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Five Souls-Based Character Education at *Tahfizul* Quran Boarding School

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Abstract

Pesantren prioritizes spiritual improvement and good character for students based on the five souls (*panca jiwa*). 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 *pesantren* values, which must be integrated and taught in all *santri* (Islamic Students) activities. Five souls are enthusiastically assimilated in doing all activities to awaken other positive characters. The discussion aims to find out the form of internalization of character education based on the five souls at the *Tahfizul* Quran Boarding School in West Sumatra. This research approach is the descriptive-qualitative approach. The discussion results showed that the five young souls are honest, independent, brotherly, and free spirits to prepare the concluding virtuous, noble, and meaningful individuals in better directions in life. Values were instilled by the following methods: the exemplary method, the habitual method, giving advice, methods of motivation and threats, methods of persuasion, and the story method. Supporting factors for implementing character education have good management performance, the active role of the *kiai* as the *pesantren* leader and the *ustaz* with high discipline. The obstacles are students' lack of awareness and willingness to follow the *pesantren* education system, the difficulty of adjusting to *pesantren* activities, and not all students being able to comply.

Keywords: Character Education, *Pesantren's* Five Souls, *Tahfizul* Quran

Introduction

Education is one of the main assets in national development. The essence of education is the humanization process. The priority is to raise awareness of educational values by instilling the noble values contained in culture. Problems in the academic world are very diverse; one of the main problems so far is the high level of damage, 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. It is because Indonesia

¹ Santoso Santoso et al., "Urgensi Pendidikan Karakter Pada Masa Pandemi Covid 19," in *Prosiding Seminar Nasional Pascadoktoral (PROSNAMPAS)*, vol. 3 (Semarang: Pascasarjana Universitas Negeri Semarang, 2020), 558–63, <https://proceeding.unnes.ac.id/index.php/snpsca/article/view/655>.

has experienced various negative impacts from the decline in its character. Various problems, such as corruption, crime, friction between tribes and religions, terrorism, and others, are clear evidence of the lack of cultivation of noble character.²

Various problems in education cannot be denied because the education world 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 be the capacity to be an example, not only having the responsibility to train an educated generation but also can train a generation that is educated, intelligent, pious, and noble. The education system produces knowledgeable 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.⁵ Character education will form the nation's personality, not ignoring social values such as tolerance, solidarity, cooperation, cooperation, and mutual respect. Character education will give birth to superior individuals who are not only able to feel but are also able to succeed.⁶ The purpose of character education is everything done consciously and systematically to develop human abilities to decide and do good in everyday life, such as living responsibly and honestly,⁷ working hard, and respecting others.⁸

The awakening and restoration of character cultivation must be carried out. The main key to forming the nation's personality and civilization is a culture created from repeated habits and socialization. The essence of character education, in general, is the element of

¹⁹ Lukman Lukman et al., "Effective Teachers' Personality in Strengthening Character Education," *International Journal of Evaluation and Research in Education (IJERE)* 10, no. 2 (June 1, 2021): 512–21, <https://doi.org/10.11591/ijere.v10i2.21629>.

³ Yusutria Yusutria, Hanif Cahyo Adi Kistoro, and Azwar Azwar, "The Relevance of Modern Islamic Boarding Schools with Ulama Cadre According to Imam Bukhari (1910-1985)," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 6, no. 2 (December 31, 2021): 377–89, <https://doi.org/10.24042/tadris.v6i2.10016>.

⁴ Fathir Mehdi Shehu, "The Role of Religion in Shaping Moral Character: Islamic and Catholic Perspective," in *The Islamic Worldview, Ethics, and Civilization: Issues in Contemporary Interdisciplinary Discourse*, 1st ed. (Kuala Lumpur: IIUM Press, 2011), 99, <http://rms.research.iium.edu.my/bookstore/default.aspx>.

⁵ Raya Mangsi and Abdurrahman Halim, "Kurikulum PAI Yang Rahmatan Lil Alamin; Aman Dan Sehat Bagi Pembangunan Ruhani Peserta Didik," *Istiqra' : Jurnal Pendidikan Dan Pemikiran Islam* 5, no. 1 (2017): 30–35, <http://jurnal.umpar.ac.id/index.php/istiqra/article/view/482>.

⁶ Hanif Cahyo Adi Kistoro et al., "Teacher's Experiences in Character Education for Autistic Children," *International Journal of Evaluation and Research in Education (IJERE)* 10, no. 1 (March 1, 2021): 65–77, <https://doi.org/10.11591/ijere.v10i1.20743>.

⁷ Eva Latipah, Hanif Cahyo Adi, 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 (December 15, 2021): 293–308, <https://doi.org/10.21093/di.v21i2.3444>.

⁸ Alwazir Abdussomad, "Pengaruh Covid-19 Terhadap Penerapan Pendidikan Karakter Dan Pendidikan Moral," *Qalamuna: Jurnal Pendidikan, Sosial, Dan Agama* 12, no. 2 (June 3, 2020): 107–15, <https://doi.org/10.37680/qalamuna.v12i2.407>.

value cultivation. 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.⁹ 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.¹⁰ *Pesantren* can maintain their educational model, especially in character-building education for students, by showing that applying *pesantren* and learning is very influential in shaping students' personalities in *pesantren* and cannot be separated from the discipline.¹¹ *Pesantren* is the oldest educational institution in Indonesia, *pesantren* existed long before Indonesia's independence, and *pesantren* is synonymous with religious learning.¹²

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 when Indonesia did not recognize educational institutions yet. Therefore, the community regarded *pesantren* as an indigenous educational institution in Indonesia. *Pesantren* education has values that shape students' character, which will be helpful for themselves and society. The importance of the five souls trains girls to build and shape character towards the creation of human beings who benefit the whole community, especially *pesantren*.¹³ It becomes a challenge for the *pesantren* world to instill character education values in students, especially at the Pondok Pesantren Harkatul Qur'an, Padang, West Sumatra, by making the value of the five souls of the cottage as a spirit in instilling character education values in students.

⁹ Rita Novia Elviana, Hosnan Hosnan, and Suparno Suparno, "Teachers' Role In Embedding Discipline Characters To Grade Iv Students Through Learning Activities At SDN Karawaci Baru 6," *Primary: Jurnal Pendidikan Guru Sekolah Dasar* 10, no. 3 (March 27, 2022): 641–55, <https://doi.org/10.33578/jpfkip.v10i3.8134>.

¹⁰ 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 (2022): 690–704, <https://pesquisa.bvsalud.org/global-literature-on-novel-coronavirus-2019-ncov/resource/pt/covidwho-1728370>.

¹¹ Alfiansyah Topandi Harahap, "Hidden Curriculum Di Pesantren Sebagai Solusi Pembentukan Karakter Anak Masa Kini: Telaah Dari Pengalaman Pondok Modern Darussalam Gontor Kampus 5 Darul Qiyam Magelang," *Amwir: Jurnal Keislaman Dan Pendidikan* 13, no. 2 (September 28, 2022): 120–32, <https://doi.org/10.53915/jurnalkeislamanpendidikan.v13i2.225>.

¹² Annisa Dewi Rahmawati, Ubay Harun, and Sitti Hasnah, "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 (KIIIES) 5.0*, vol. 1 (Palu: Pascasarjana UIN Datokarama Palu, 2022), 482–85, <https://jurnal.uindatokarama.ac.id/index.php/kiiies50/article/view/1124>.

¹³ Uswatun Hasana, "Implementasi Nilai-nilai Keikhlasan dan Kesederhanaan dalam Membentuk Karakteristik Santri," *Nihaiyyat: Journal of Islamic Interdisciplinary Studies* 1, no. 1 (March 22, 2022): 29, <https://ejournal.tmi-al-mien.sch.id/index.php/nihaiyyat/article/view/4>.

The emergence of soul values instilled in the Pondok Pesantren Harakatul Qur'an was initiated because of the anxiety of the *pesantren* leadership, who saw behavior and character in the community that was not following Islamic values and teachings. Islamic unity is still not strong, and easy to be pitted against each other. The culture of luxury, freedom of speech, and action is a problem that often occurs in society. It then encourages the Pondok Pesantren Harakatul Qur'an to apply the five souls as the basis for character education for students in sincerity, simplicity, independence, *ukhuwah Islamiyah*, and freedom.

That is in line with the results of initial observations conveyed by the *pesantren* leadership that Pondok Pesantren Harakatul Qur'an aims to instill important values from Islamic teachings, which are summarized in the concept of the five souls. These five souls are the main foundation of education and teaching in *pesantren*, especially in instilling and developing students' character following Islamic values.

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. Five souls values combine various crystallizations of *pesantren* values, which must be integrated and taught in all *santri* activities. *Five souls* assimilate enthusiastically in all activities that stimulate the emergence of other positive characters.¹⁴ Therefore, this study aims to describe the internalization process of five souls-based character education in Pondok Pesantren Harakatul Qur'an

Methods

The approach used in this study is descriptive-qualitative.¹⁵ Data collection techniques in this study include observation and interviews. The observations made by the researchers were direct observations aimed at observing and seeing with their own eyes the daily activities at *pesantren* related to the concept of educational activities related to the moral formation of *santris* and the experience of the *pesantren's* five souls that unfolds in everyday life in *pesantren*. That is done using a purposive sampling technique, compared with the

¹⁴ 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. 1 (Febru 25, 2022): 1213–28, <https://doi.org/10.30868/ei.v11i01.2955>.

¹⁵ John W. Creswell, *Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 4th ed. (Boston: Pearson, 2012), 251.

documentation method used to retrieve data in text, such as a list of teacher names, student names, *pesantren's* history and records, physical status, existing facilities, and infrastructure.

Data analysis techniques to get an overview of research data can be done in several ways: (1) Data condensation is part of data collection because the text, summary, or summary is also part of the analysis. This step 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. 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) Concluding is done by researchers. The three analytical activities mentioned above are interconnected throughout the research process. Therefore, analysis is a continuous activity from the beginning to the end of the research

Efforts to Instill the Five Souls-Character

Character is the main thing that must be formed in a student. The student's characters are different at Pondok Pesantren Harakatul Qur'an. To find out the efforts made to teach the values of character education based on the five souls of the *pesantren*. The *pesantren* leader said that values are instilled in *santri* so that they are embedded in their souls. That value is the *pesantren's* five souls. The five souls of the *pesantren* are not only conveyed and explained by the *pesantren* leader, but the *santri* are obliged to imitate the *pesantren's* five souls, 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. *Ustaz AZ* emphasized that five souls are spiritual values that exist in *santri* and must be instilled and introduced to people in the *pesantren*. This *pesantren* comes to equip *santri* with values and characters based on religious orientation. Through a cultural approach, the five central development characteristics are sincerity, simplicity, independence, *ukhuwah Islamiyah*, and freedom to spread character education values to the students with good examples and habits that are repeated many times. Habits that continue to be repeated in *pesantren* will be a distinguishing feature for *santri*. Lifelong education is part of education resulting from continuing education, outreach, and the environment. It is because character education is a process of inculcating values, and *pesantren's* guiding principles and rules must be applied continuously. The development of personality traits is a lifelong process with distinct stages.

It can be understood that character education values are part of the body of *santri*, *ustaz*, and *kiai*. They have fallen into opposing impulses and personalities, better known as the five souls: the soul of sincerity, the spirit of simplicity, independence, brotherhood, and freedom to equip the body with a high moral spirit, virtue, and valuable for better activities. It is in line with the national education goals that humans who believe and fear God Almighty have a noble character, knowledge and skills, physical and spiritual health, a solid and independent personality, and a sense of community and national responsibility.¹⁶

The character education values in Indonesian education were explained in the Republic of Indonesia's presidential regulation in 2017. 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, eighteen character values are developed in character education.¹⁷

Therefore, character education has a higher meaning than moral education because it includes good and bad, instilling good habits, awareness of what is good and not good, and feeling (emotional domain) values.¹⁸ Good grades and getting used to them (behavioral domain). Therefore, in this case, character education is closely related to habituation values ingrained in daily behavior. In other words, there is no time or situational motive.¹⁹

The objectives of character education include (1) Developing emotional honesty potential as human beings, citizens who have cultural values and national courage, (2) Forming commendable habits and behavior, and 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 nation generation (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 *pesantren* 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 *pesantren*.²⁰

¹⁶ Redaksi Citra Umbara, *Undang-Undang RI Nomor 20 Tahun 2003 Tentang Sisdiknas & Peraturan Pemerintah RI Tahun 2010 Tentang Penyelenggaraan Pendidikan Serta Wajib Belajar*, IV (Bandung: Citra Umbara, 2012).

¹⁷ Peraturan Presiden Republik Indonesia No. 87 Tahun 2017, "Peraturan Presiden Republik Indonesia No. 87 Tahun 2017" (2017).

¹⁸ Kistoro et al., "Teacher's Experiences."

¹⁹ Sri Haryati Khoiriyah, "Pesantren sebagai Model Lembaga Pendidikan Berbasis Karakter," *Inspirasi (Jurnal Penelitian Dan Penelitian Pendidikan Islam)* 6, no. 1 (June 29, 2022): 71-79, <https://ejournal.undaris.ac.id/index.php/inspirasi/article/view/318>.

²⁰ Lukman et al., "Effective Teachers' Personality."

Character education not only teaches right and wrong, but more than that, it is a process of inculcating habits about what is good so that students realize what is right and wrong,²¹ good value (emotional),²² and familiarity with it (psychological motivation).²³ 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 continuously.²⁴

The discussion shows that the *kiai* leadership and *ustaz* are in line with the method of character-building education:²⁵ the exemplary method, the habitual method, the method of giving advice, the method of encouragement and intimidation by motivating someone to cultivate hope and enthusiasm for it, the persuasion method to convince students to teach with the power of reason, and the story method is an effort to educate students to learn from past events.²⁶ These five souls can be identified from the educational activities taught in *pesantren*, where caregivers provide role models that students can emulate and practice. Besides that, the learning material in *pesantren* always emphasizes the importance of the five souls as material that students must master.

Character education is primarily based on exemplary. Exemplary behavior is shown and applied to teachers and other *pesantren* guards so that when they meet students, they bow their heads while stroking the heads of students, a sign of closeness and acceptance of students. This ritual is shown through the students' attitude when they return home. The habit of respect is shown by *santri* attitude to their parents when they meet and want to separate. *Santri* shake hands, kiss hands, place their hands on their heads as a sign, and ask parents to bless their children in learning activities.

²¹ Rahmah Hidayati et al., "Character Education and the Rise of Mental Health in Muhammadiyah Boarding School," *International Journal of Public Health Science (IJPHS)* 11, no. 1 (March 1, 2022): 170–78, <https://doi.org/10.11591/ijphs.v11i1.20889>.

²² Nur Hakim, "Kecerdasan Intelektual, Emosional, Dan Spiritual Dalam Perspektif Bidayatul Hidayah," *Indonesian Journal of Islamic Education Studies (IJIES)* 1, no. 2 (December 27, 2018): 218–33, <https://doi.org/10.33367/ijies.v1i2.639>.

²³ Eva Latipah et al., "Elaborating Motive and Psychological Impact of Sharenting in Millennial Parents," *Universal Journal of Educational Research* 8, no. 10 (October 2020): 4807–17, <https://doi.org/10.13189/ujer.2020.081052>.

²⁴ Fienna Saadatul Ummah, "Panca Jiwa Pondok Pesantren: Sebuah Analisis Kritis," *JOIES (Journal of Islamic Education Studies)* 2, no. 2 (December 17, 2017): 204–16, <https://doi.org/10.15642/joies.2017.2.2.204-216>.

²⁵ Mardiyah Mardiyah, "Kepemimpinan Kiai Dalam Memelihara Budaya Organisasi Di Pondok Pesantren Gontor, Lirboyo Kediri, Dan Pesantren Tebuireng Jombang," *Tsaqafah* 8, no. 1 (May 31, 2012): 67–104, <https://doi.org/10.21111/tsaqafah.v8i1.21>.

²⁶ Lisdia Nurul Romdoni and Elly Malihah, "Membangun Pendidikan Karakter Santri Melalui Panca Jiwa Pondok Pesantren," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 2 (December 6, 2020): 13–22, [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).4808](https://doi.org/10.25299/al-thariqah.2020.vol5(2).4808).

Polite attitudes and behavior, as well as respect for teachers and parents of students, are applied simultaneously by teachers and *ustaz*. It is ingrained in students everywhere. They must obey, obey, and please teachers and parents for the sake of education. Personality must be promoted simultaneously within the organization and among important societal figures. At various levels, all employees play a role in developing character and providing appropriate training and support.²⁷

That is the purpose of character education, namely developing morals, benefits, and individual attitudes of individuals who try their best. Cultivating character values can be done with habit. The habitual method is to do the same thing repeatedly. This repetition is deliberately done so that the answers are specific 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 efficiently and without feeling burdened. Indeed, habitual repetition turns into knowledge within a person.²⁸

The purpose of character education is, of course, also in line with the goals of Islamic education, which many figures have also explained, so it can be concluded that Islamic education is essentially aimed at achieving the achievements of intelligent Muslims with noble character. Broad-minded, emotional capacity, and psychic intelligence, but also specific skills that enable work and gathering food for physical benefits.²⁹

Values are guidelines or principles that influence the behavior of a person or persons. In everyday life, value has value and shows a person's quality. In addition to the values of character education in *pesantren*, there are also values of character education.³⁰ The educational values in *pesantren* serve as the soul and philosophy of life in *pesantren*

²⁷ Bustar Arifin et al., "Pendidikan Karakter Berbasis Budaya Pada Pondok Pesantren Nurul Hakim Kediri Lobar," *Cendekia: Jurnal Ilmu Sosial, Bahasa Dan Pendidikan* 2, no. 4 (October 28, 2022): 73–88, <https://doi.org/10.55606/cendekia.v2i4.452>.

²⁸ David Ian Walker, "Sociological Contributions for Researching Morality and Cultivating States of Moral Character," *Journal of Moral Education* 51, no. 1 (January 2, 2022): 24–34, <https://doi.org/10.1080/03057240.2020.1772212>.

²⁹ Muhammad Heriyudanta, "Model Modernisasi Pendidikan Islam Di Indonesia," *Southeast Asian Journal of Islamic Education Management* 3, no. 2 (September 18, 2022): 189–202, <https://doi.org/10.21154/sajiem.v3i2.100>.

³⁰ Yusutria Yusutria Rina Febriana, "Aktualisasi Nilai-Nilai Kemandirian dalam Membentuk Karakter Mandiri Siswa," *Ta dib Jurnal Pendidikan Islam* 8, no. 1 (May 1, 2019): 577–82, <https://doi.org/10.29313/tjpi.v8i1.4575>.

education. There are five personality values of students who always support and adorn the lives of students called *panca jiwa* (five souls).³¹

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 *kiai* in several *kiai* conferences, which provide guidelines for living traditions.³² Finally, *kiai's* advice becomes the rule and tradition. These are the values of character education in *pesantren*.³³ 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* cannot be separated after the development of the *pesantren* era, leaving the values above.³⁴

Education applied through contemplation is the totality of education based on exemplary, creating an environment and living environment through various tasks and activities.³⁵ So what students see, feel, hear, and do is a natural form of education. *Pesantren* is one of Indonesia's treasures of cultural and educational wealth that can be used as a model for educating the nation's ideal morals. *Pesantren* has a soul and philosophy of life 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. Five souls are values that need to be 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 *santri* character, who is sincere, straightforward, independent, brothers, and free-spirited. Prepare yourself to be a virtuous, noble, and meaningful person for a better life. Five souls are not

³¹ Nur Mashani Mustafidah and M. Arif Susanto, "Konstruksi Pemikiran Pendidikan Imam Zarkasyi Sebagai Reformasi Pesantren," *Jurnal Pendidikan Islam* 8, no. 2 (September 1, 2022): 57–70, <https://doi.org/10.37286/ojs.v8i2.164>.

³² Echsanuddin Echsanuddin, "Imam Zarkasyi dan Konsep Pendidikan Hidden Curikulum," *An-Nahdliyyah: Jurnal Studi Keislaman* 1, no. 1 (July 3, 2022), <https://ojs.stainu-tasikmalaya.ac.id/index.php/annahdliyah/article/view/10>.

³³ Shidqi Junaidi, "Orientasi Kurikulum Pondok Pesantren Nasy'atul Muta'allimin Dalam Mengembangkan Karakter Santri," *Tsaqafatuna* 4, no. 2 (November 3, 2022): 128–37, <https://doi.org/10.54213/tsaqafatuna.v4i2.142>.

³⁴ Iqbal Fitriansyah, Nurul Iman, and Azid Syukrani, "Peran Kepemimpinan Pendidikan Dalam Membangun Ideologi Di Pondok Pesantren Darul Falah Ponorogo," *Ta'lim Diniyah: Jurnal Pendidikan Agama Islam* 3, no. 1 (November 1, 2022): 46–62, <https://tdjpai.iaiq.ac.id/index.php/pai/article/view/25>; Zaenal Arifin and Binti Anah, "Efforts to Build a Culture of Transformational Leadership in Islamic Education Institutions," *Indonesian Journal of Islamic Education Studies (IJIES)* 3, no. 2 (December 27, 2020): 127–40, <https://doi.org/10.33367/ijies.v3i2.1204>.

³⁵ Ariyabhorn Kuroda, "Contemplative Education Approaches to Teaching Teacher Preparation Program," *Procedia - Social and Behavioral Sciences*, 5th World Conference Educational Sciences, 116 (February 21, 2014): 1400–1404, <https://doi.org/10.1016/j.sbspro.2014.01.405>; Rina Delfita et al., "Contemplation-Based Learning: An Effective Learning Model for Integrating Science and Self-Knowledge Integration," *Al-Ta Lim Journal* 27, no. 1 (February 27, 2020): 1–15, <https://doi.org/10.15548/jt.v27i1.586>.

just a motto; five souls are character education that needs to be formed for students. In building students' character, some things need to be considered by teachers or caregivers through activities often carried out.³⁶

Education (especially character education) is the responsibility of all social layers, including the most miniature 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 significantly affect subsequent classes and vice versa.

The essence of the five souls is realized through 5 stages: pay attention, responsiveness, appreciation, organization, and character. That is in line with research, which states that in applying the five souls, it is necessary to form a *pesantren* atmosphere that is very close to the values of everyday life. Besides that, it also builds students' character to have a sincere, simple, independent, brotherhood, freedom, responsibility, independence, and accept differences to prepare themselves to become virtuous individuals with noble character.

Affirming the values of the five souls of the *pesantren* 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 strategies for re-education. The introduction is the most intensive annual activity providing material related to the five soul values of the cottage. The *pesantren* leader is the most respected figure because he is full of the charismatic character of a *kiai* who reflects the values of the five souls of the *pesantren* in the life of the *Pesantren*.³⁷ Therefore, it is unsurprising that all *santri* understand the meaning associated with the *pesantren*'s five souls, which makes them have good character and can become human, suitable for creating human evolution.

³⁶ Abd Mukti, Syamsu Nahar, and Muhammad Ishaqi, "Model Penanaman Akhlak Santri melalui Panca Jiwa di Pondok Pesantren Murni Sumatera Utara," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (February 25, 2022): 1183–1202, <https://doi.org/10.30868/ei.v11i01.2980>.

³⁷ Ahmad Fitra Rasyadi, Andi Mappiare-AT, and Fitri Wahyuni, "Internalisasi Nilai-Nilai Panca Jiwa Pondok Dalam Peraturan Kedisiplinan Santri Putra Di Pondok Pesantren Wali Songo Ngabar," in *Prosiding Seminar Nasional Bimbingan Dan Konseling* (Promosi Layanan Konseling Berbasis Kabar Gembira dalam Era Digitalisme, Malang: Universitas Negeri Malang, 2022), 166–86, <http://conference.um.ac.id/index.php/bk/article/view/2878>.

Factors in Establishing Character Education Values based on the Five Souls

As for the supporting factors for implementing character education, good management performance, the active role of the *kiai* as the *pesantren* leader, and the *ustaz* at the *pesantren* who is always there, meticulous in carrying out discipline the cottage. That is to the results of interviews with the cottage *pesantren*, *ustaz*, and observations made. Building discipline in students is a planned and structured effort by *pesantren* to motivate students to carry 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 with *pesantren* regulations. The next obstacle that affects students' character education is that the *ustaz* do not understand the personality education methods applied. Unsurprisingly, all students understand the meaning implied in the *pesantren's* five souls, making students with good character traits able to become human beings by the purpose of human creation.

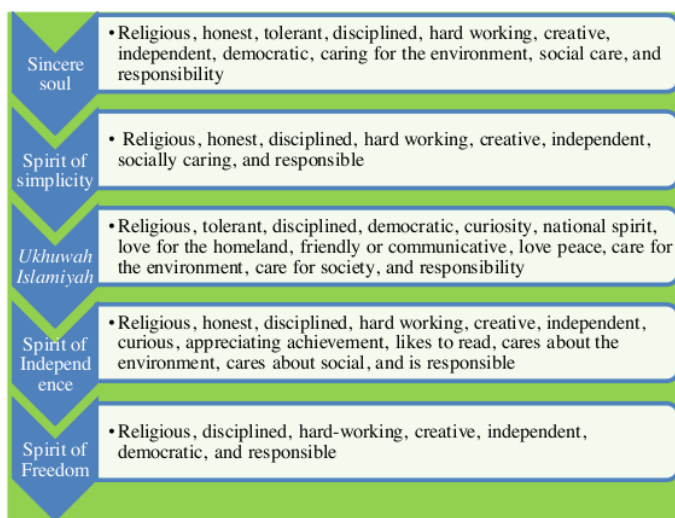


Figure 1. Values of Five Soul-Based Character Education

Conclusion

Various ways to educate human character from an early age are carried out in various places. Moreover, *pesantren*, from its beginning, aims to educate Muslims on morals. Pondok Pesantren Harkatul Qur'an Padang has six methods to instill religious values: the five souls (the spirit of sincerity, simplicity, independence, brotherhood, and freedom). The

methods used to instill the value of the five souls are (1) the exemplary method, (2) the habitual method, (3) the advising method, (4) motivation and threats methods, (5) persuasion methods, and (6) the story method.

Several factors encourage the implementation of character education, such as good management, the active role of the *kiai* as the head of the *pesantren*, and the *ustaz*, who always stay at the *pesantren* and are available 24 hours to take care of *santri*. However, educating human character is not a simple thing. It always gets some problems and challenges to face the obstacles. The obstacles are students' lack of awareness and willingness to follow the *pesantren* education system, the difficulty of adjusting to *pesantren* activities, and not all students being able to comply. *Kiai* and *ustaz* have to have a solution to fix them.

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