonesia. Pesantren education has values that shape the character of students, which will be useful for themselves and society. The values of the five souls train girls to build and shape character towards the creation of human beings who are beneficial to the whole community, especially Islamic boarding schools[16].

So that it becomes a challenge for the world of Islamic boarding schools to instill character education values in students, especially students at the Harakatul Qur'an Islamic Boarding School, Padang, West Sumatra, by making the value of the five souls of the cottage as a spirit in instilling character education values in students.

These values are expressed through five ways of educating the soul. The five souls are the spirit of sincerity, the spirit of simplicity, the spirit of independence, the spirit of ukhuwah Islamiyah, and the spirit of freedom. Pesantren prioritizes increasing the spirituality of students based on five souls. When the soul or mind is stable, it can automatically reveal good character and qualities, especially the discipline of students. The value of five souls is a combination of various crystallizations of Islamic boarding school values, which must be integrated and inculcated in all santri activities. Panca Jiwa assimilates with enthusiasm in carrying out all activities that aim to stimulate the emergence of other positive characters[17].

So, based on the explanation of the problems mentioned above, this writer describes "Panca Soul-Based Character Education at Pondok Pesantren Harakatul Qur'an, Padang, West Sumatra" with the aim of the discussion, namely to find out the form of the internalization process of five-spirit-based character education in Pondok Pesantren Harakatul. West Sumatran Padang Qur'an.

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[16] Uswatun Hasanah, "Implementasi Nilai-Nilai Keikhlasan Dan Kesederhanaan Dalam Membentuk Karakteristik Santri," *Nihaiyyat: Journal Of Islamic Interdisciplinary Studies* 1, No. 1 (2022): 29–42.

[17] La Hadisi Et Al., "Peran Pesantren Dalam Pembentukan Karakter Kedisiplinan Santri Di Pondok Pesantren Modern Gontor 7 Riyadhatul Mujahidin Kabupaten Konawe Selatan," *Edukasi Islami: Jurnal Pendidikan Islam* 11, No. 01 (2019): 1213–28, Https://Doi.Org/10.30868/Ei.V11i01.2955.

Methods

The approach used in this study is descriptive-qualitative[18]. It is an approach that tries to describe a symptom, an event, or an event that is currently happening where the researcher takes pictures of these events and events to become the center of his attention and then is described as himself. Data collection techniques are the most strategic step in research because the main purpose of research is to obtain data. Without knowledge of data collection techniques, researchers will not obtain data that meets established data standards[19].

Data collection techniques in this study include: a. Observation as a data collection technique has specific characteristics compared to other techniques, namely interviews and questionnaires. The observations made by the researchers were direct observations aimed at observing and seeing with their own eyes the daily activities at Poidsren related to the concept of educational activities related to the moral formation of students and the experience of the five souls. about the cottage that unfolds in everyday life in the boarding school. b). The interview method is a simple and practical way to collect the necessary data[20], so that information relevant to the problem under study can be obtained from certain parties who are considered representative, especially pesantren leaders and teachers. This is done by using a purposive sampling technique[21] compared with This documentation method is used to retrieve data in the form of text, such as a list of teacher names, names of students, history of pesantren, pesantren records, physical status, existing facilities, and infrastructure.

Data analysis techniques to get an overview of research data can be done in several ways[22], namely: (1)Data reduction is part of data collection because the text, summary, or summary is also part of the analysis. This reduction will simplify the data obtained to facilitate the presentation of research results. (2) Data presentation (data visualization), especially data collection practitioners enable them to obtain synthesis or implementation.

[18] Yusron Masduki et. al., "The Impact of the COVID-19 Pandemic on Student Learning Motivation," *CONCIENCIA: Journal of Islamic Education* 21, no. 2 (2021): 39–51, http://doi.org/10.23887/jisd.v5i2.34418.

[19] John W. Creswell, *Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 4th ed. (Boston: Pearson, 2012), http://marefateadyan.nashriyat.ir/node/150.

[20] Eva Latipah et al., "Elaborating Motive and Psychological Impact of Sharenting in Millennial Parents," *Universal Journal of Educational Research* 8, no. 10 (2020): 4807–17, http://doi.org/10.13189/ujer.2020.081052.

[21] Eva Latipah, Hanif Cahyo Adi Kistoro, and Himawan Putranta, "The Effects of Positive Parenting toward Intolerance in Pre-School Children," *International Journal of Early Childhood Special Education* 12, no. 2 (2020): 137–46, https://doi.org/10.9756/INT-JECSE/V12I2.201065.

[22] Lumaurridlo et al., "School Readiness Assessment: Study of Early Childhood Educator Experience," *Elementary Education Online* 20, no. 1 (2021): 468–78, https://doi.org/10.17051/ilkonline.2021.01.041.

The data can be in the form of short, clear, and summary notes or articles to provide valid data for researchers to make it easier to organize. (3)Concludingons are done by researchers.

The three types of analytical activities mentioned above are interconnected and continue throughout the research process. Therefore, analysis is a continuous activity from the beginning to the end of the research

Efforts at Pondok Pesantren Harakatul Qur'an, Padang, West Sumatra, in instilling the values of character education based on the five souls to students.

Character is the main thing that must be formed in a student. The character of one person to another is different. Similar to the Harakatul Qur'an Islamic Boarding School in Padang, West Sumatra, the characters possessed by students are different. To find out the efforts made to inculcate the values of character education based on the five souls of the cottage, the researchers conducted interviews with "RA" as the leader of the cottage. He said:

"In this Islamic boarding school there,e are values that are instilled in students and their enthusiasm so that they become personalities that are difficult to eliminate in the souls of students who are known as the five souls of the cottage. The five souls of the cottage are not only conveyed and explained by the leader of the cottage but the students are obliged to imitate the five souls of the cottage and memorize them and practice them in the reality of everyday life. Efforts to instill the value of character education in students are carried out through example, and habits are carried out many times."

This was emphasized by an ustadz named "AZ" that:

"The five souls are spiritual values that exist in a santri and need to be instilled and introduced to people in the pesantren. This Islamic boarding school is here to equip students with values and characters based on religious orientation. The five central characteristics of development through a cultural approach are sincerity, simplicity, independence, ukhuwah Islamiyah, and freedom. As for the efforts to spread the values of character education to the students with good examples, good examples, and habits that are repeated many times. Habits that continue to be repeated in pesantren will be a distinguishing feature for students. Lifelong education is part of the concept of education resulting from continuing education, outreach, and the environment. Because character education is a process of inculcating values, the guiding principles and rules that apply in Islamic boarding schools must be applied continuously. The development of personality traits is a lifelong process with distinct stages."

So it can be understood that the values of character education are part of the body of santri and even ustadz and Islamic boarding school leaders because they have fallen into opposing impulses and personalities, better known as the five souls; namely the soul of sincerity, the spirit of simplicity, the spirit of independence, the spirit of brotherhood, and the spirit of freedom to equip the body with a high moral spirit, virtuous, and useful for better activities.

This is written in agreement with the goals of national education contained in the national education system law number 20 of 2003, namely educating the nation and developing Indonesian people as a whole, namely humans who believe and fear God Almighty and have a noble character, have knowledge and skills. , physical and spiritual health, a strong and independent personality, and a sense of community and national responsibility[23].

The values of character education that exist in Indonesian education have been explained in the presidential regulation of the Republic of Indonesia in 2017, that character education seeks to instill various good habits in students so that they behave and act by cultural values and national character. Regarding actions that are considered good or bad, there are eighteen character values developed in character education consisting of religion, honesty, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love for the homeland, respect achievement, friendly or communicative, love peace, love to read, care for the environment, care about social, and responsibility[24] .

Therefore, character education has a higher meaning than mere moral education[25], because it includes not only good and bad but also instilling good habits, awareness of what is good and what is not good, and being able to feel (emotional domain) values. good grades and getting used to them (behavioral domain). Therefore, in this case, character education is closely related to habituation values that are ingrained in daily behavior. In other words, there is no time or situational motive[26].

The objectives of character education include (1) Developing emotionhonestyential as human beings, citizens who have cultural values and national courage (2) Forming

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[23] Redaksi Citra Umbara, *Undang-Undang RI Nomor 20 Tahun 2003 Tentang Sisdiknas & Peraturan Pemerintah RI Tahun 2010 Tentang Penyelenggaraan Penddidikan Serta Wajib Belajar*, IV (Bandung: Citra Umbara, 2012).
[24] Peraturan Presiden Republik Indonesia No. 87 Tahun 2017, "Peraturan Presiden Republik Indonesia No. 87 Tahun 2017" (2017), https://setkab.go.id/inilah-materi-perpres-no-87-tahun-2017-tentang-penguatan-pendidikan-karakter/.
[25] Kistoro et al., "Teacher"s Experiences in Character Education for Autustic Children in Indonesia."
[26] Sri Haryati Khoiriyah, "Pesantren Sebagai Alternatif Model Lembaga," *Jurnal Inspirasi* – 6, no. 1 (2022): 71–79.

commendable habits and behavior, adhering to cultural and universal values. Tradition and courage of the nation (3) To awaken the spirit of leadership and responsibility in students as the next generation of the nation (4) To develop the ability of independence, creativity, national spirit, and ethnic awareness (5) To develop a safe, honest, creative school life and a friendly learning environment, and a solid sense of nationality

Character education in Islamic boarding schools generally produces superior characters with various characteristics originating from spiritual values, including piety, faith, kindness, and courtesy, respecting and being attached to the culture of the five souls of Islamic boarding schools[27]. Character education not only teaches right and wrong but more than that, character education is a process of inculcating habits about what is good so that students realize what is right and wrong[28], good value (emotional)[29] and familiarity with it (psychological motivation)[30]. In other words, character education does not only pay attention to the aspect of "knowing well (moral understanding), but also the feeling of the child being good or liking the good (moral sentiment), and then encouraging children to do the behavior (moral action) or routines that are practiced and practiced continuously[31].

The discussion shows that the leadership of a boarding school leader and ustadz is in line with the method of character-building education[32] namely: (1) the exemplary method. This is a method of teaching by setting a good example to the students, both in word and deed; (2) The habitual method. This is the process of cultivating a habit. While the habit (habit) is a way of acting that is settled, uniform, and almost automatic (almost not realized by the author); (3) the method of giving advice, with explanations of facts and benefits to save the counselee from harm and show the way to happiness and benefit; (4) The method of encouragement and intimidation by motivating someone to cultivate hope and enthusiasm for it. (5) the method of persuasion serves to convince students to teach with the power of

[27] Lukman Et Al., "Effective Teachers ' Personality In Strengthening Character Education."
[28] Rahmah Hidayati Et Al., "Character Education And The Rise Of Mental Health In Muhammadiyah Boarding School," *International Journal Of Public Health Science* 11, No. 1 (2022): 170–78, Https://Doi.Org/10.11591/Ijphs.V11i1.20889.
[29] Hanif Cahyo Adi Kistoro, "Kecerdasan Emosional Dalam Pendidikan Islam," *Jurnal Pendidikan Agama Islam* 11, No. 1 (2017): 1–18, Https://Doi.Org/10.14421/Jpai.2014.111-01.
[30] Latipah Et Al., "Elaborating Motive And Psychological Impact Of Sharenting In Millennial Parents."
[31] Fiena Saadatul Ummah, "Panca Jiwa Pondok Pesantren: Sebuah Analisis Kritis," *Joies: Journal Of Islamic Education Studies* 2, No. 2 (2017): 204-.
[32] Mardiyah Mardiyah, "Kepemimpinan Kiai Dalam Memelihara Budaya Organisasi Di Pondok Modern Gontor , Lirboyo Kediri, Dan Pesantren T Ebuireng Jombang," *Tsaqafah* 8, No. 1 (2012): 67–104, Https://Doi.Org/10.21111/Tsaqafah.V8i1.21.

reason[33]. The use of persuasion is based on the idea that humans are intelligent creatures. This means that Islam commands humans to use their minds to distinguish between right and wrong or right and wrong; (6) The story method is an effort to educate students to learn from past events. If the incident is good then it must be followed up, if the incident is a non-Muslim incident then it must be avoided.

Character education is mainly based on exemplary. Exemplary behavior is shown and applied in teachers, and other boarding school guards, so that when meeting students bow their heads while the masyakh strokes the heads of students, a funny sign of satisfaction and acceptance of the teacher. students. This ritual is then shown through the attitude of the students when they go home, this attitude is carried out by the students in front of their parents, when they meet and want to separate, the students shake hands and kiss in front of the back. from their parents. putting hands on parents' heads as a sign and asking parents to bless and make children happy in learning activities. Polite attitudes and behavior, as well as respect for teachers and parents of students, are applied simultaneously by teachers and ustadz, this is ingrained in students everywhere, they must obey, obey and please teachers, and parents, for the sake of education. personality must be promoted simultaneously both within the organization and among important figures in society. At various levels, all employees play a role in developing character and providing appropriate training and support[34].

This is by the purpose of character education, namely developing morals, benefits, and individual attitudes of individuals who try their best in life. Cultivating character values can be done with habit. The habitual method of repeating the same thing over and over again. This repetition is deliberately done so that the answers given are certain and unforgettable. It takes a long time to form a habit because something that has become a habit is difficult to change. In the process of habit formation, this must be accompanied by continuous awareness or understanding efforts without forcing someone to do all the right things easily and without feeling burdened and burdened. Indeed, habitual repetition turns into knowledge within a person[35].

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[33] Lisda Nurul Romdoni and Elly Malihah, "Membangun Pendidikan Karakter Santri Melalui Panca Jiwa Pondok Pesantren," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 2 (2020): 13–22, https://doi.org/10.25299/al-thariqah.2020.vol5(2).4808.

[34] Bustanul Arifin et al., "Pendidikan Karakter Berbasis Budaya Pada Pondok Pesantren Nurul Hakim Kediri Lobar," *CENDEKIA: Jurnal Ilmu Sosial, Bahasa Dan Pendidikan* 2, no. 4 (2022): 73–88,

[35] David Ian Walker, "Sociological Contributions for Researching Morality and Cultivating States of Moral Character," *Journal of Moral Education* 51, no. 1 (2022): 24–34, https://doi.org/10.1080/03057240.2020.1772212.

The purpose of character education is of course also in line with the goals of Islamic education which have also been explained by many figures, so it can be concluded that Islamic education is essentially aimed at achieving the achievements of Muslims who are intelligent and have noble character. broad-minded, emotional capacity, and psychic intelligence, but also certain skills that enable work and gathering food for biological benefits in life[36].

Values are guidelines or principles that influence the behavior of a person or persons. In everyday life, value is something that has value and shows a person's quality. In addition to the values of character education in general, there are also values of character education in Islamic boarding schools[37]. The educational values that exist in Islamic boarding schools serve as the soul and philosophy of life in Islamic boarding school education. According to Abdullah Syukri Zarkasyi[38], there are five personality values of students who always support and adorn the lives of students called the five souls Jiwa[39], namely: (1) The soul of sincerity, that everything that is done is purely for worship. the source of all the souls of the cottage and the key to receiving charity in the sight of Allah, sincere in social communication, advising, attitude and behavior, sincere in teaching and educating, and sincere in discipline.

The spirit of simplicity in the spirit of life in Islamic boarding schools is always filled with simplicity. This is not because of poverty, poverty. Simplicity in Islamic boarding schools contains elements of courage and self-control in facing the struggles of life in all its difficulties (2). From there will radiate the noble soul of a santri who dares to go forward and never back down under any circumstances. do something according to need, not expectation. So, simply a behavior can not be measured by a quantity, large or small, more or less. Simplicity is necessary, reasonable, and not excessive in everything, for example, speaking must be simple, and thinking must be simple. (3)The spirit of independence is the spirit of helping oneself. This education is a powerful weapon of life. Not only in the sense that students always learn and practice to take care of their interests, but the Islamic boarding school itself as an educational institution has never depended on the lives of students for the

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[36] Muhammad Heriyudanta, "Model Modernisasi Pendidikan Islam Di Indonesia," *Southeast Asian Journal of Islamic Education Management* 3, no. 2 (2022): 189–202, https://doi.org/10.21154/sajiem.v3i2.100.

[37] Yusutria Yusutria and Rina Febriana, "Aktualisasi Nilai–Nilai Kemandirian Dalam Membentuk Karakter Mandiri Siswa," *Ta'dib: Jurnal Pendidikan Islam* 8, no. 1 (2019): 577–82, https://doi.org/10.29313/tjpi.v8i1.4575.

[38] Nur Mashani and M Arif Susanto, "Kontruksi Pemikiran Pendidikan Imam Zarkasyi Sebagai Reformasi Pesantren Brief Biography of Imam Zarkasyi" 8, no. 2 (n.d.): 57–70.

[39] Yusutria, Kistoro, and Azwar, "The Relevance of Modern Islamic Boarding Schools with Ulama Cadre According to Imam Zarkasyi (1910-1985)."

help and love of others. Independence is a form of human behavior that can do everything on its own[40].

The spirit of ukhuwah Islamiyah. Life in Islamic boarding schools consists of a close brotherhood with all the joys together. Familiarity should not end with young children but when they return home and join the community (4). (5) The spirit of freedom in Islamic boarding schools remains in the line of positive and responsible discipline. This then becomes a provision for students when entering the community to be maintained, maintained, and developed as well as possible.

From these five souls, the philosophy and direction of life emerge from the souls of the lodge. This philosophy of life has been absorbed by kyai in several kyai conferences, which provide guidelines for living traditions[41]. Finally, Kia's advice becomes the rule, and the rule becomes a tradition. These are the values of character education in Islamic boarding schools[42]. According to Imam Zarkasyi, the values mentioned above are the orientation that students will take when they graduate and join the wider community. The five souls of the pesantren must be used as a pesantren education management system, because every pesantren after the development of the pesantren era cannot be separated, leaving the values above[43].

Education that is applied through contemplation is the totality of education based on exemplary, creating an environment and living environment through various tasks and activities[44]. So what students see, feel, hear, and do is a real form of education. Pesantren is one of the treasures of cultural and educational wealth in Indonesia that can be used as a model for educating the nation's ideal morals. Pesantren has a soul and philosophy of life that is instilled in its students. This spirit and philosophy will ensure the sustainability of an educational institution and will even become an engine of progress in the future. Panca Jiwa

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[40] Ayu Agustina, "Strategi Pengembangan Kemandirian Pada Santri Di Pondok Pesantren Modern Igm Al-Ihsaniyah Kecamatan Gandus Palembang," *Jurnal Fakultas Dakwah Dan Komunikasi*, 2021, 1–14.

[41] Echsanuddin, "Imam Zarkasyi Dan Konsep Pendidikan Hidden Curikulum," *An-Nadhliyah: Jurnal Studi Keislaman* 1, no. 1 (2022): 3.

[42] Shidqi Junaidi, "Orientasi Kurikulum Pondok Pesantren Nasy ' Atul Muta ' Allimin Dalam Mengembangkan Karakter Santri," in *Tsaqafatuna: Jurnal Ilmu Pendidikan Islam*, vol. 4, 2022, 128–37.

[43] I Fitriansyah, Nurul Iman, and Azid Syukrani, "Peran Kepemimpinan Pendidikan Dalaam Membangun Ideologi Di Pondok Pesantren Darul Falah Ponorogo," *Ta'limDiniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 1 (2022): 46–62, http://eprints.umpo.ac.id/8204/%0Ahttp://eprints.umpo.ac.id/8204/4/Bab 2.pdf.

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is five values that need to be instilled and instilled by students in building their personalities and practicing them in life.

The atmosphere of the pesantren is very close to the values of life that forge the character of the santri who is sincere, simple, independent, brothers, and free-spirited. prepare yourself to be a virtuous, noble, and meaningful person for a better life. Panca Jiwa is not just a motto, but Panca Jiwa is character education that needs to be formed for students. To build the character of students, some things need to be considered by teachers or caregivers through a process of activities that are often carried out[45].

Education (especially character education) is the responsibility of all social layers, including the smallest social environment (family), the social environment of education (formal or non-formal education), and the community where a family lives. With their respective roles and functions, the three complement each other so that each has advantages and disadvantages. The success of character education in the early grades will greatly affect subsequent classes, and vice versa.

The essence of the five souls is realized through 5 stages, namely Pay Attention, Responsiveness, Appreciation, Organization, and Character. Affirmation of the values of the five souls of the boarding school in the discipline regulations of students through strategies or processes of inculcating character values in schools or institutions can be done with power strategies, persuasion strategies, and normative re-education. The introduction activity is the most intensive annual activity in terms of providing material related to the five soul values of the cottage. The leader of the Islamic boarding school is the most respected figure because he is full of the charismatic character of a kyai who reflects the values of the five souls of the boarding school in the life of the Islamic boarding school[46].

[45] Abd. Mukti, Syamsu Nahar, And Muhammad Baihaqi, "Model Penanaman Akhlak Santri Melalui Panca Jiwa Di Pondok Pesantren Modern Sumatera Utara," *Edukasi Islami: Jurnal Pendidikan Islam* 11, No. 01 (2022): 1183–1202, Https://Doi.Org/10.30868/Ei.V11i01.2980.

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Figure 1. Internalization of Five soul

Therefore, it is not surprising that all santri understand the meaning associated with the five souls of the cottage, which makes the santri have good character and can become human, suitable for creating human evolution.

Supporting and inhibiting factors in efforts to establish character education values based on the five souls of the cottage.

As for the supporting factors for the implementation of character education, good management performance, the active role of the kyai as the leader of the cottage, and the ustadz at the cottage who is always there all the time, meticulous in carrying out discipline the cottage. This is to the results of interviews with the leaders of the cottage and ustadz, as well as observations that have been made. Building discipline in students is a planned and structured effort by Islamic boarding schools to motivate students in carrying out daily activities in an orderly and directed manner. However, some obstacles make character-building activities less effective, and even though they are well-planned, some obstacles hinder character-building. Several obstacles have been identified, such as the lack of awareness and willingness of santri to follow the pesantren education system, the difficulty of santri adapting to pesantren activities, and the fact that not all santri can comply. boarding school regulations. school. The next obstacle that affects the character education of students is that the tutors do not understand the personality education methods applied. So it is not surprising that all students understand the meaning implied in the five souls of the cottage,

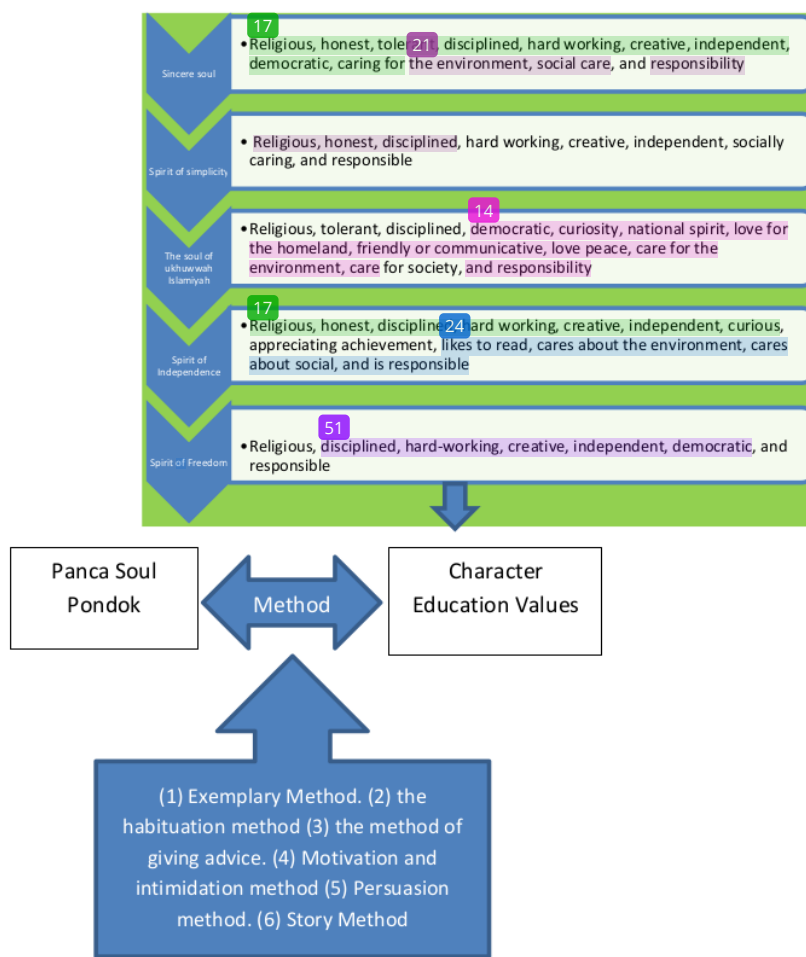making students who have good character traits and can become human beings, by the purpose of human creation.

Sincere soul
- Religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, caring for the environment, social care, and responsibility

Spirit of simplicity
- Religious, honest, disciplined, hard working, creative, independent, socially caring, and responsible

The soul of ukhuwwah Islamiyah
- Religious, tolerant, disciplined, democratic, curiosity, national spirit, love for the homeland, friendly or communicative, love peace, care for the environment, care for society, and responsibility

Spirit of Independence
- Religious, honest, disciplined, hard working, creative, independent, curious, appreciating achievement, likes to read, cares about the environment, cares about social, and is responsible

Spirit of Freedom
- Religious, disciplined, hard-working, creative, independent, democratic, and responsible

Panca Soul Pondok ⟷ Method ⟷ Character Education Values

(1) Exemplary Method. (2) the habituation method (3) the method of giving advice. (4) Motivation and intimidation method (5) Persuasion method. (6) Story Method

Figure 2. Values of Five Soul-Based Character Education

Conclusion

The five souls of Islamic boarding schools become the souls of the students, namely instilling the spirit of sincerity, the spirit of simplicity, the spirit of independence, the spirit of brotherhood, and the spirit of freedom to prepare themselves to become students. virtuous, noble, and meaningful for a more fulfilling life. The methods used to instill the value of the five souls are: (1) the exemplary method. (2) habitual method (3) advising method. (4) Methods of motivation and threats (5) Methods of persuasion. (6) One story.

Although several factors encourage the implementation of character education, such as good management, and the active role of the kyai as the head of the plantation, the ustadz

who is at home is always available 24 hours. day, the mind in the practice of discipline is in the lodge. The obstacles are students' lack of awareness and willingness to follow the pesantren education system, the difficulty of adjusting to Islamic boarding school activities, and not all students being able to comply

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