

Internalization of 'Panca Jiwa Pondok' in Pesantren: An Ethnomethodological Study

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ABSTRACT

Purpose – This research aims to explore a deep understanding of the internalization of the five principles of the Pesantren among all stakeholders, especially the students. Another goal is to explore the essence and implementation of the *Panca Jiwa Pondok* of the Pesantren that have been initiated by the founders of Pondok Pesantren Gontor in Ponorogo, East Java, and how Gontor alums and non-alumni boarding schools adopt this.

Design/methods/approach – This research uses a qualitative method with an ethnomethodological approach. This method focuses on the resources, procedures, and practices that group or community members use to produce and recognize social realities that can be sensed. The research was conducted at Al Kamal Islamic Boarding School in Tambaksari Kuwarasan, Kebumen, Indonesia. Data was collected through natural interviews in daily life involving researchers in the pesantren environment. The data analysis process was conducted descriptively since the first data collection, so it did not wait for excessive data accumulation.

Findings – This research reveals three main characteristics of the *Panca Jiwa Pondok*: strengthening of social piety, strengthening of intrapersonal aspects, and spirituality. The internalization process of "Panca Jiwa Pondok" to the students through stages: introduction, thinking, imitation, and internalization, as well as interpretation.

Research implications – The findings of this study have important implications for educational institutions, both general and Islamic-based, regarding the implementation and strengthening of the five principles of the Pesantren in teaching and learning activities. This is expected to help students or students understand the essence of learning so that they can grow into individuals with strong character as learners.

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1. Introduction

Pesantren is part of the national education system that existed long before independence and is even an educational institution with its uniqueness, authenticity, and Indonesian identity (Sofa et al., 2022). Therefore, the Pesantren is the oldest Islamic educational institution in Indonesia that functions as one of the fortresses of defense for Muslims, a center for preaching, and a center for the development of the Muslim community in Indonesia (Kurniawan, 2015).

As an Islamic educational institution, pesantren plays a significant role in character development in Indonesia and even serves as a platform and crucible for national character education (Masrur, 2017). Education in pesantren is not solely aimed at enriching the minds of students, not only focusing on cognitive aspects alone, but the purpose of education in pesantren is also to enhance morality, train and increase spirit, appreciate pesantren and human values, and teach honest and moral attitudes and



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behavior (Supriatna, 1970). As stated by Zamakhsari Dhofier, the purpose of pesantren education is not only oriented towards pursuing power, money, and worldly glory but also instilling in them that learning is solely a duty and devotion to God (Dhofier, 1994).

Pesantren, Indonesia's oldest Islamic educational institution, has unique characteristics that other educational institutions do not possess. One of these characteristics is the main character inherent in the life of pesantren, which is its social aspirations to bring about transformation and improve the condition of society towards a better order (Kurniawan, 2015). Pesantren not only teaches in theory but also directly implements it in real life because Pesantren education is a 24-hour boarding school system where the three centers of education, namely school, family, and community, are integrated into one unit in one environment, allowing the creation of a conducive atmosphere (Nugraheni & Firmansyah, 2021).

A crucial aspect that needs to be considered regarding pesantren is pesantren as a system, meaning that pesantren serves as the main axis of social, cultural, and religious dynamics in traditional society. The significant condition of the pesantren has formed a sub-culture within the institution, which can be considered a pesantren community from a socio-anthropological perspective (Anam, 2013). Although as a subculture, the difference between the life of pesantren and the outside community is not a challenge but rather a difference, which presents pesantren as a counter-culture (Kuper, 2000).

Pesantren is seen as a subculture because it develops a unique way of life (Lugina, 2018). In addition to the leadership factor of Kiai, teaching yellow books or classical Islamic books written in Arabic, which are the main activities of pesantren, is part of the curriculum (Masrur, 2017). Unique teaching structures, distinct characteristics, and features begin with a schedule of activities different from the surrounding community. These are concrete illustrations of the understanding of subculture in the life of pesantren (Istiqomah & Hidayah, 2021).

As described sociologically, a subculture must have its uniqueness in the following aspects; the adopted way of life, the worldview and values followed, and its internal power hierarchy that is fully obeyed. These three minimum requirements are found in the life of pesantren, so they are considered sufficient to be labeled as a subculture (Wahid, 2001). The unique way of life possessed by pesantren enables them to survive for centuries by utilizing their values of life. Therefore, in the long run, pesantren is in a relatively stronger cultural state than its surrounding society. This position can be seen from the ability of pesantren to make a total transformation in the attitudes of the surrounding community.

Pesantren, with a value system that prioritizes worship and respect for teachers or Kiai, is one of the dynamic aspects of the subculture of traditional educational institutions in Pesantren. Therefore, maintaining the value system means maintaining the subculture of pesantren. Furthermore, maintaining the subculture of pesantren demonstrates the ability of pesantren to preserve the advantages of traditional education within it. Thus, pesantren is a reflection of the idealized and desired way of life by the community in a transitional state (Anam, 2013)

As a unique institution with strong and distinct characteristics, pesantren educational institutions have characteristics others do not possess. According to Muhibbudin (2000), pesantren can survive and develop because of their ability to make adjustments and re-adjustments and their existential character strength (Muhibbudin, 2000). The advantages of education in pesantren are the use of a holistic approach in the education system. *Both have guided freedom. Third, they are capable of self-regulation (independent). Fourth, they have a high sense of togetherness. Fifthly, serving parents and teachers* (Mastuhu, 1994). The characteristic becomes a stereotype possessed by pesantren, not other educational institutions.

In addition to the distinctive characteristics of pesantren mentioned above, pesantren also has principles that are one of its distinctive features. Pesantren has several fundamental principles or basic laws that serve as the philosophical foundation and guiding principles for all residents of Pesantren in

determining and carrying out their daily activities (Anam, 2013). More explicitly, Suwendi explained that pesantren has "*Panca Jiwa*," or the five principles, the pesantren's spirit and philosophical foundation (Suwandi, 1999).

According to Abdullah Syukri Zarkasyi, *Panca Jiwa* is a philosophy of life and educational orientation in Pesantren (Istiqomah & Hidayah, 2021). The five souls are a source of ideas and concepts in modern education as the spirit of values in the movement and development of students' character (Nurdianto & Sudrajat, 2018). Furthermore, Imam Zarkasyi stated that the most important aspect of pesantren life is the lessons and its soul. The soul will sustain the pesantren's survival and discover its students' life philosophy. At the 1965 Indonesian Pesantren seminar in Yogyakarta, Imam Zarkasyi formulated the five essential principles of Islamic boarding school, collectively known as the "*Panca Jiwa*" or "Five Souls". These principles include sincerity, simplicity, self-reliance, Islamic brotherhood, and freedom. *Panca Jiwa Pondok* became a philosophy of life instilled by the Kiai to his students in their daily lives at the pesantren, which then these habits are ingrained in the students themselves so that they are applied in their lives in society.

The values of the *Panca Jiwa Pondok* of the modern Gontor boarding school formulated by Imam Zarkasyi are widely adopted by modern Pesantrens in Indonesia, one of which is the al-Kamal Tambaksari Kuwarasan Islamic Boarding School in Kebumen, Indonesia (Nasir, 2010). The essence of education at Pondok Pesantren al-Kamal Tambaksari Kuwarasan Kebumen Indonesia lies in the commitment to the five principles, which are the soul of education in the pesantren. The values contained in the five souls are internalized in all aspects of education that aim to shape strong souls that greatly determine their philosophy of life in the future. This principle is what allows pesantren to survive despite any changes.

However, along with the development of time, it seems that many Pesantrens have shifted due to modernization and globalization. The behavioral changes resulting from modernization will indirectly affect the future of pesantren. This was revealed in research A. Suradi argues that life in pesantren, which should reflect behaviors rooted in the *Panca Jiwa Pondok*, now seems to neglect the values of the pesantren in this era of pesantren education transformation. This can be seen through the change in orientation in the management system of pesantren institutions. The orientation of sincerity and simplicity as the spirit of pesantren has changed into a materialistic orientation. In addition, there is still a sense of compulsion and a lack of awareness in implementing a lifestyle that reflects the values of *Panca Jiwa Pondok* in daily life at the pesantren (Suradi, 2017). From the impact of globalization or modernization, pesantren as a subculture faces significant challenges. However, many pesantren still can overcome and develop their position as a subculture within the flow of globalization. Pesantren must maintain its identity as an institution that preserves the tradition of classical knowledge. As long as the pesantren is confident that its educational system is constantly being examined by the changing nature of the times, the pesantren should not hesitate to face the demands of society. It should be a balancing or stabilizing factor.

The pesantren tradition should always be maintained, preserved, and contextualized in the current situation so that the pesantren can always survive when eroded by time. Until now, pesantren has had creative and effective dynamics due to its inherent values. *Panca Jiwa* is a worldview that encompasses all elements in the pesantren and serves as the foundation for thinking, mental attitude, and behavior in the life of the pesantren. Organization or corporate culture as a value in education plays a role in determining the structure and various operational systems that produce norms of behavior. These values become a part of the lives and perspectives of the students so that the decision-making in their lives is influenced by the values that are upheld in a pesantren (Dermawan, 2016)

Based on the presentation, no research has been found on internalizing the values of *Panca Jiwa Pondok* in the constellation of pesantren education. The existing research only presents the values in

the *Panca Jiwa* and has not reached the stage of internalizing these values in character formation. The fundamental paradigmatic problem underlies this writing is how to anchor the values of the five spiritual principles in the lives of students and society so that they become a reference for attitudes and behaviors that will be applied in their lives. Additionally, it explores how to maintain these values, which have experienced significant shifts due to the changing times.

This article attempts to understand and explain the values of the five spiritual characters in the context of education in the al-Kamal Tambaksari Kuwarasan Kebumen Islamic boarding school. Moreover, how is the internalization process of the character values *Panca Jiwa* in the context of education in the al-Kamal Tambaksari Kuwarasan Islamic Boarding School in Kebumen, Indonesia? This study was conducted to understand the process and achievement of internalizing the values of the five spiritual principles. This article has significance in strengthening and deepening understanding. Process For Santri in internalizing *Panca Jiwa Pondok* of boarding school and actualizing the teachings and values of *Panca Jiwa Pondok* of the boarding school so that they can have meaning and leave a lasting impression, even carried through to the completion of studying at the Pesantren. This is important because maintaining the teachings and values of the pesantren over a long period, and staying on the path of goodness, is not easy. This is the advantage of this research. Therefore, the results of this research are expected to become findings that strengthen the teachings of the values of the *Panca Jiwa Pondok*, although with various implementation methods.

2. Methods

This research is a field and qualitative descriptive study in which the researchers conducted direct research at the research site, namely Pondok Pesantren Al-Kamal Tambaksari Kuwarasan Kebumen Indonesia. The researchers lived in the pesantren for a long period in order to gain a deep understanding of how the five principles of the boarding school are practiced, internalized, and embraced by the students and all stakeholders of the pesantren, which ultimately shape a "positive climate and behavior in daily life". *Panca Jiwa Pondok* of the Pondok referred to the soul of sincerity, the soul of simplicity, the soul of self-reliance, the soul of Islamic brotherhood, and the soul of freedom.

The research approach used is ethnomethodology, which studies the common resources, procedures, and practices through which members of a group or society produce and recognize observable objects, events, and social actions, ultimately focusing on the reality that has practical interpretations (Susilo, 2017). This approach is considered appropriate because the focus of the study and its interpretation is on the five spiritual aspects of the Pesantren, which are internalized in the daily lives of the boarding school community, especially the students.

The research was conducted at Al-Kamal Tambaksari Islamic Boarding School in Kuwarasan, Kebumen, Indonesia, which has adopted the noble values of Pesantrens, particularly the fundamental foundation of "*Panca Jiwa Pondok*" (the five principles of the boarding school). The adoption of "*Panca Jiwa Pondok*" by Al-Kamal Tambaksari Islamic Boarding School has been implemented since its establishment in 1996, which means it has been around for approximately 27 years. Thus, the internalization of the soul's panacea in the pesantren community has taken root. This is worthy of being used as a research setting.

The informants interviewed were the Head of Al-Kamal Islamic Boarding School, the Head of Al-Kamal Islamic Boarding School's Diniyyah Madrasah, the Deputy Head of Al-Kamal Islamic Boarding School's Diniyyah Madrasah, all of whom know the implementation of the five principles of Islamic boarding school during their time at Al-Kamal Islamic Boarding School. Another informant is the council of Asatidz based in Pesantren, which understands the five principles of the boarding school and has been directly involved in implementing and teaching the students about the concept of the five principles of the boarding school.

One of the unique aspects of ethnometodology is its avoidance of formal conversations, which can seem unnatural and may lead informants to lie or provide unnecessary information, confusing the researcher (Atmadja, 2013). However, this study is characterized by its natural approach, with conversations taking place in everyday settings that automatically involve the researchers in the daily lives of the research location without any formality or unnaturalness (Atmadja, 2013). Therefore, in this case, the researchers did not explicitly conduct interviews but still had conversations in daily life regarding the internalization of character values. The five principles of the boarding school to the students during their stay at Al-Kamal Tambaksari Islamic Boarding School in Kuwarasan, Kebumen, Indonesia.

The validation was conducted through data triangulation and synchronized between the interview results and the reality in the field. By doing so, it will avoid data manipulation. The data obtained was then analyzed descriptively and interpreted. Unlike other research approaches, in the ethnometodological approach, the description and interpretation of data are made from the first data collection, so it does not wait for a large accumulation of data (Susilo, 2017). The analysis is conducted continuously and simultaneously (cyclic), so a true, natural, and desired conclusion will be found based on the data.

3. Results

3.1. *Discussing Panca Jiwa Pondok of Pondok Gontor and the Importance of Being Adopted by Other Pesantren*

The concept of "*Panca Jiwa Pondok*," consisting of five noble elements, is closely associated with Pondok Pesantren Gontor Ponorogo East Java Indonesia (Nurul et al., 2020). How is it not? This pesantren is one of the legendary boarding schools - historical and recognized not only locally and nationally but also internationally, laying the foundation for the birth of pesantren with basic guidelines that become an "icon" of cognitive, affective, behavioral, social, and spiritual changes in the pesantren community, especially among the santri (Mukti et al., 2022).

The founders of the Islamic boarding school Gontor Ponorogo East Java Indonesia, in the early babad (early pioneering phase) The three of them are known as the Trimurti Founders of Pondok Modern Darussalam Gontor, namely: Ahmad Sahal (1901–1977), Zainudin Fananie (1908–1967), and Imam Zarkasyi (1910–1985). All three unanimously agreed to establish the "basic foundation and principles of life." "Kepesantrenan" is a reference for steps of change in various aspects so that its reference and direction are clear and not illusory (Ramadhani, 2020). The five "*Panca Jiwa*," which consist of five characteristics of the Santri community's soul, are:

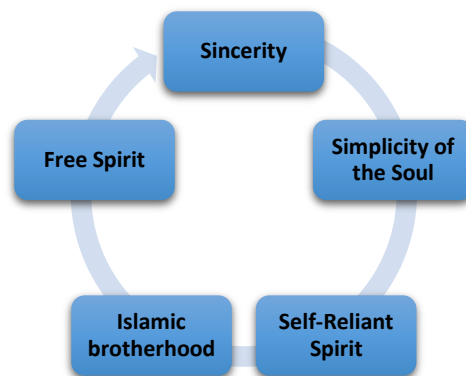


Figure 1. "*Panca Jiwa Pondok*," which shows the Characteristics of the Souls of Pesantren Students

There are several "trigger factors" why "*Panca Jiwa Pondok*" has been created by the founders of the pesantren since its establishment, including:

Table 1. "The Triggering Factors" Why "*Panca Jiwa Pondok*" was Created

Triggering Factors	Description
Factors Strengthening the Ideology of Pesantrens	The kyai understands very well that a pesantren must have a grand ideology or have a systematic idea that is believed to be true and realized in the life of the pesantren. Because of that, Pesantren's five pillars will strengthen the values of monotheism, faith, morality, character, social and spiritual aspects of the students, and all elements of the boarding school community.
The Characteristics of Pesantrens Factor	Since the establishment of the pesantren, the kyai Gontor have understood the importance of establishing the "distinctive characteristics of Gontor-style pesantren", which are not possessed by other pesantren, and have become an "icon" and a reference in the organization of pesantren life. In the current reality, it is evident that the Gontor Pesantren, with its five principles of the boarding school, is indeed effective, even adopted by many boarding schools, both alumni and non-alumni boarding schools. This is because the substance of the values of <i>Panca Jiwa Pondok</i> is very worthy of being disseminated and cultivated in other boarding schools.
Factors of the Environmental Conditions of Pesantren that are not Supportive during the Founding Period	The condition of the community in the Gontor environment at the time of its establishment was relatively weak in terms of spiritual-religious and moral-ethical aspects. Therefore, the kyai felt the need to strengthen the pesantren with the foundations and guidelines for living in the pesantren, namely with the " <i>Panca Jiwa Pondok</i> ".
The factor of Haibah (The Authority of Pesantren)	One form of haibah or authority of pesantren is having high-value characteristics, which can serve as a guide for life in pesantren. With its existence, all residents of the pesantren and the pesantren community will submit and adhere to the guidelines for living created by the pesantren. The Five Pillars of Pondok become one of the means that make the pesantren respected and revered, thus making the organization of the pesantren better and more orderly.

The *Panca Jiwa Pondok* itself results from deep thinking, discussions, and long application trials by the founders of Pondok Pesantren Gontor in Ponorogo, East Java, Indonesia. This concept has become stronger over time, and its results can be seen clearly. It is about the existence of "*Panca Jiwa Pondok*" from ancient times to the present, and its benefits are internal to the Gontor pesantren itself and external to the pesantren community (Ummah, 2017). It can be seen that the "*Panca Jiwa Pondok*" is widely adopted by other pesantren, both alumni and non-alumni of Gontor. Such a thing shows that "*Panca Jiwa Pondok*" has a spirit and value that is suitable when applied to any Pesantren, whether it is salafiyah, khalafiyah, or a combination of both (Dermawan, 2016).

The adoption of "*Panca Jiwa Pondok*" certainly has strong reasons; there are several factors that make "*Panca Jiwa Pondok*" worthy of being adopted by other pesantren and becoming the foundation of life for the pesantren community, some of which are:

Table 2. Reasons "*Panca Jiwa Pondok*" is Suitable for Adoption by Other Pesantrens

Main Reason	Description
Having High Quality of Value	The <i>Panca Jiwa Pondok</i> Pesantren Gontor has high values. 5 Souls, namely; the Soul of Sincerity, the Soul of Simplicity, the Soul of Self-Reliance, the Soul of Islamic Brotherhood, and the Soul of Freedom, all contain valuable values, which when applied within oneself, will be able to transform daily behavior into a more positive and valuable one. That is the basis for why the <i>Panca Jiwa Pondok</i> is worthy of being adopted by students in any pesantren.
Having Constructive Character Content	<i>Panca Jiwa Pondok</i> contain strong character traits, which, when internalized by a student, will enable them to become more useful, have a mature personality, function fully, and have a positive character.

The Existence of Similarities in Vision, Mission, and Objectives among Pesantrens	In essence, all types of pesantren, whether "salafiyah, khalifiyah, or a combination of both," have the same ultimate goal, which is to develop the students and the community of the pesantren to be virtuous and wise in terms of cognitive, affective, sociological, and spiritual aspects. The similarity makes it feasible to apply the " <i>Panca Jiwa Pondok</i> " elements to all pesantren communities, regardless of the type of pesantren.
Flexible and dynamic	The <i>Panca Jiwa Pondok</i> has flexibility and dynamism in its implementation. So that it is not limited by space and time, meaning it can be applied to any type and condition of students whenever and wherever.

"*Panca Jiwa Pondok*" is also adopted by the Pesantren alumni, namely "Pondok Pesantren Al-Kamal Tambaksari Kuwarasan Kebumen Indonesia." It is said that it is called Pesantren alumni because, *First*, the "first leader and founder of the boarding school" had received education at Pesantren Gontor in Ponorogo, East Java. *Second*, Gontor alums serve at Pondok Pesantren Al-Kamal Tambaksari in Kuwarasan, Kebumen, Indonesia. *Third*, the reference and basis for the life of the pesantren refer to the way of life and model of Pondok Gontor, all of which are the reasons why Pondok Pesantren Al-Kamal Tambaksari in Kuwarasan, Kebumen, Indonesia, is considered an alum boarding school.

As an alumni boarding school, Pondok Pesantren Al-Kamal Tambaksari Kuwarasan Kebumen Indonesia also applies the teaching of "*Panca Jiwa Pondok*" since establishing the pesantren in 1996. Sang Kyai Hayat Ihsan, the Founder of Al-Kamal Tambaksari Kuwarasan Kebumen Indonesia Islamic Boarding School, argues about the importance of adopting the "*Panca Jiwa Pondok Gontor*" in the context of Pondok Pesantren Al-Kamal Tambaksari Kuwarasan Kebumen Indonesia. *First*, if a boarding school does not have a clear reference framework and foundation from the beginning, it will hinder progress. *Second*, a boarding school must have an identity and a clear worldview so the boarding community does not act unthinkingly. Kyai Hayat Ihsan previously stated this before his passing in 2019. He said:

The foundation of Pesantren Al Kamal is based on Pesantren Gontor, it should not be changed, and no one should dare to change it. Anyone who changes it is daring to change the direction and qibla of the boarding school. Therefore, it is important to maintain and implement well and encourage the students to truly understand the essence of the Five Pillars of the Pesantren and strive to internalize it within themselves to make their life path righteous.

From the statement of Kyai Hayat Ihsan above, it is clear that the ultimate goal of *Panca Jiwa Pondok* is to make the students have a straight and righteous way of life, which will all be evident from their positive character. In other words, the more a student is willing and able to truly understand the "*Panca Jiwa Pondok*", the better, virtuous, and wise their daily behavior will be. However, suppose a student is unwilling and unable to understand the essence of the "*Panca Jiwa Pondok* fully". In that case, it is feared that their boarding experience will not be complete, and the existence and spirit of the boarding school will fade, ultimately becoming worthless.

3.2. *Panca Jiwa Pondok and Nursery Content Character Inside It*

Panca Jiwa is a *local value* used as a source of ideas, foundation, and concepts in pesantren education. These *Panca Jiwa Pondok* become a system of values and spirit of values and become the essence of pesantren education, especially in the cultivation of character values (Ismail et al., 2020), including at Pondok Pesantren al-Kamal Gombang Kebumen, which adopts Pondok Pesantren Gontor Ponorogo East Java Indonesia. (Ismail, S., Zahrudin, M., Ahmad, N., & Suhartini, 2020) There are many educational-substantive values. As mentioned briefly above, the five principles of *Panca Jiwa Pondok* are sincerity, simplicity, self-help, Islamic brotherhood, and free spirit (S. et al., 2022).

In essence, applying the five spiritual senses is the same between the pioneering and the adopting pesantren, both in process and implementation. The values taught are also the same, as

well as the effects or impacts of their implementation, namely becoming noble and characterful students in various aspects. If we delve deeper, what is the essence and the seedbed of the characters of the 5 "Panca Jiwa Pondok"? In this case, the researcher expresses it through the following table:

Table 3. The Essence and Character Development of "Panca Jiwa Pondok"

Pondok <i>Panca Jiwa</i>	Substance	Character Nursery
Sincerity	<ul style="list-style-type: none"> • Selfless attitude (Javanese; <i>quiet in seeking recognition, busy at work</i>). • What he does is solely intended to obtain the pleasure of Allah. • Worship to obtain blessings so that whatever is done will be carried out easily and fully conscious. 	<ul style="list-style-type: none"> • Making the students sincere in their actions, both outwardly and inwardly. • Avoiding manipulative personalities • Teaching students in two orientations, worldly and hereafter, not just worldly-oriented.
Simplicity	<ul style="list-style-type: none"> • Simple using everything in proportion, balance, and not excessive. • Simplicity in everyday behavior based on sincerity and a pure heart. 	<ul style="list-style-type: none"> • To cultivate a sincere attitude, always be grateful for all the blessings that Allah has bestowed upon him, and become a person who is always content with the students and the pesantren community. • Forming students with a soul that is always caring and can appreciate others.
Berdikari (Self Help)	<ul style="list-style-type: none"> • Self-reliance or standing on one's own feet (independence). • Planting for learning and practicing independence. 	<ul style="list-style-type: none"> • Fostering self-confidence, responsibility, critical thinking, and creativity in facing all student activities. • Creating Students who can become resilient, not whiny, and not dependent on others.
Pondok <i>Panca Jiwa</i>	Substance	Character Nursery
Islamic Brotherhood Islamic brotherhood	<ul style="list-style-type: none"> • Close relationships among siblings, friends, and all residents of the boarding school in the pesantren. • "Standing above and for all groups" means uniting the community, avoiding divisions, and respecting differences, thus realizing Islamic brotherhood in the life of the pesantren. 	<ul style="list-style-type: none"> • Teaching students to love, show affection, and help each other without considering their social status. • To cultivate the values of peace, tolerance, and democracy among the students.
Free spirit.	<ul style="list-style-type: none"> • Free within the existing rules, free within accountable, positive boundaries. • Freedom of speech, expressing ideas, and determining its future. 	<ul style="list-style-type: none"> • The students are given the freedom to be creative to develop their high imagination and creativity to form an optimistic attitude in choosing their future path in society.

If we dig deeper, the "Five Pillars of Pondok" that are planted in the table above have three main characteristics, which are depicted in the following diagram:

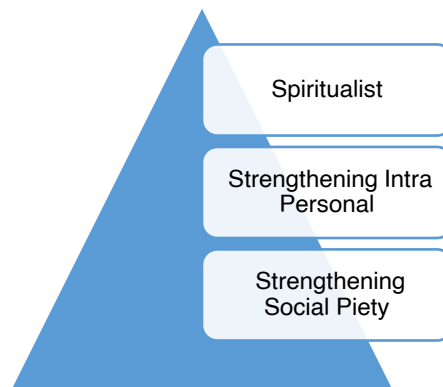


Figure 2. 3 Main Characters of Lima *Panca Jiwa Pondok*

Strengthening social righteousness essentially refers to strengthening interpersonal relationships, namely how students are taught to sincerely do good to others, fellow students, and all residents of the boarding school and beyond. This is reflected in the spirit of simplicity and Islamic brotherhood. Both souls focus on "improving one's attitude towards others". Meanwhile, intrapersonal strengthening is a framework for self-improvement, about oneself and one's attitude, especially concerning the way of life in the pesantren. With the cultivation of the inner self as an important element in the intrapersonal domain, the students are expected to become individuals who possess a wise and influential soul, leading to positive daily behaviors. This is reflected in the spirit of sincerity and independence.

As for the spiritual element, the ultimate goal makes the students attached to their God and feel guided and directed by their God to behave in a way that reflects their nobility. Spiritual santri means showing success in interacting with God, taught by pesantren through *Panca Jiwa Pondok*, where a santri needs to strengthen their communication with their God. Such strengthening will produce individuals who are spiritualists.

3.3. *The Internalization Process of Panca Jiwa Pondok Character in Santri at Pesantren*

The internalization process of "*Panca Jiwa Pondok*" to the Santri community takes a long time, not just one or two days, one week or one month only, but it can take years, with long stages. This stage occurs in the pesantren that originated the idea or concept of "*Panca Jiwa Pondok*" and in the pesantren that adopt "*Panca Jiwa Pondok*". This means that these stages are a form of "sunnatullah pondok", which will occur and be experienced by all students in every pesantren that applies the basic principle of "*Panca Jiwa Pondok*". Stages - the stages referred to are depicted in the following table:

Table 4. Stages of Internalization Process of "*Panca Jiwa Pondok*" to the Santri Community

Stages of Character Internalization	Discussion
Introduction Stage	This stage is the most basic because a student in the early days of their arrival at the boarding school still does not understand and comprehend what and how the Five Pillars of the Pesantren are. Therefore, at this stage, a santri will follow the flow shown by the pesantren to introduce the five principles of the boarding school.
Stages of Thinking	After being introduced by the boarding school, the next stage is contemplating what is shown by the pesantren, what is seen in daily life, about the character climate in the existing pesantren, long before the new students arrive.

	Generally, the students will start thinking about what they should do, thinking about how to start adapting and starting to think about the positive impacts. When understanding and implementing the five spiritual climates of the boarding school.
Imitation Stage	This stage is a stage of following, imitating, and emulating senior brothers in daily life at the pesantren, loving the kyai, asatidz, and other pesantren residents who show <i>Panca Jiwa Pondok</i> of the pesantren, such as imitating the simplicity of the kyai, imitating the sincerity of the asatidz, and emulating the togetherness of senior brothers at the pesantren.
Stages of Internalization and Interpretation	This stage comes after a series of previous stages, one type of stage. Students can have different periods than others, depending on their reasoning ability, mentality, and readiness to interpret the essence of the Five Pillars of the Pesantren. A student who successfully goes through these stages will ultimately reach the stage of internalization and interpretation. A student who can understand and interpret " <i>Panca Jiwa Pondok</i> " well will produce positive behavior in their daily life.

As explained by the Head of Madrasah Diniyyah Nururohmah at Al-Kamal Tambaksari Islamic Boarding School in Kuwarasan, Kebumen, Central Java, Indonesia, it is stated that:

Pesantren Al-Kamal is a pesantren that adopts the Gontor Pesantren, especially its *Panca Jiwa Pondok*. Since the arrival of the new students, they generally do not know that term. Because, in my previous life, I had never heard the words "yantra". Therefore, in the early stages, they are usually left alone without any pressure; the important thing is that they can adapt first in the pesantren. After that, the introduction of *Panca Jiwa Pondok* of the Pondok is presented.

The same thing was conveyed by the Deputy Head of Madrasah Diniyyah Nururohmah Pondok Pesantren Al-Kamal Tambaksari Kuwarasan Kebumen, Central Java, Indonesia, stating that:

The process of internalizing the *Panca Jiwa Pondok* character will vary for each student, depending on their intention, mentality, courage in facing the realities during their stay at boarding school, and self-motivation during their stay at the boarding school. Moreover, the pesantren certainly understand this matter, especially at Pondok Pesantren Al Kamal, who has been dealing with students with various forms and characteristics for years.

From the statements of stakeholders at Pondok Pesantren Al-Kamal Tambaksari Kuwarasan Kebumen, Central Java, Indonesia, it is evident that the internalization of character in pesantren will be successful if the presence of strong and increasing carrying capacity, the carrying capacity referred to is:

- a. Comprehensive intention to become a full-time student. The growing and unwavering intention of a santri will accelerate the internalization of character into the life of a santri. On the contrary, fading intentions make students unable to stay long in the pesantren community, ultimately leading them to return to their respective homes and transfer schools.
- b. Mental yang Baja. A student with a strong mentality, confronted and faced with any conditions during their time at the boarding school, will accelerate the process of internalizing the Five Pillars of the Boarding School. Mental decline is crucial, as it becomes a shield for self-struggle in Pesantrens.
- c. Positive thinking. A student who has been prepared to live in a boarding school since the beginning and always thinks positively will quickly adapt to the boarding school and understand the essence of *Panca Jiwa Pondok* of the Boarding School.

3.4. The Role of Pesantrens as a Medium for the "Transfer of Character Education Values" among Students

The topic of character and its research findings have been extensively studied by researchers from the perspective of Education and Islamic Education, Psychology and Islamic Psychology, Sociology and Islamic Sociology, and various other scholarly perspectives. Including studies on "*Panca Jiwa Pondok*" and character, both in implementation and internalization. This means that research on *Panca Jiwa Pondok* of the boarding school and their true character is not

new. About the research studied by previous researchers, There is something distinguished from the study conducted by this researcher. This can be seen in the item; The curiosity about why the *Panca Jiwa Pondok* is adopted by other pesantren, which previous researchers have not explored. Introduction and Characterization from "*Panca Jiwa Pondok*" in this part is also rarely explored, and the internalization process of character The Five Spiritual Pillars of the Boarding School among the students in the Pesantren, which has a slightly different approach compared to the previous researchers.

There is a strong bond between "*Panca Jiwa Pondok*" and character, which contains the value of character within "*Panca Jiwa Pondok*". The character itself etymologically comes from the Latin word "karakter", "Kharsein", "kharak," and in English, "character" and Indonesian, "karakter", the Greek word Character from Charassein which means to sharpen (Andayani, 2012). According to Tadzkirotun Musfiroh, a character refers to attitudes, behaviors, motivations, and skills. The character itself means to mark or to mark and focus on applying goodness values in action or behavior, so someone dishonest, cruel, greedy, and behaves badly is said to have a bad character. On the contrary, people who behave according to moral principles are called noble characters (Aunillah, 2011).

In terminology, a character is defined as the general human nature that depends on its life factors. Character is the psychological, moral, or ethical nature that distinguishes an individual or a group. Character is also a unique way of thinking and behaving for each individual to live and cooperate within the family, society, nation, and country. In addition, the character can be considered as the values of human behavior that are related to God Almighty, oneself, fellow human beings, the environment, and the nation, which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, etiquette, culture, customs, and aesthetics (Hariyanto, 2012).

Character education can be defined as moral values that involve aspects of knowledge (cognitive), attitudes (affective), feelings (feeling), and actions (M. et al., 2013). According to Lickona, good character consists of three interconnected parts, namely moral knowing, moral feeling, and moral action. These three things are necessary to guide a moral life and shape moral maturity. With these three parts, a person will be able to assess what is right, be deeply concerned about what is right, and then do what is believed to be right in all conditions, even when faced with temptations from within and pressures from outside. Without these aspects, character education will not be effective, and its implementation must be carried out systematically and continuously. Here is a diagram that shows the relationship of three components of good character, according to Thomas Lickona.

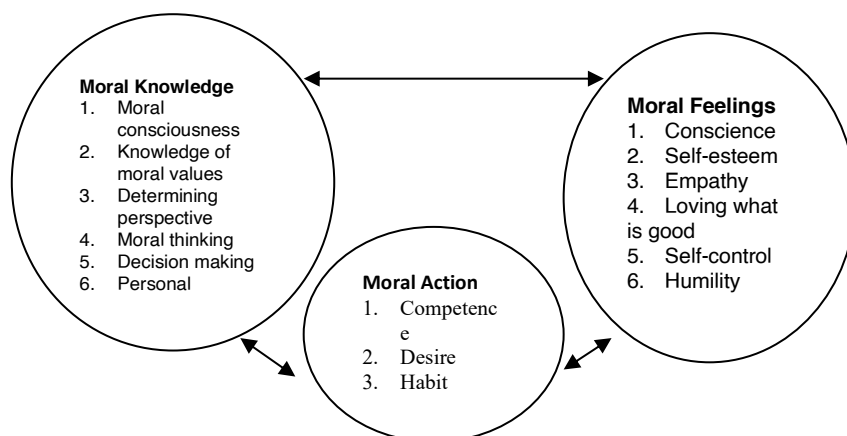


Figure 3. Good Character Components According to Thomas Lickona

The arrows connecting each character domain and the other two character domains are intended to emphasize the interconnected nature of each domain. Moral knowledge, feelings, and actions do not function as separate parts but rather influence each other in any way possible.

The theme "*Panca Jiwa Pondok*," implemented and internalized by the Santri and the Pondok community, essentially refers to three substantive elements, namely moral knowing, moral feeling, and moral action, as conveyed by Thomas Lickona. This can be interpreted as the outcome of internalizing the *Panca Jiwa Pondok* in the students is to give them a strengthened knowledge about the moral messages behind *Panca Jiwa Pondok*. Knowledge of morality ultimately leads to moral consciousness because there is a strong connection between knowledge and consciousness. The students at the beginning of their arrival at the Pesantren still do not have enough understanding of the essence of the five principles of the boarding school, so they still do not have a strong foundation on how to improve their moral character. After living in the pesantren for some time and following the flow of the pesantren life, eventually, the students will know the five principles of the pesantren and self-awareness to improve themselves based on the five principles of the pesantren.

The second stage, according to Thomas Lickona, is a moral feeling. The central point of moral feelings is the heart or inner self, where moral intelligence is enriched. The contents of character include empathy, humility, sincerity, goodness, and social virtue, all of which, if referring to the *Panca Jiwa Pondok*, are depicted. The following table shows the positive moral feelings successfully unearthed and synchronized from *Panca Jiwa Pondok*, ultimately leading to positive behavior.

Table 5. Synchronization Between the Five Pillars of Pondok and Moral Values

Budi Pekerti	Pondok <i>Panca Jiwa</i>
Empathy	Islamic Brotherhood Simplicity
Humility	Sincerity Simplicity
Sincerity	Sincerity Islamic Brotherhood Freedom to Do Good

If the *Panca Jiwa* of the Pondok can be internalized completely by the residents of the pesantren, it will demonstrate consistent, unchanging, beneficial moral actions. Moreover, the values of *Panca Jiwa Pondok* are instilled in and internalized by the students during their years of boarding. This differs from just staying at a boarding school for one or two months. The positive outcome generated is consistent moral actions in everyday life. The level is no longer at the level of obligation to do and act well but rather at a higher level, namely the sincere habit of always doing good and being virtuous.

4. Conclusion

From a deep exploration of the internalization of the *Panca Jiwa Pondok* within the pesantren environment, we can conclude that there are three main characteristics of the *Panca Jiwa Pondok*: strengthening of social piety, strengthening of intrapersonal aspects, and spirituality. Strengthening social righteousness is reflected through the spirit of simplicity and Islamic brotherhood. Sincerity and self-reliance represent the strengthening of intrapersonal aspects, while the spirit of sincerity and freedom of worship depict the spiritual side. This shows how Pesantren emphasizes its students' moral knowledge, feelings, and behavior, aiming to produce individuals who behave morally and maintain positive traditions, both in Pesantren and afterward.

The stages of internalizing the "panacea jiwa Pondok" in students include introduction, thinking, imitation, internalization, and interpretation. The three substantive elements of the theme "*Panca Jiwa Pondok*", namely moral knowing, moral feeling, and moral action, are all based on *Panca Jiwa Pondok*, which aims to encourage positive behavior in students' daily lives.

The implications of this research are important for pesantren managers and all relevant stakeholders to strengthen education and nurturing based on the five principles of the Pondok. Appropriate education will facilitate the internalization of the five principles of the Pesantren in students, resulting in high-quality students. In addition, parents are also encouraged to continue their education based on the five principles of the boarding school at home, ensuring the continuity of teachings and harmonization between the Pesantren and the family.

Declarations

Author contribution statement

Nurul Fitriyah A. W. conceived the presented idea. Azam Syukur Rahmatullah and Mohd Sukki Othman was data taker. All authors performed data analysis. All authors discussed the results and contributed to the final manuscript.

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The datasets generated during and analyzed during the current study are available from the corresponding author upon reasonable request.

Declaration of Interest's statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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