

Date Received : September 2025
Date Revised : November 2025
Date Accepted : November 2025
Date Published : November 2025

DYNAMICS OF MORAL EDUCATION IN MODERN ISLAMIC BOARDING SCHOOL: PANCA JIWA AS A FRAMEWORK FOR CHARACTER FORMATION OF STUDENTS

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Kata Kunci:

Pendidikan Akhlak,
Panca Jiwa, Karakter
Santri, Pesantren
Modern

ABSTRAK

Latar Belakang: Pendidikan akhlak di pesantren modern memiliki peran penting dalam membentuk karakter santri yang berakhlak mulia, disiplin, dan mandiri. **Tujuan:** Penelitian ini bertujuan untuk menganalisis implementasi Panca Jiwa sebagai kerangka dalam pendidikan akhlak di pesantren modern, dengan meneliti penerapan nilai-nilai Jiwa Keikhlasan, Jiwa Kesederhanaan, Jiwa Berdikari, Jiwa Ukhuwah Islamiyah, dan Jiwa Kebebasan dalam kehidupan santri. **Metode:** Metode penelitian yang digunakan adalah kualitatif deskriptif dengan pendekatan fenomenologi, melalui teknik observasi, wawancara mendalam, dan studi dokumen. **Hasil:** Hasil penelitian menunjukkan bahwa Panca Jiwa tidak hanya berfungsi sebagai nilai pendidikan, tetapi juga menjadi budaya yang menjiwai sistem sosial di pesantren. Implementasi nilai-nilai ini dilakukan melalui pembiasaan harian, keteladanan guru dan kyai, serta sistem pendidikan berbasis komunitas dan proyek. Santri yang menerapkan Panca Jiwa terbukti lebih disiplin, mandiri, dan memiliki solidaritas tinggi dalam kehidupan sosial. Namun, penelitian ini juga menemukan bahwa tantangan utama dalam internalisasi Panca Jiwa adalah pengaruh budaya modern, globalisasi, dan perkembangan teknologi, yang dapat menggeser nilai-nilai tradisional pesantren. **Kesimpulan:** Penelitian ini memiliki implikasi luas bagi dunia pendidikan Islam. Pesantren perlu mengembangkan strategi yang lebih adaptif, seperti pemanfaatan teknologi digital dalam pembelajaran karakter, serta memperkuat peran guru dan kyai sebagai teladan utama. Selain itu, Panca Jiwa berpotensi menjadi model pendidikan karakter yang dapat diterapkan di sekolah Islam dan lembaga pendidikan lainnya.

Keywords:

Moral Education,
Five Souls, Santri
Character, Modern
Islamic Boarding
School

ABSTRACT

Background: Moral education in modern Islamic boarding schools has an important role in shaping the character of students who are noble, disciplined, and independent. **Purpose:** This study aims to analyze the implementation of Panca Jiwa as a framework in moral education in modern Islamic boarding schools by examining the application of the values of the Soul of Sincerity, the Soul of Simplicity, the Soul of Independence, the Soul of Islamic Brotherhood, and the Soul of Freedom in the lives of students. **Method:** The research method used is qualitative descriptive with a phenomenological approach through observation techniques, in-depth interviews, and document studies. **Result:** The results of the study indicate that Panca Jiwa not only functions as an educational value, but also becomes a culture that inspires the social system in Islamic boarding schools. The implementation of these values is carried out through daily habits, exemplary teachers and kyai, as well as community and project-based education systems. Students who implement Panca Jiwa demonstrate greater discipline, independence, and social solidarity. However, this study also found that the main challenges in the internalization of Panca Jiwa are the influence of modern culture, globalization, and technological developments, which can shift the traditional values of Islamic boarding schools. **Conclusion:** This research has broad implications for the world of Islamic education. Islamic boarding schools need to develop more adaptive strategies, such as utilizing digital technology in character learning, as well as strengthening the role of teachers and kyai as primary role models. In addition, Panca Jiwa has the potential to become a model of character education that can be applied in Islamic schools and other educational institutions.

A. INTRODUCTION

Morality (*akhlāq*) occupies a central and irreplaceable position in Islamic teachings. The Qur'an and Hadith consistently emphasize that the perfection of human morals is among the highest objectives of religious practice. The Prophet Muhammad SAW himself declared that one of the fundamental purposes of his mission was to perfect human character (*innamā bu'itstu li utammima makārimal akhlāq*) (Amin, 2021). This statement underscores that morality is not a peripheral element but a core dimension of Islam, shaping human relationships with Allah SWT, with fellow human beings, with oneself, and with the natural environment (Amanah et al., 2024). Within the context of education, therefore, moral formation is considered the very heart of character building, ensuring that students do not merely acquire intellectual competence but also internalize values that guide them to become ethical, responsible, and spiritually conscious individuals (Khaidir & Qorib, 2023).

In Indonesia, Islamic boarding schools (*pesantren*) have historically been one of the most significant institutions for cultivating moral values (Ari et al., 2024). Unlike public schools, *pesantren* adopt a comprehensive system that integrates religious learning with daily practices, where moral education is embedded in routines, discipline, and communal life (Hanafie & Halik, 2019; Kurniawati & Anshory, 2024). Through centuries, *pesantren* have played a vital role in shaping Muslim society by transmitting Islamic knowledge, instilling ethical conduct, and fostering religious identity. The modern *pesantren*, as a continuation and adaptation of this tradition, seeks to preserve these foundational roles while responding to the demands of a

changing world (Huda et al., 2025). By combining formal education systems with pesantren-based values, modern pesantren maintain their distinctive mission: to make moral education the highest priority (Saifullah, 2022) .

One of the most influential philosophical frameworks guiding moral education in modern pesantren is the concept of Panca Jiwa. First formulated and institutionalized in Pondok Modern Darussalam Gontor, Panca Jiwa has since become a reference point for many modern pesantren across Indonesia (Rochmat et al., 2025). The framework consists of five interconnected values: the Soul of Sincerity (*keikhlasan*), which emphasizes the intention to act solely for the sake of Allah SWT; the Soul of Simplicity (*kesederhanaan*), which fosters a lifestyle of moderation, discipline, and adaptability without losing principle; the Soul of Self-Reliance (*berdikari*), which cultivates independence, problem-solving ability, and resilience; the Soul of Islamic Brotherhood (*ukhuwah Islāmiyah*), which promotes solidarity, cooperation, and unity among Muslims; and the Soul of Freedom (*kebebasan*), which nurtures intellectual openness, critical thinking, and responsible self-expression within the boundaries of Islamic values (Hidayati et al., 2024; Noviandari, 2024) . Importantly, these values are not merely taught theoretically but are embodied in the everyday life of the pesantren—through social interaction, the student leadership system, community activities, and collective discipline (Arifianto et al., 2025). In this sense, Panca Jiwa offers not only a pedagogical approach but also a way of life that integrates morality with educational experience.

The urgency of strengthening such frameworks becomes more apparent when viewed against the backdrop of modernization and globalization. The rapid development of technology, the influence of global cultural flows, and shifting social values have profoundly affected educational institutions, including pesantren. Digitalization, for instance, exposes students to diverse value systems, some of which emphasize individualism, consumerism, or permissiveness—values that may conflict with Islamic teachings (Khaidir & Qorib, 2023). Social media and online platforms, while offering new opportunities for learning, also present risks such as the erosion of communal bonds, the spread of misinformation, and the normalization of moral relativism. In addition, globalization fosters lifestyles that are often materialistic and hedonistic, pressuring young Muslims to reconcile traditional values with contemporary realities. For pesantren, these challenges raise the question of how to maintain their moral mission without isolating themselves from the modern world.

In this context, Panca Jiwa stands as a critical framework. By embedding sincerity, simplicity, independence, solidarity, and intellectual freedom into daily practices, pesantren attempt to balance the preservation of Islamic values with the demands of modern education. The framework equips students not only with moral resilience to face external influences but also with adaptive skills to engage productively in contemporary society. In this sense, Panca Jiwa bridges the gap between tradition and modernity, ensuring that moral education remains effective and relevant.

This research seeks to explore in depth how Panca Jiwa is implemented in the moral education of modern Islamic boarding schools, with a specific focus on Ar-Raudhatul Hasanah and Mawaridussalam as case studies. It investigates the strategies used by these institutions to internalize the five values into students' daily lives, the role

of teachers and kyai as moral exemplars, and the challenges encountered in adapting moral education to a globalized and digitalized environment. By analyzing both supporting factors and obstacles, this study aims to provide a comprehensive understanding of the effectiveness of Panca Jiwa in shaping student character. Furthermore, it seeks to offer insights into strategies that can strengthen moral education in modern pesantren, ensuring that these institutions continue to fulfill their role as centers of intellectual, spiritual, and moral formation in the 21st century.

B. METHOD

This study employs a qualitative approach with a descriptive and phenomenological design (Cheong et al., 2023). A qualitative descriptive approach was selected because it allows for the systematic exploration of social phenomena in their natural settings, producing rich narrative data rather than numerical outputs (Maleong, 2019). The phenomenological design was considered most appropriate as the research aims to understand and interpret the lived experiences of students, teachers, and school leaders in implementing the *Panca Jiwa* philosophy within the daily life of Islamic boarding schools. This design makes it possible to capture how moral values are internalized and practiced in concrete educational and social contexts, thereby aligning directly with the purpose of exploring moral education through Panca Jiwa.

The research was conducted at two modern Islamic boarding schools, namely Ar-Raudhatul Hasanah in Medan and Mawaridussalam in Deli Serdang. These institutions were chosen purposively because both are widely recognized for their strong commitment to applying the Panca Jiwa framework in their educational systems (Rustamana et al., 2024). They represent pesantren that actively integrate traditional Islamic values into modern educational structures, making them highly relevant as case studies. Informants were also selected purposively based on their roles, experience, and involvement in the educational process. The participants included school directors, heads of education and teaching, madrasa principals, teachers, and students, ensuring a balanced perspective that reflects policy-level decisions, teaching practices, and student experiences (Nii Laryeafio & Ogbewe, 2023).

The fieldwork was conducted over three months, from September to November 2021. The first month was dedicated to preparatory activities such as conducting an initial survey, securing research permissions, and preparing instruments. The second month was focused on intensive data collection through fieldwork, while the final month was used for data analysis, validation, and preparation of the research report. Data collection employed three complementary techniques: observation, in-depth interviews, and document analysis. Observations were conducted to examine the daily activities of students in the classroom, dormitories, social interactions, and participation in religious and extracurricular activities, thereby providing direct insights into the practical implementation of Panca Jiwa. Semi-structured, in-depth interviews were held with school leaders, teachers, and students to gather detailed descriptions of their perceptions, experiences, and reflections regarding Panca Jiwa in moral education. Document analysis was carried out by reviewing institutional archives, including the schools' vision and mission statements, educational programs, student regulations, and

records of school activities. These three methods complemented one another: observations revealed behavioral patterns, interviews provided subjective interpretations, and documents offered institutional perspectives.

The data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), which involves three interconnected stages: data reduction, data display, and conclusion drawing. In the reduction stage, interview transcripts, observation notes, and documents were coded and categorized into meaningful units. This process was followed by thematic analysis, where recurring patterns and themes related to the five values of Panca Jiwa—sincerity, simplicity, self-reliance, Islamic brotherhood, and freedom—were identified and synthesized. The data were then displayed in narrative form to provide a systematic description of how these values were applied in both pesantren. Finally, conclusions were drawn and verified by repeatedly checking the data and refining interpretations to ensure internal consistency and validity.

To enhance the trustworthiness of the findings, several validation strategies were employed, including triangulation, credibility, dependability, and confirmability. Triangulation was conducted by cross-checking data from interviews, observations, and documents to ensure consistency, with any discrepancies addressed through follow-up interviews. Credibility was strengthened through prolonged engagement in the field and repeated observations. Dependability was ensured by maintaining detailed documentation of the research process, including interview recordings and field notes, while confirmability was achieved by grounding interpretations in the data and minimizing researcher bias through systematic procedures (Khoiri, 2018).

Ethical considerations were carefully observed throughout the research process. Informed consent was obtained from all participants, who were clearly informed about the purpose and scope of the study, their voluntary participation, and their right to withdraw at any stage without consequence. To maintain confidentiality, the names and identities of participants were anonymized in the presentation of findings. These measures were implemented to respect participants' rights and ensure that the study was conducted with integrity and accountability. Despite its strengths, this study has certain limitations. The relatively small number of research sites and participants restricts the generalizability of the findings beyond the selected pesantren. Moreover, as is typical in qualitative research, the interpretations rely on the researchers' analysis, which may introduce a degree of subjectivity. Nevertheless, the use of triangulation, member checking, and validation techniques helped to minimize these limitations and ensure that the findings remain credible and trustworthy.

C. RESULT AND DISCUSSION

The findings of this study are presented thematically according to the five values of Panca Jiwa sincerity, simplicity, independence, Islamic brotherhood, and freedom as well as the supporting and inhibiting factors that shape their implementation in Ar-Raudhatul Hasanah and Mawaridussalam Modern Islamic Boarding Schools.

Sincerity (Ikhlas)

Students demonstrated sincerity through their participation in religious practices such as congregational prayers, Qur'an recitation, dhikr ma'tsurat, and additional worship like tahajjud and sunnah fasting. Teachers and caregivers emphasized that these practices were not to be pursued for external recognition but as acts of devotion to Allah SWT. For example, at Ar-Raudhatul Hasanah, students reported that their compliance with school regulations was understood as part of worship, while at Mawaridussalam, teachers highlighted that sincerity was integrated into both academic and non-academic activities. The practice of sincerity in students' worship and compliance with school rules aligns with Husniah et.al argument that sincerity is central to the internalization of moral values (Husniah et al., 2025). Unlike secular frameworks, where sincerity may be seen as authenticity, pesantren emphasize sincerity as devotion to Allah. This explains why students consistently framed their actions in terms of worship rather than external compliance. However, a challenge was that some students initially sought recognition, showing the ongoing need for mentorship.

Simplicity (Kesederhanaan)

Simplicity was evident in students' daily lives, including the prohibition of luxury items, modest dress codes, and shared dormitory facilities. At Ar-Raudhatul Hasanah, simplicity was reinforced through institutional regulations that limited material possessions, while at Mawaridussalam, it was cultivated through daily practices such as modest eating patterns and minimalistic living arrangements. Students perceived simplicity not as deprivation, but as training in gratitude, discipline, and resistance to consumerist tendencies. Simplicity was used as a conscious strategy to resist consumerism, supporting Syah et al. (2025) who argue that simplicity fosters gratitude and resilience (Syah et al., 2025). The influence of social media and globalization, however, introduced consumerist pressures that conflicted with this value. This tension confirms Murdianto (2023) observation that pesantren must continuously negotiate between traditional values and global culture (Murdianto, 2023). Schools attempted to mitigate this through strict lifestyle regulations and by integrating positive digital literacy training.

Independence (Kemandirian)

Both schools instilled independence by requiring students to manage their own daily needs, including washing clothes, maintaining dormitory cleanliness, and organizing study and prayer times. At Ar-Raudhatul Hasanah, independence was further strengthened through entrepreneurial activities such as running cooperatives and agricultural programs. Meanwhile, Mawaridussalam emphasized life skills, including sewing, farming, and trading, to prepare students for self-reliance beyond the pesantren environment. The pesantren's focus on self-reliance—through chores, time management, and entrepreneurial projects—resonates with Aziz et al. (2025), who identify independence as one of the most transformative aspects of Panca Jiwa (Aziz et al., 2025). Compared with other values, independence appeared to have the strongest institutional reinforcement, preparing students for life beyond pesantren. Yet, new

students often resisted these responsibilities, confirming the need for gradual adaptation and structured mentorship.

Islamic Brotherhood (Ukhuwah Islamiyah)

Brotherhood was fostered through shared dormitory living, social interaction, and community service. At Ar-Raudhatul Hasanah, students from diverse cultural backgrounds were intentionally placed together to cultivate tolerance and solidarity. Mawaridussalam promoted Islamic brotherhood through structured social activities such as *rihlah ilmiah*, community service, and joint religious gatherings. These experiences nurtured empathy, collaboration, and respect for diversity. Brotherhood was cultivated through diverse dormitory assignments and collective activities, validating that pesantren act as microcosms of pluralism. This finding suggests that pesantren are not only religious institutions but also arenas for intercultural dialogue. However, cultural differences occasionally produced conflicts, requiring teachers to mediate and reinforce tolerance as a core aspect of *ukhuwah*.

Freedom (Kebebasan yang Bertanggung Jawab)

Freedom in both schools was framed within the boundaries of Islamic teachings. At Ar-Raudhatul Hasanah, students were allowed to choose extracurricular activities and academic interests but were expected to adhere to school values. Mawaridussalam emphasized critical and creative thinking, encouraging students to express ideas responsibly while maintaining alignment with Islamic principles. Students reported that this freedom fostered confidence and decision-making skills without leading to excessive individualism. The concept of guided freedom illustrated the pesantren's balancing act between nurturing creativity and maintaining Islamic boundaries. This reflects Dulyapit & Ulfa (2025) caution that Islamic education must develop critical thinking while remaining faithful to religious principles (Dulyapit & Ulfa, 2025). The approach observed—allowing choice within structured limits—offers a model for other Islamic schools seeking to avoid both authoritarianism and excessive liberalism.

Supporting and Inhibiting Factors

The successful implementation of Panca Jiwa was supported by several factors, including a conducive pesantren environment, the exemplary roles of teachers and caregivers, and structured extracurricular activities that reinforced the five values. Adequate facilities, such as mosques, dormitories, and study spaces, also supported the process. However, inhibiting factors included students' initial difficulties in adapting to the disciplined pesantren lifestyle, resistance to self-reliance, and the pervasive influence of digital media and global culture, which occasionally introduced values contradictory to simplicity and sincerity. The role of teachers as *uswah hasanah* (good examples) confirmed Nafisah & Yahya's (2022) findings that role-modeling is essential for moral transmission. Institutional support, facilities, and structured extracurricular programs further strengthened Panca Jiwa implementation. However, digital influences and globalization were major inhibiting factors. The responses observed—limiting

screen time, embedding moral values in digital activities, and using technology as a learning tool—reflect adaptive strategies also noted by Yusuf et al. (2023).

Table 1. Summary of Findings on the Implementation of Panca Jiwa

Panca Jiwa Value	Practices Observed	Institutional Strategies	Challenges Identified
Sincerity	Prayer, fasting, Qur'an recitation	Integration into rules and academic activities	Students seeking recognition rather than purely spiritual goals
Simplicity	Modest dress, shared facilities	Regulation of possessions and lifestyle	Influence of consumerist culture via social media
Independence	Dorm chores, time management	Entrepreneurial activities, life skills training	Adjustment difficulties for new students
Islamic Brotherhood	Shared dorms, social activities	Community service, mixed dormitory placement	Cultural differences among students
Freedom	Choice in activities, critical thinking	Guided creativity and academic exploration	Risk of misinterpreting freedom as liberalism

The study highlights several implications for Islamic education. First, the successful operationalization of Panca Jiwa at Ar-Raudhatul Hasanah and Mawaridussalam demonstrates its potential as a transferable model for other pesantren and Islamic schools. Second, teacher training programs should emphasize sincerity, role-modeling, and mentoring, as the effectiveness of Panca Jiwa depends heavily on educators' integrity. Third, policymakers should provide facilities and programs that strengthen independence, brotherhood, and responsible freedom. Finally, the challenges of globalization and digital culture call for adaptive, creative strategies that integrate technology into moral education while safeguarding Islamic values.

Discussion

Panca Jiwa as the Cultural Foundation of Moral Education

The findings of this study reaffirm that Panca Jiwa is not only a pedagogical framework but also a cultural foundation that permeates the daily life and ethos of modern Islamic boarding schools (pesantren). Rooted in long-standing traditions, Panca Jiwa functions as both an explicit teaching tool and an implicit cultural system that sustains the values of pesantren life. As emphasized by Rifai (2019) through a semiotic lens, each component of Panca Jiwa embodies symbolic meaning that transcends literal interpretation. The Soul of Sincerity (jiwa ikhlas) represents the essence of devotion, where actions in worship and social life are performed purely for the sake of Allah without expectation of worldly rewards. The Soul of Simplicity (jiwa

kesederhanaan) is often misunderstood as poverty, but in reality, it denotes balance, moderation, and sufficiency—a way of life that rejects extravagance while ensuring dignity. The Soul of Independence (*jiwa berdikari*) reflects the pesantren's unique mission to nurture students who are self-reliant, responsible, and capable of solving problems without overdependence on external forces. The Soul of Brotherhood (*jiwa ukhuwah Islamiyah*) emphasizes solidarity, empathy, and the strengthening of communal ties, which are vital in pesantren's collective life. Finally, the Soul of Freedom (*jiwa kebebasan*) symbolizes intellectual and creative space within Islamic boundaries, ensuring that students can express ideas critically while maintaining adherence to Islamic ethics. Collectively, these five souls are not isolated concepts, but mutually reinforcing principles that form a holistic cultural framework. In this sense, Panca Jiwa not only molds individual student character but also serves as the cultural DNA of pesantren, shaping its identity and enabling its relevance in the broader Islamic educational landscape.

Implementation and Institutionalization of Panca Jiwa

The practical application of Panca Jiwa in pesantren education is not limited to classroom instruction, but is deeply embedded in students' everyday experiences. Studies at Ar-Raudhatul Hasanah and Mawaridussalam (Baihaqi, 2023; Mukti et al., 2022) illustrate that Panca Jiwa values are transmitted through daily routines such as communal prayers, study sessions, cleaning duties, and shared meals. These ordinary practices gradually habituate students to live independently, cooperate with peers, and demonstrate responsibility. Furthermore, pesantren educators—teachers and *kyai*—play an irreplaceable role as role models, embodying the very values they wish to impart. Their sincerity, discipline, and humility become living examples for students to emulate, making character education not only theoretical but also experiential. In addition, modern pesantren have adopted project-based learning approaches, such as entrepreneurship programs, agricultural projects, and community service, which operationalize the values of independence and cooperation. These activities allow students to experience real-world applications of Panca Jiwa, thereby reinforcing moral learning through practice.

The influence of Panca Jiwa extends beyond the individual student level to become an integral part of institutional culture. As shown in Dermawan's (2016) study at Al-Mawaddah Putri Pesantren, Ponorogo, Panca Jiwa is institutionalized in the governance, disciplinary systems, and management of pesantren life. This integration ensures that values are not only internalized by students but also systematically upheld in the administration and organizational ethos of pesantren. Similarly, findings at Darul Muttaqien, Bogor (Ismail et al., 2020), reinforce the transformative role of Panca Jiwa in cultivating sincerity, moderation, accountability, and social solidarity among students. Taken together, these findings indicate that Panca Jiwa functions simultaneously at multiple levels: as a personal moral guide, as a pedagogical approach, and as an institutional cultural system. This multi-layered implementation demonstrates why pesantren remain resilient and relevant, producing graduates with both intellectual competence and strong moral character.

Despite its effectiveness, the implementation of Panca Jiwa in modern pesantren is not without obstacles. The rapid spread of globalization, cultural change, and digital technologies presents a significant challenge to the preservation and transmission of traditional values. As reported by Nurisa et al. (2025) in their study at Miftahul Huda, Lampung, exposure to social media and globalized lifestyles often conflicts with pesantren's values of simplicity, sincerity, and discipline. For instance, consumerist tendencies promoted through digital culture stand in contrast to the Soul of Simplicity, while the unrestricted flow of online content can undermine the Soul of Brotherhood and communal solidarity. Furthermore, students' varied levels of receptiveness and awareness mean that not all individuals internalize the values equally, creating uneven outcomes in character development.

To address these challenges, pesantren have begun to adopt adaptive strategies that balance tradition with modernity. As highlighted by Romdoni & Universitas (2020), pesantren increasingly integrate digital media into value-based education, using social platforms and multimedia resources to reinforce lessons on sincerity, simplicity, and independence. Extracurricular activities based on Islamic values, such as student organizations, environmental movements, and volunteer initiatives, also serve as innovative spaces to apply Panca Jiwa in contemporary contexts. Such adaptive measures ensure that pesantren remain resilient against the pressures of modern culture while continuing to instill strong character.

Moving forward, it is crucial to strengthen these adaptive strategies while maintaining the authenticity of pesantren's traditional values. Future research should explore quantitative measures of the long-term impact of Panca Jiwa on students' academic performance, moral development, and societal contributions. Comparative studies across modern and traditional pesantren would also provide valuable insights into the flexibility and universality of Panca Jiwa as a framework for moral education. By embracing innovation without abandoning tradition, pesantren can ensure that Panca Jiwa remains a timeless cultural compass, guiding the formation of students who are morally upright, socially responsible, and prepared to face the challenges of the modern world.

CONCLUSION

This study aimed to explore the implementation of Panca Jiwa as a framework for moral education in shaping the character of students at modern Islamic boarding schools, with specific focus on Ar-Raudhatul Hasanah and Mawaridussalam. By examining how the values of sincerity, simplicity, independence, Islamic brotherhood, and freedom were practiced in daily life, the study sought to understand both the effectiveness and challenges of applying Panca Jiwa in contemporary educational contexts. The findings reveal that Panca Jiwa functions not only as an educational principle but also as a cultural foundation that inspires the life of Islamic boarding schools. The five core values were effectively internalized by students through habitual practices, teacher and kyai role-modeling, and community-based education systems. These values fostered discipline, independence, solidarity, and moral integrity among students, indicating that Panca Jiwa contributes significantly to holistic character

formation. At the same time, the research highlights the vital role of educators as moral exemplars, as their integrity and consistency directly shape the success of value internalization.

The broader implications of this study extend to pesantren, Islamic education in general, and society at large. For pesantren, the results provide a reference for strengthening strategies of value internalization, such as adapting digital technology to support moral education while maintaining alignment with Islamic teachings. For Islamic education more broadly, Panca Jiwa offers a model of character education that could be integrated into other schools to balance academic achievement with moral and spiritual development. At the societal level, graduates of pesantren who embody the values of Panca Jiwa have the potential to become agents of positive change, promoting Islamic ethics in leadership, education, and community life. Despite these contributions, the study has several limitations. It focused only on two pesantren, which may not fully represent the diversity of Islamic boarding schools in Indonesia. Additionally, as a qualitative study, the findings rely on interpretation of lived experiences and may not capture the measurable outcomes of character education. The challenges posed by globalization, technological advancement, and exposure to modern culture also emerged as significant external factors influencing the sustainability of Panca Jiwa values, suggesting the need for further inquiry.

Future research could build on these findings by employing quantitative methods to measure the long-term impact of Panca Jiwa on students' academic and character development. Comparative studies between modern and traditional pesantren, or between Islamic and non-Islamic educational institutions, could also provide deeper insights into the adaptability and effectiveness of this framework in diverse contexts. Exploring innovative strategies for integrating digital literacy with moral education would likewise enrich the discourse on balancing tradition and modernity in Islamic education.

In conclusion, this study underscores that Panca Jiwa is more than a set of abstract ideals; it is a lived framework that shapes the moral and cultural identity of pesantren communities. Its integration into daily practices equips students to face the complexities of modern life while remaining rooted in Islamic values. As pesantren and Islamic education continue to evolve in the digital and global era, Panca Jiwa remains a vital compass for nurturing noble, independent, and socially responsible generations.

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