

Panca Jiwa as a Moral Ecosystem: A Case Study of Character Development at Pondok Ihyaul Qur'an Nururrahman

Umar Al Faruq

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

umar_alfaruq2002@uin-malang.ac.id

Ali Fahrudin

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

elfakhri76@uin-malang.ac.id

Harapandi Dahri

Kolej Universiti Perguruan Ugama Seri Begawan, Brunei Darussalam

harapandi.dahri@kupu-sb.edu.bn

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Abstract

Although Panca Jiwa has long served as the philosophical foundation of Indonesian pesantren, existing studies predominantly examine its individual values rather than explaining how these values operate as an integrated system of character formation within contemporary Islamic education. Purpose: This study aims to investigate how Panca Jiwa functions as a moral ecosystem in shaping the character of santri at Pondok Ihyaul Qur'an Nururrahman, Wagir, Malang. Methods: A qualitative case study was employed using participant observation, semi-structured interviews, and document analysis involving kiai, teachers, santri, and alumni. Data were analyzed through thematic interpretation within Bronfenbrenner's ecological systems framework. Findings: The findings demonstrate that Panca Jiwa operates as a multilayered moral ecosystem across individual, interpersonal, institutional, and societal levels. The integration of sincerity, simplicity, independence, brotherhood, and ethical freedom is reinforced through spiritual routines, communal life, student leadership, and community engagement, producing reflective, autonomous, socially responsible, and morally resilient graduates. The pesantren further adapts these values to contemporary challenges through digital ethics, inclusive dialogue, and contextual character education. Implications: These findings provide a holistic framework for faith-based character education, although the study is limited to a single pesantren. Originality: This study reconceptualizes Panca Jiwa as an integrated Moral Ecosystem Model, extending its role from a traditional ethical doctrine to a comprehensive pedagogical framework for contemporary Islamic education.

Keywords: *Panca jiwa, pesantren, character education, moral values, Islamic education.*

INTRODUCTION

Education within the Islamic boarding school tradition (*pesantren*) has long stood as one of Indonesia's most enduring cultural and spiritual institutions. Historically rooted in classical Islamic scholarship (*tafaqquh fi al-din*) and community-based learning, the *pesantren* system has evolved into a dynamic educational model that integrates intellectual, moral, and social development¹². Far from being static, *pesantren* education continues to respond adaptively to the transformations brought about by modernization, globalization, and digitalization. Amid these transitions, the *pesantren*'s enduring focus on *akhlakul karimah*—the cultivation of noble character—positions it as a vital moral compass and counterbalance to contemporary ethical challenges in Indonesian society³⁴.

The *pesantren*'s central mission, to produce not only knowledgeable but also morally upright individuals, aligns closely with Indonesia's current educational direction. Over the last decade, character education has re-emerged as a national priority through the *Profil Pelajar Pancasila* (Pancasila Student Profile) framework, which emphasizes the formation of faith-based, independent, cooperative, and globally competent learners⁵. This paradigm shift underscores the increasing recognition that education must not only equip students with technical knowledge but also nurture values that sustain social cohesion and ethical integrity. Within this national agenda, *pesantren* stand out as living institutions of character education whose pedagogical traditions embody holistic learning through faith, discipline, and community engagement⁶⁷⁸.

Despite their long-standing role in shaping Indonesia's moral landscape, many aspects of *pesantren* philosophy remain underexplored in academic discourse. One such foundational yet understudied concept is the *Panca Jiwa* a moral and spiritual

¹ Hidayatulla Azra, "Islamic Education in Indonesia," in *Handbook of Islamic Education*, ed. Holger Daun and Reza Arjmand, International Handbooks of Religion and Education (Cham: Springer International Publishing, 2018), 7:763–80, https://doi.org/10.1007/978-3-319-64683-1_32.

² Ahmad Munawir, Kasinyo Harto, and Nur Laila, "The Pattern of Building Character for Students in Salaf and Modern Islamic Boarding Schools at East OKU Regency South Sumatra Province," *Jurnal Iqra' : Kajian Ilmu Pendidikan* 10, no. 2 (September 2025): 418–35, <https://doi.org/10.25217/ji.v10i2.6553>.

³ Fariz Masduqi, *Internalisasi Nilai Jiwa Berdikari dalam Panca Jiwa Pesantren Melalui Kegiatan Pencak Silat di Pondok Pesantren Ar-Risalah Slahung Ponorogo*, 2025, <https://ipssj.com/index.php/ojs/article/view/122>.

⁴ Muhammad Yasin, "Konfigurasi Moderasi Keagamaan Dari Bilik Pesantren: Refleksi Dari Kota Kediri Dan Yogyakarta," *Edudeena: Journal of Islamic Religious Education* 5, no. 2 (December 2021): 95–110, <https://doi.org/10.30762/ed.v5i2.3922>.

⁵ Dini Nur Oktavia Rahayu, Dadang Sundawa, and Erlina Wiyanarti, "Profil Pelajar Pancasila Sebagai Upaya dalam Membentuk Karakter Masyarakat Global," *Visipena* 14, no. 1 (August 2023): 14–28, <https://doi.org/10.46244/visipena.v14i1.2035>.

⁶ Rifat Husnul Maafi et al., "The Philosophy and Application of Panca Jiwa at Pondok Modern Darussalam Gontor-Ponorogo (A Field Study on Class 5 Dormitory Managers)," *EDUCAN: JURNAL PENDIDIKAN ISLAM* 5, no. 2 (August 2021): 170–89, <https://doi.org/10.21111/educan.v5i2.6423>.

⁷ J. Mark Halstead, "Islamic Values: A Distinctive Framework for Moral Education?," *Journal of Moral Education* 36, no. 3 (September 2007): 283–96, <https://doi.org/10.1080/03057240701643056>.

⁸ Cahyono Cahyono et al., "Pesantren Education as Indonesia's Indigenous Heritage: Nurturing Moral Education in the Digital Era," *At-Ta'dib* 19, no. 1 (June 2024): 177–93, <https://doi.org/10.21111/attadib.v19i1.11899>.

system that underpins the entire ethos of pesantren education⁹. The *Panca Jiwa*, meaning “Five Souls,” was first articulated by early twentieth-century Islamic reformist scholars and later institutionalized in modern pesantren such as Pondok Modern Darussalam Gontor. It comprises five interrelated values: *al-ikhlas* (sincerity), *al-basathah* (simplicity), *al-istiqlal* (independence), *al-ukhuwwah al-islamiyyah* (Islamic brotherhood), and *al-khurriyyah* (freedom)¹⁰¹¹.

Each of these five values represents a dimension of comprehensive human development. *Al-ikhlas* nurtures spiritual sincerity and pure intention in learning; *al-basathah* cultivates humility, resilience, and modesty in lifestyle; *al-istiqlal* fosters independence and responsibility in thought and action; *al-ukhuwwah al-islamiyyah* strengthens solidarity, empathy, and cooperation within the community; and *al-khurriyyah* encourages intellectual freedom that remains grounded in divine ethics¹². Collectively, the *Panca Jiwa* creates a moral framework that not only guides personal conduct but also shapes institutional culture, making it both an ethical and pedagogical foundation for pesantren life¹³.

In the contemporary era, characterized by rapid digitalization, moral relativism, and identity fragmentation among youth, the *Panca Jiwa* provides a counter-narrative to materialistic and individualistic worldviews¹⁴. Its principles promote a holistic model of character formation that integrates faith, reason, and social engagement¹⁵. Empirical research indicates that pesantren operate as moral ecosystems in which values are transmitted through lived experiences, daily routines, and collective rituals rather than through formal instruction alone¹⁶. In these environments, education is understood as a continuous process of moral habituation—where character is cultivated through discipline, communal service, and spiritual reflection¹⁷. Zainuri similarly notes that the pesantren’s “living curriculum” transforms moral knowledge into embodied practice through mentorship, collaboration, and reflective spiritual

⁹ Masduqi, *Internalisasi Nilai Jiwa Berdikari dalam Panca Jiwa Pesantren Melalui Kegiatan Pencak Silat di Pondok Pesantren Ar-Risalah Slahung Ponorogo*.

¹⁰ Rifat Husnul Maâ€™afi et al., “The Philosophy and Application of Panca Jiwa at Pondok Modern Darussalam Gontor-Ponorogo (A Field Study on Class 5 Dormitory Managers),” *EDUCAN: JURNAL PENDIDIKAN ISLAM* 5, no. 2 (August 2021): 170–89, <https://doi.org/10.21111/educan.v5i2.6423>.

¹¹ Abdul Mujib, Jusuf Mudzakkir, and Suyanto, *Ilmu pendidikan Islam*, Cet. 3 (Jakarta: Kencana, 2010).

¹² Haidar Putra Daulay, *Pendidikan Islam Dalam Perspektif Filsafat* (Kencana, 2014).

¹³ Ahmad Munawir, Kasinyo Harto, and Nur Laila, “The Pattern of Building Character for Students in Salaf and Modern Islamic Boarding Schools at East OKU Regency South Sumatra Province.”

¹⁴ Akhmad Ramli et al., “The Urgency of Islamic Character Education to Anticipate Bullying Behavior in Boarding Schools,” *At-Ta’dib* 18, no. 1 (June 2023): 1–9, <https://doi.org/10.21111/attadib.v18i1.9823>.

¹⁵ Mawan Rinaldi Silalahi*, Miftah Royyani Fahmi, and Awaluddin Siregar, “Principles of Islamic Education Management,” *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 8, no. 2 (April 2023): 319–24, <https://doi.org/10.24815/jimps.v8i2.24643>.

¹⁶ Richa Sucianingtyas and Syamsul Arifin, *Modeling Character Education in Islamic Boarding School Through Ecological System Theory: A Case Study at Gontor 10 Jambi*, 2025.

¹⁷ Edward Gland Tetelepta et al., “Konsep Pendidikan Karakter pada Anak Perspektif Ismail Raji Al Faruqi,” *At-Ta’dib* 18, no. 2 (January 2024): 165–88, <https://doi.org/10.21111/attadib.v18i2.10575>.

exercises, demonstrating how value internalization occurs organically within the pesantren's social life¹⁸.

A particularly illustrative case of this integrative model can be found in *Pondok Ihyaul Qur'an Nururrahman*, Wagir, Malang—a modern-traditional pesantren that seeks to harmonize Qur'anic memorization (*tahfidz al-Qur'an*) with character education based on *Panca Jiwa* values¹⁹. Located in a semi-rural area known for its strong social cohesion, this pesantren functions not only as a center of learning but also as a moral and social hub for the surrounding community²⁰. Its curriculum consciously integrates *ta'dib*—the holistic cultivation of intellect and *adab* (moral conduct)—with the spiritual framework of *Panca Jiwa*, producing what Rusydi conceptualizes as a “living laboratory of virtue”²¹. Through this integration, students (*santri*) experience education as a transformative process that shapes not only their cognitive capacities but also their emotional and moral sensibilities.

The educational philosophy of *Pondok Ihyaul Qur'an Nururrahman* reflects the broader adaptive capacity of contemporary pesantren. While prominent institutions such as Pondok Modern Gontor have long institutionalized *Panca Jiwa* as part of their ethos, smaller pesantren face the challenge of reinterpreting these values within the constraints of limited resources and the pressures of modernity. As Makmun and Hidayatullah observe, pesantren today must balance the preservation of traditional authenticity with the demands of inclusivity, digital literacy, and critical thinking²². The *Ihyaul Qur'an Nururrahman* model demonstrates this balance through reflective pedagogy, community participation, and experiential learning, proving that the pesantren system retains its adaptability and relevance even in the context of twenty-first-century education.

Moreover, pesantren-based character education carries not only religious significance but also sociological implications for Indonesia's pluralistic democracy. Studies by Nuha and Afandi reveal that pesantren graduates often display high levels of resilience, empathy, and civic-mindedness—traits that are essential for sustaining social harmony in a multicultural society²³. The values of *ukhuwwah* and *khurriyyah* in

¹⁸ Muhammad Zainuri and Khotibul Umam, *Boarding School and Character Education: Exploring Moral Development in Islamic Educational Institutions in Indonesia*, 2025.

¹⁹ Rusydi Rusydi, “The Internalization of Pesantren Educational Values (A Descriptive Study on the Implementation of the Five Core Principles at Al Fattah Islamic Boarding School, Pecalongan, Sukosari, Bondowoso),” paper presented at ICHES: International Conference on Humanity Education and Social, ICHES: *International Conference on Humanity Education and Social*, 2025, <https://proceedingsiches.com/index.php/ojs/article/view/387>.

²⁰ Fadhilullah Makmun, Muhammad Fahmi Hidayatullah, and Imam Safi'i, “Internalization of Multicultural Islamic Education Values in Shaping Moderate Attitudes at Islamic Boarding School,” *Jurnal Pendidikan Islam*, 2025.

²¹ Rusydi, “The Internalization of Pesantren Educational Values (A Descriptive Study on the Implementation of the Five Core Principles at Al Fattah Islamic Boarding School, Pecalongan, Sukosari, Bondowoso).”

²² Makmun, Hidayatullah, and Safi'i, “Internalization of Multicultural Islamic Education Values in Shaping Moderate Attitudes at Islamic Boarding School.”

²³ Zaki Ulien Nuha and Ahmad Afandi, “Islamic Boarding Schools As A Basis For Character Education In The Industrial Revolution Era 4.0,” *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 7, no. 1 (June 2022): 65–74, <https://doi.org/10.51590/waraqat.v7i1.265>.

particular foster tolerance, social responsibility, and active citizenship, translating spiritual brotherhood into civic engagement. True freedom (*al-khurriyyah*) in Islamic education does not denote unrestrained autonomy but disciplined self-governance that aligns human will with divine guidance a perspective that is increasingly relevant in addressing the moral ambiguity of digital-era freedom²⁴.

Theoretically, this study draws upon Bronfenbrenner's *Ecological Systems Theory*, which conceptualizes character formation as the result of interactions among multiple environmental layers personal, relational, institutional, and societal²⁵. Within the pesantren context, these layers function synergistically: personal piety is reinforced by communal norms, institutional rules embody spiritual ideals, and community engagement extends moral responsibility into the broader social ecosystem. This ecological framework thus provides a comprehensive lens for analyzing how *Panca Jiwa* values are internalized and sustained across various aspects of pesantren life, including spiritual routines, peer relationships, leadership structures, and social outreach programs.

Therefore, the present study aims to investigate how *Pondok Ihyaul Qur'an Nururrahman* implements and integrates the *Panca Jiwa* in cultivating students' moral, intellectual, and social character. It specifically seeks to: (1) identify the pedagogical strategies through which *Panca Jiwa* values are embedded in daily routines and institutional culture; (2) explore the adaptive mechanisms that sustain these values amid modern educational challenges; and (3) analyze the psychological and moral impacts of *Panca Jiwa*-based education on both current students and alumni.

By addressing these objectives, the study contributes to the growing discourse on faith-based character education in Indonesia, demonstrating how traditional Islamic moral philosophy remains profoundly relevant in contemporary ethical and educational debates. As modern societies grapple with issues of moral disorientation, consumerism, and digital alienation, the pesantren—through the *Panca Jiwa*—offers a paradigm of education that integrates sincerity, simplicity, independence, brotherhood, and freedom as transformative virtues. These values not only shape individual integrity but also nurture social solidarity and moral resilience—qualities urgently needed for rebuilding ethical consciousness in modern Indonesian society^{26,27}.

²⁴ Titi Sartini, "Kyai as Moral Authority: Negotiating Religious Discipline and Cultural Identity in Pesantren," *Managere: Indonesian Journal of Educational Management* 7, no. 1 (2025): 70–81, <https://doi.org/10.52627/managere.v7i1.756>.

²⁵ Urie Bronfenbrenner, ed., *Making Human Beings Human: Bioecological Perspectives on Human Development*, The Sage Program on Applied Developmental Science (Thousand Oaks: Sage Publications, 2005).

²⁶ Sartini, "Kyai as Moral Authority: Negotiating Religious Discipline and Cultural Identity in Pesantren"; Zaki Ulien Nuha and Ahmad Afandi, "Islamic Boarding Schools As A Basis For Character Education In The Industrial Revolution Era 4.0."

²⁷ Zaki Ulien Nuha and Ahmad Afandi, "Islamic Boarding Schools As A Basis For Character Education In The Industrial Revolution Era 4.0"; G Saïd, Muhtadi Ridwan, and Ahmad Sholeh, "Formation of Discipline Character Through Internalization of the Value of Islamic Religious Education in the Students of the Wali Songo Ngabar Islamic Boarding School," *Fondatia* 9, no. 2 (2025): 2, <https://doi.org/10.36088/fondatia.v9i2.5752>.

METHOD

This study employed a qualitative case study approach to explore the implementation of *Panca Jiwa* values *ikhlas* (sincerity), *basathah* (simplicity), *istiqlal* (independence), *ukhuwah* (brotherhood), and *khurriyyah* (freedom) in character formation at Pondok Ihyaul Qur'an Nururrahman, Wagir, Malang. Data were collected through participant observation, semi-structured interviews, and document analysis, involving *kiai*, teachers, santri leaders, and alumni selected by purposive sampling. Triangulation and member checking ensured data credibility, while observations captured the integration of spiritual and social practices within daily pesantren activities. The analysis used thematic interpretation, following Braun and Clarke's framework to identify patterns and meanings emerging from field data²⁸.

The study's analytical process was guided by Bronfenbrenner's Ecological Systems Theory, viewing *Panca Jiwa* as a dynamic system operating across personal, interpersonal, institutional, and community levels²⁹. The researcher maintained reflexivity throughout the process, minimizing bias and ensuring ethical integrity through informed consent and confidentiality. Trustworthiness was established through prolonged engagement, peer debriefing, and verification with key informants. This methodological approach enabled a holistic understanding of how the *Panca Jiwa* values function as both a moral framework and a lived pedagogical practice in shaping the character of santri at Pondok Ihyaul Qur'an Nururrahman³⁰.

RESULT AND DISCUSSION

The Context of Pondok Ihyaul Qur'an Nururrahman, Wagir, Malang

Pondok Ihyaul Qur'an Nururrahman, located in Wagir, Malang, represents a dynamic model of an Islamic boarding school (*pesantren*) that integrates traditional Qur'anic education with contemporary character development approaches. Founded on the principle of *ta'dib* the holistic formation of human beings grounded in knowledge, adab, and piety the institution emphasizes the internalization of *Panca Jiwa* values as its moral compass. These five spiritual pillars *al-ikhlas* (sincerity), *al-basathah* (simplicity), *al-istiqlal* (independence), *al-ukhuwah al-islamiyyah* (Islamic brotherhood), and *al-khurriyyah* (freedom) serve as the ethical and spiritual framework guiding the daily life of santri and educators alike³¹.

²⁸ Virginia Braun and Victoria Clarke, "Conceptual and Design Thinking for Thematic Analysis," *Qualitative Psychology* 9, no. 1 (February 2022): 3–26, <https://doi.org/10.1037/qup0000196>.

²⁹ Sucianingtyas and Arifin, *Modeling Character Education in Islamic Boarding School Through Ecological System Theory: A Case Study at Gontor 10 Jambi*.

³⁰ John W. Creswell, *Qualitative Inquiry and Research Design (International Student Edition). Choosing among Five Approaches*, 4th edition (London: SAGE Publications, 2017).

³¹ Rusydi Rusydi, "The Internalization of Pesantren Educational Values (A Descriptive Study on the Implementation of the Five Core Principles at Al Fattah Islamic Boarding School, Pecalongan, Sukosari, Bondowoso)," *Jurnal At-Ta'dib*

In the context of Wagir, Malang a semi-rural area characterized by strong communal bonds, religious traditions, and emerging modern influences the pesantren functions as both an educational and social institution. It not only imparts religious knowledge but also serves as a moral anchor for the surrounding community³². Thus, the implementation of Panca Jiwa values at Ihyaul Qur'an Nururrahman cannot be separated from its social context: it is an effort to cultivate balanced individuals who are spiritually grounded, intellectually competent, and socially responsible³³.

These values are manifested not only through formal classroom activities but also in the pesantren's informal learning spaces: dormitories, mosques, cooperative enterprises, and community service programs. As Rusydi notes, the pesantren is "a living ecosystem of moral cultivation," where learning occurs through experience, imitation, and continuous reflection³⁴.

Implementation of Panca Jiwa Values at Pondok Ihyaul Qur'an Nururrahman

1. Implementation of Sincerity (*al-Ikhlas*) Value

At the heart of Pondok Ihyaul Qur'an Nururrahman's moral framework lies *al-ikhlas*, or sincerity, which serves as the foundation of all other values. Daily activities begin with collective *niyyah* (intention-setting) before dawn prayers, reminding santri that every action academic, social, or spiritual must be undertaken solely for the sake of Allah³⁵. The pesantren employs a reflective pedagogy, in which students are encouraged to assess their intentions at the beginning and end of each day through guided *muhasabah* (self-reflection) sessions.

This approach reflects the emphasis on inner purification and spiritual awareness central to Islamic education³⁶. Educators model sincerity not only in worship but also in their teaching methods. Teachers often emphasize the idea that knowledge is sacred trust (*amanah*), and that sincerity in seeking and teaching it is a form of worship³⁷. That

paper presented at ICHES: International Conference on Humanity Education and Social, *ICHES: International Conference on Humanity Education and Social*, 2025, <https://proceedingsiches.com/index.php/ojs/article/view/387>.

³² Fadhllullah Makmun, Muhammad Fahmi Hidayatullah, and Imam Safi'i, "Internalization of Multicultural Islamic Education Values in Shaping Moderate Attitudes at Islamic Boarding School," *Jurnal Pendidikan Islam*, n.d.

³³ Zitkiyatun Nafilah and Akhmad Ghasi Pathollah, "Internalisasi Nilai-Nilai Panca Jiwa Santri Dalam Membentuk Karakter Humanis Santri Di Pesantren," *Edukais : Jurnal Pemikiran Keislaman* 7, no. 2 (September 2024): 81–99, <https://doi.org/10.61595/edukais.2023.7.2.81-99>.

³⁴ Rusydi, "The Internalization of Pesantren Educational Values (A Descriptive Study on The Implementation of The Five Core Principles At Al Fattah Islamic Boarding School, Pecalongan, Sukosari, Bondowoso)."

³⁵ Mahlil Nurul Ihsan and Afrillia Muthia Rahman, *Pendidikan Karakter Berbasis Panca Jiwa Pondok Pesantren Modern Al-Ihsan Baleendah Bandung Panca Jiwa-Based Character Education Modern Islamic Boarding School Al-Ihsan Baleendah Bandung*, 17 (2022).

³⁶ Zainuri and Umam, *Boarding School and Character Education: Exploring Moral Development in Islamic Educational Institutions in Indonesia*.

³⁷ Ashfia Husna Fikroti Al-Ahya, Siti Aisah, and Amin Basir, "The Role of Khutbatul 'Arsy Introductory Week Activities in Building Character Education at Modern Islamic Boarding School Darussalam Gontor for Girls 1st Campus," *JIIIP - Jurnal Ilmiah Ilmu Pendidikan* 8, no. 9 (September 2025): 10539–49, <https://doi.org/10.54371/jiip.v8i9.9087>.

such an orientation prevents education from devolving into a transactional process and instead transforms it into a moral act of devotion³⁸.

Sincerity also shapes social relationships among santri. Acts such as voluntary cleaning of the mosque, helping peers with studies, or participating in local charity are performed without expectation of reward. The pesantren leadership reinforces these behaviors through collective storytelling and exemplification, drawing from the biographies of early scholars and local religious figures³⁹. According to Zainuri et al., sincerity serves as the “invisible pedagogy” that aligns the student’s inner motives with divine purpose⁴⁰.

2. Implementation of Simplicity (*al-Basathah*) Value

The value of *al-basathah* (simplicity) occupies a central place in the pesantren ethos of Ihyaul Qur’an Nururrahman. The physical environment itself mirrors this philosophy: dormitories are modest, meals are communal and basic, and luxuries are deliberately minimized. The pesantren encourages *zuhd* (detachment from worldly excess) not through deprivation but through gratitude and contentment⁴¹. In this way, simplicity acts as a form of character training that cultivates humility and endurance. Santri are expected to share limited resources, perform manual labor, and participate in cooperative economic activities, such as maintaining vegetable gardens or managing the *koperasi santri* (student cooperative). These experiences help them internalize the Islamic teaching that dignity arises not from possessions but from righteous conduct⁴².

Recent studies, such as those by Sucianingtyas and Arifin, demonstrate that simplicity within pesantren environments fosters environmental awareness and social empathy two dimensions often overlooked in modern education⁴³. At Ihyaul Qur’an Nururrahman, the concept of simplicity has been contextualized further through eco-conscious living programs, such as waste recycling, water conservation, and sustainable farming practices. This integration of ecological stewardship with *al-basathah* echoes global movements toward “green Islamic education,” promoting sustainability as a form of *ibadah* (worship)⁴⁴. Moreover, simplicity in Ihyaul Qur’an

³⁸ Akhmad Nurul Kawakip et al., “Islamic Education within Muslim Minority: A Study of Finnish National Agency for Education (FNAE) Documents,” *Edukasia Islamika* 9, no. 2 (December 2024): 221–40, <https://doi.org/10.28918/jei.v9i2.8879>.

³⁹ Sucianingtyas and Arifin, *Modeling Character Education in Islamic Boarding School Through Ecological System Theory: A Case Study at Gontor 10 Jambi*.

⁴⁰ Zainuri and Umam, *Boarding School and Character Education: Exploring Moral Development in Islamic Educational Institutions in Indonesia*.

⁴¹ Sucianingtyas and Arifin, *Modeling Character Education in Islamic Boarding School Through Ecological System Theory: A Case Study at Gontor 10 Jambi*.

⁴² Meti Fatimah, *The Role of Islamic Religious Education Teachers in Improving Student Discipline in Congregational Prayers at Madrasah Ibtidaiyah Negeri 5 Boyolali*, 13, no. 2 (2024).

⁴³ Sucianingtyas and Arifin, *Modeling Character Education in Islamic Boarding School Through Ecological System Theory: A Case Study at Gontor 10 Jambi*.

⁴⁴ Yudi Latif, “Building the Soul of the Indonesian Nation: Mohammad Hatta on Religion, the State Foundation, and Character Building,” *Studia Islamika* 32, no. 2 (August 2025): 241–78, <https://doi.org/10.36712/sdi.v32i2.45220>.

Nururrahman extends to communication and social interaction. Santri are taught to use polite, direct, and honest speech, reflecting both humility and sincerity. This social modesty creates a culture of equality and mutual respect within the pesantren, breaking down hierarchical barriers between teachers and students⁴⁵.

3. Implementation of Independence (*al-Istiqlal*) Value

The third pillar, *al-istiqlal* (independence), manifests in the pesantren's effort to cultivate self-reliant and responsible individuals. At Ihyaul Qur'an Nururrahman, students are given managerial responsibilities through the *Organisasi Santri Ihyaul Qur'an* (OSIQ), which operates as a microcosm of democratic governance. Within this structure, students elect their own leaders, manage dormitory affairs, and organize religious and social events⁴⁶. This participatory governance system aligns with the findings of Nuha and Afandi, who argue that independence in pesantren is most effectively nurtured through experiential learning and peer leadership⁴⁷.

Daily routines also reinforce self-sufficiency. Santri are assigned rotating duties—cooking, cleaning, managing finance for communal meals, and maintaining facilities. Such practices build practical skills and responsibility while deepening the sense of collective ownership⁴⁸. The pesantren's small-scale entrepreneurship programs, such as running a photocopy service or snack shop, provide students with real-world experiences in financial literacy and accountability⁴⁹.

Furthermore, independence at Ihyaul Qur'an Nururrahman extends to intellectual autonomy. Students are encouraged to ask questions during *halaqah* sessions, debate religious issues, and engage in comparative readings of classical and contemporary Islamic texts. This intellectual freedom, however, remains grounded within *adab al-talab* (the ethics of learning), ensuring that inquiry never leads to arrogance or deviation from ethical bounds⁵⁰. As Erawati and Darma note, such critical engagement represents a synthesis between traditional reverence and modern inquiry—a vital balance for nurturing future Muslim scholars who are both devout and dynamic⁵¹.

⁴⁵ Cecep Sobar Rochmat, Mafaza Salmi, and Irma Lupita Sari, *Panca Jiwa Pesantren Sebagai Wujud Internalisasi Nilai Pendidikan Karakter Guna Merealisasikan Future Religion di Tengah Gejolak Era Vuca*, n.d.

⁴⁶ Jamal Thoriq and Meti Fatimah, *Methods for Cultivating Character Education at the Al-Huda Modern Islamic Tahfizh Boarding School Cawan*, 14, no. 2 (2025).

⁴⁷ Zaki Ulien Nuha and Ahmad Afandi, "Islamic Boarding Schools As A Basis For Character Education In The Industrial Revolution Era 4.0."

⁴⁸ Syarnubi Syarnubi et al., "Implementing Character Education in Madrasah," *Jurnal Pendidikan Islam* 7, no. 1 (2021): 1, <https://doi.org/10.15575/jpi.v7i1.8449>.

⁴⁹ Al-Ahya, Aisah, and Basir, "The Role of Khutbatul 'Arsy Introductory Week Activities in Building Character Education at Modern Islamic Boarding School Darussalam Gontor for Girls 1st Campus."

⁵⁰ Hasna' Huwaida and Dhian Wahana Putra, "Panca Jiwa Pondok Modern Ditinjau Dari Konsep Ta'dib Syed Muhammad Naquib Al Attas," *Jurnal Penelitian Ilmu Sosial Dan Eksakta* 4, no. 2 (March 2025): 205–20, <https://doi.org/10.47134/trilogi.v4i2.128>.

⁵¹ Dyah Erawati et al., "Implementation of the Exemplary Values of Prophet Muhammad SAW in the Morality of Santri Studying Sirah Nabawiyah at the Merapi Merbabu Community Pesantren," *Jurnal Inovasi Pendidikan Dan Sains* 6, no. 2 (June 2025): 307–14, <https://doi.org/10.51673/jips.v6i2.2556>.

Table 1. Comparative Framework of Panca Jiwa Implementation: General Pesantren vs. Pondok Ihyaul Qur'an Nururrahman, Wagir, Malang

Panca Jiwa Value	General Pesantren Implementation	Ihyaul Qur'an Nururrahman Implementation
<i>Al-Ikhlās</i> (Sincerity)	Emphasis on ritual and intention in worship.	Reflection sessions (<i>muhasabah</i>), teacher modeling, integration with community service.
<i>Al-Basathah</i> (Simplicity)	Simple living and modest lifestyle.	Eco-pesantren approach (recycling, sustainable farming), gratitude education, and social equality.
<i>Al-Istiqlāl</i> (Independence)	Assigned student duties and minimal supervision.	Student-led governance (<i>OSIQ</i>), entrepreneurship, financial management, and critical inquiry guided by <i>adab</i> .
<i>Al-Ukhuwwah al-Islamiyyah</i> (Brotherhood)	Group prayers and dormitory cooperation.	Cross-cohort mentoring, intercommunity projects, and inclusive interfaith discussions.
<i>Al-Khurriyyah</i> (Freedom)	Encouraged within Sharia limits.	Structured debates, reflective essays, and guided discussions balancing autonomy and ethics.

4. Implementation of Islamic Brotherhood (*al-Ukhuwwah al-Islamiyyah*) Value

The fourth *Panca Jiwa* value *al-ukhuwwah al-islamiyyah* or Islamic brotherhood is fundamental to fostering solidarity and harmony among santri at Pondok Ihyaul Qur'an Nururrahman. The pesantren's daily life emphasizes mutual respect, empathy, and collaboration, aligning with the Qur'anic principle of *ukhuwah* as a divine command to preserve unity within the Muslim community⁵².

Practically, this value is implemented through structured community-building activities such as *halaqah* (study circles), *gotong royong* (collective work), and *liqa' ukhuwah* (brotherhood meetings). These are not merely administrative or social tasks but educational tools designed to internalize cooperation and mutual care as spiritual obligations⁵³. The pesantren organizes cross-cohort mentorship, pairing senior students with juniors in both academic and personal matters. This mentorship system serves a dual purpose: it reinforces moral accountability among senior santri and provides guidance for younger students navigating pesantren life⁵⁴. This pedagogical model mirrors findings from F. Makmun and M. F. Hidayatullah, who emphasize that *ukhuwah* in pesantren education extends beyond social bonding, it is a pedagogical act

⁵² Makmun, Hidayatullah, and Safi'i, "Internalization of Multicultural Islamic Education Values in Shaping Moderate Attitudes at Islamic Boarding School."

⁵³ Zainuri and Umam, *Boarding School and Character Education: Exploring Moral Development in Islamic Educational Institutions in Indonesia*.

⁵⁴ Nafilah and Pathollah, "Internalisasi Nilai-Nilai Panca Jiwa Santri Dalam Membentuk Karakter Humanis Santri Di Pesantren."

fostering empathy, moral responsibility, and a sense of shared mission in da'wah (propagation of Islam)⁵⁵. The Ihyaul Qur'an Nururrahman's leadership thus designs community activities that integrate *ukhuwah* into practical learning, including communal farming, teaching Qur'an in nearby villages, and organizing social service projects.

The sense of brotherhood cultivated in Ihyaul Qur'an Nururrahman also transcends sectarian and socio-economic boundaries. The pesantren hosts annual *Silaturrahmi Santri Nusantara*, inviting neighboring Islamic schools for inter-pesantren dialogue and collaboration. Such initiatives foster inclusivity and cultural exchange, promoting moderation and tolerance principles, critical in contemporary Indonesian society, which is increasingly challenged by ideological polarization⁵⁶. As Yudi Latif argues, the moral glue that binds the Indonesian nation stems from its capacity to harmonize diversity within shared spiritual values⁵⁷. Pondok Ihyaul Qur'an Nururrahman embodies this ethos by nurturing *ukhuwah* that is both inwardly pious and outwardly civic-minded, strengthening social cohesion not only within the pesantren but also within the broader Wagir community.

5. Implementation of Freedom (*al-Khurriyyah*) Value

The final pillar of *Panca Jiwa*, *al-khurriyyah* (freedom), is understood at Pondok Ihyaul Qur'an Nururrahman as intellectual and moral autonomy governed by ethical responsibility. In Islamic epistemology, freedom is not absolute but oriented toward truth (*al-haqq*) and virtue (*al-fadl*). Thus, the pesantren's educational philosophy promotes critical thinking and self-expression while ensuring alignment with Islamic values.

Students are encouraged to participate in debate forums, essay writing competitions, and research projects addressing contemporary socio-religious issues. Teachers function as facilitators rather than authoritarian figures, guiding santri in articulating their perspectives responsibly⁵⁸. This pedagogical model resonates with Nuha and Afandi's findings that intellectual freedom within pesantren frameworks enhances analytical skills and moral judgment when grounded in adab (ethical discipline)⁵⁹.

⁵⁵ Makmun, Hidayatullah, and Safi'i, "Internalization of Multicultural Islamic Education Values in Shaping Moderate Attitudes at Islamic Boarding School."

⁵⁶ Agus Munawar et al., "The Role of Kiai Leadership in Nahdlatul Ulama Islamic Boarding Schools: A Utilitarian Ethical Perspective," *Ahlussunnah: Journal of Islamic Education* 4, no. 1 (April 2025): 1–9, <https://doi.org/10.58485/jie.v4i1.303>.

⁵⁷ Latif, "Building the Soul of the Indonesian Nation."

⁵⁸ Al-Ahya, Aisah, and Basir, "The Role of Khutbatul 'Arsy Introductory Week Activities in Building Character Education at Modern Islamic Boarding School Darussalam Gontor for Girls 1st Campus."

⁵⁹ Erawati et al., "Implementation of the Exemplary Values of Prophet Muhammad SAW in the Morality of Santri Studying Sirah Nabawiyyah at the Merapi Merbabu Community Pesantren."

The pesantren also integrates freedom into the curriculum through interactive learning. For example, in tafsir and fiqh classes, students are invited to explore multiple scholarly opinions (*ikhtilaf*) and derive contextually relevant conclusions under the supervision of their ustadz⁶⁰. This approach aligns with contemporary trends in pesantren modernization identified by Al-Ahya, who note that guided intellectual freedom is key to forming adaptable and creative Muslim scholars⁶¹.

Freedom at Ihyaul Qur'an Nururrahman extends to personal development as well. Santri may choose elective extracurricular programs ranging from journalism, Arabic public speaking, to environmental activism. This choice-based system reinforces autonomy and responsibility, encouraging students to take ownership of their growth⁶². Nevertheless, freedom is always contextualized within the pesantren's moral framework: every decision is accompanied by reflective discussions on intention and consequence, ensuring that liberty does not degenerate into self-centeredness⁶³. Freedom in Islamic education lies in liberation from egoistic desires through submission to divine will a form of intellectual *tazkiyah* (purification). Thus, *al-khurriyyah* in Ihyaul Qur'an Nururrahman is not rebellion against tradition but a rational affirmation of it through reasoned understanding and ethical application.

Integration of Panca Jiwa Values into Character Formation at Ihyaul Qur'an Nururrahman

The *Panca Jiwa* framework functions at Ihyaul Qur'an Nururrahman as a comprehensive model of *character ecology*, integrating spiritual, intellectual, and social dimensions of education. The pesantren's approach aligns with Bronfenbrenner's Ecological Systems Theory, as applied to Islamic education by Sucianingtyas and Arifin, which views character development as an outcome of interrelated systems family, school, peers, and community⁶⁴.

At the individual level, students internalize *Panca Jiwa* through reflection, prayer, and mentorship. Daily spiritual routines tahajjud prayers, *tilawah al-Qur'an*, and *halaqah dzikir* cultivate *ikhlas* and humility. At the interpersonal level, community living reinforces *ukhuwah* and simplicity. Dormitory life teaches cooperation, patience, and empathy, echoing the Prophet's model of communal brotherhood in Medina. At the institutional level, independence and freedom are actualized through the *Organisasi*

⁶⁰ Ibid.

⁶¹ Al-Ahya, Aisah, and Basir, "The Role of Khutbatul 'Arsy Introductory Week Activities in Building Character Education at Modern Islamic Boarding School Darussalam Gontor for Girls 1st Campus."

⁶² Manshuruddin Manshuruddin, Tumiran Tumiran, and Muhammad Yunan, "Application Values of Character Education in the Modern Pesantren System and Culture (Study at Pondok Pesantren Modern Ar-Raudlatul Hasanah Medan)," *International Journal of Multicultural and Multireligious Understanding* 8, no. 12 (December 2021): 295, <https://doi.org/10.18415/ijmmu.v8i12.3241>.

⁶³ Rusydi, "The Internalization of Pesantren Educational Values (A Descriptive Study on the Implementation of the Five Core Principles at Al Fattah Islamic Boarding School, Pecalongan, Sukosari, Bondowoso)."

⁶⁴ Sucianingtyas and Arifin, *Modeling Character Education in Islamic Boarding School Through Ecological System Theory: A Case Study at Gontor 10 Jambi*.

Santri Ihyaul Qur'an (OSIQ) and elective programs. Leadership roles within OSIQ foster democratic participation, while the elective curriculum promotes choice and responsibility⁶⁵.

At the societal level, Ihyaul Qur'an Nururrahman extends *Panca Jiwa* beyond the pesantren through community engagement Qur'an literacy programs, social charity, and environmental initiatives transforming values into public ethics⁶⁶. This outreach dimension echoes findings by Thoriq and Fatimah, who highlight that the externalization of pesantren values into social service strengthens the alignment between religious formation and civic responsibility⁶⁷. The systematic interplay of these layers demonstrates that *Panca Jiwa* functions as both moral foundation and pedagogical strategy, transforming Ihyaul Qur'an Nururrahman into a *living laboratory of virtue*. The character formation process here is recursive and continuous, with feedback mechanisms through evaluation, reflection, and mentoring cycles.

Table 2 . Model of Panca Jiwa Internalization and Character Formation at Pondok Ihyaul Qur'an Nururrahman

Level of Internalization	Pedagogical Mechanism	Dominant Panca Jiwa Value	Expected Character Outcome
Individual (Self)	Reflection, worship, <i>muhasabah</i>	<i>Ikhlās, Basathah</i>	Spiritual awareness, humility, sincerity
Interpersonal (Peer)	Group work, dormitory cooperation, mentoring	<i>Ukhuwwah, Basathah</i>	Empathy, cooperation, tolerance
Institutional (Organization)	Student leadership (OSIQ), elective programs	<i>Istiqlal, Khurriyyah</i>	Responsibility, autonomy, ethical reasoning
Societal (Community)	Service learning, <i>da'wah</i> , environmental activism	<i>Ikhlās, Ukhuwwah</i>	Social engagement, civic ethics, servant leadership

This multilayered structure underscores that the *Panca Jiwa* is not merely a moral slogan but a dynamic pedagogical framework embedded into every dimension of pesantren life. As Dewi Putra asserts, such integration transforms Islamic education from doctrinal instruction into “a system of moral experience” that continuously

⁶⁵ Thoriq and Fatimah, *Methods for Cultivating Character Education at the Al-Huda Modern Islamic Tahfizh Boarding School Cawan*.

⁶⁶ Nafilah and Pathollah, “Internalisasi Nilai-Nilai Panca Jiwa Santri Dalam Membentuk Karakter Humanis Santri Di Pesantren.”

⁶⁷ Thoriq and Fatimah, *Methods for Cultivating Character Education at the Al-Huda Modern Islamic Tahfizh Boarding School Cawan*.

refines both knowledge and conduct⁶⁸. By merging traditional spirituality with modern pedagogical innovation, Pondok Ihyaul Qur'an Nururrahman exemplifies a model of adaptive religiosity anchored in heritage yet open to intellectual renewal. This approach also aligns with Indonesia's national education goals emphasizing *Profil Pelajar Pancasila*, which aims to produce students who are faithful, independent, collaborative, and globally competent while remaining rooted in moral integrity⁶⁹.

Challenges and Adaptation Strategies in Implementing Panca Jiwa Values

While the *Panca Jiwa* framework provides a robust moral foundation, its implementation at Pondok Ihyaul Qur'an Nururrahman faces both internal and external challenges. The first challenge is contextual adaptation. Unlike larger pesantren with abundant resources, Ihyaul Qur'an Nururrahman operates within modest economic means. This constraint necessitates innovative pedagogical strategies to translate abstract values into practical routines without financial burden⁷⁰. Teachers often rely on creative, low-cost learning media such as storytelling, dramatization, and reflective journals to illustrate values like *ikhlas* and *istiqlal*⁷¹. However, as highlighted by Sucianingtyas and Arifin, sustaining value-based education in smaller pesantren requires consistent teacher training and reflective supervision to ensure message coherence across disciplines⁷².

Another challenge arises from digital distractions among younger santri, who increasingly access smartphones and social media during off-hours. Such exposure can undermine the pesantren's effort to maintain simplicity and sincerity, introducing consumerism and comparison culture⁷³. The pesantren addresses this through a "Digital Adab" program, integrating discussions on media ethics, online behavior, and the Islamic concept of *amanah* in digital interactions⁷⁴.

Externally, socio-economic pressures from parents who often expect immediate academic or vocational outcomes—sometimes conflict with the pesantren's slower, contemplative approach to character education⁷⁵. In response, the pesantren

⁶⁸ Hasna' Huwaida and Dhian Wahana Putra, "Panca Jiwa Pondok Modern Ditinjau Dari Konsep Ta'dib Syed Muhammad Naquib Al Attas," *Jurnal Penelitian Ilmu Sosial Dan Eksakta* 4, no. 2 (March 2025): 205–20, <https://doi.org/10.47134/trilogi.v4i2.128>.

⁶⁹ Cahyono Agus et al., "Cultural-Based Education of Tamansiswa as a Locomotive of Indonesian Education System," in *Universities as Living Labs for Sustainable Development*, ed. Walter Leal Filho et al., World Sustainability Series (Cham: Springer International Publishing, 2020), 471–86, https://doi.org/10.1007/978-3-030-15604-6_29.

⁷⁰ Hasna' Huwaida and Putra, "Panca Jiwa Pondok Modern Ditinjau Dari Konsep Ta'dib Syed Muhammad Naquib Al Attas," March 2025.

⁷¹ Thoriq and Fatimah, *Methods for Cultivating Character Education at the Al-Huda Modern Islamic Tahfizh Boarding School Cawan*.

⁷² Sucianingtyas and Arifin, *Modeling Character Education in Islamic Boarding School Through Ecological System Theory: A Case Study at Gontor 10 Jambi*.

⁷³ Manshuruddin, Tumiran, and Yunan, "Application Values of Character Education in the Modern Pesantren System and Culture (Study at Pondok Pesantren Modern Ar-Raudlatul Hasanah Medan)."

⁷⁴ Munawar et al., "The Role of Kiai Leadership in Nahdlatul Ulama Islamic Boarding Schools," April 2025.

⁷⁵ Zainuri and Umam, *Boarding School and Character Education: Exploring Moral Development in Islamic Educational Institutions in Indonesia*.

established an Alumni Engagement Forum, where successful graduates share testimonies illustrating how *Panca Jiwa* values translate into professional integrity and resilience. This narrative approach not only bridges expectation gaps but also reinforces communal identity and long-term vision⁷⁶.

Finally, ideological pluralism in contemporary Indonesia requires pesantren to reaffirm *ukhuwah* and *khurriyyah* as inclusive rather than exclusive values. Pondok Ihyaul Qur'an Nururrahman actively engages in inter-pesantren and interfaith dialogues, positioning itself as a moderate voice in promoting tolerance⁷⁷. Through these adaptive strategies, Ihyaul Qur'an Nururrahman demonstrates resilience and pedagogical innovation in maintaining the relevance of *Panca Jiwa* within the digital, pluralistic, and modern educational landscape.

Impacts on Santri and Alumni Character Formation

Empirical observation and qualitative interviews conducted by the pesantren leadership indicate profound transformations among santri and alumni who have internalized the *Panca Jiwa* values. At the personal level, santri demonstrate increased emotional regulation, humility, and self-awareness. The daily practice of *muhasabah* fosters introspection, allowing them to reconcile internal conflicts through spiritual grounding⁷⁸. Many alumni report that the discipline of *ikhlas* and *basathah* continues to influence their lifestyle, leading them to live modestly and prioritize ethical decision-making in their professions⁷⁹.

At the academic level, independence (*istiqlal*) correlates positively with learning autonomy and problem-solving skills⁸⁰. Santri trained under the OSIQ leadership structure exhibit enhanced self-confidence and organizational capacity—traits that later manifest in their roles as teachers, entrepreneurs, and community leaders⁸¹.

At the social level, *ukhuwah* and *khurriyyah* nurture civic consciousness. Alumni frequently engage in volunteer programs, literacy initiatives, and environmental campaigns inspired by their pesantren experiences⁸². As Munawar and Suryanto observe, pesantren alumni with strong *ukhuwah* orientation tend to become social

⁷⁶ Makmun, Hidayatullah, and Safi'i, "Internalization of Multicultural Islamic Education Values in Shaping Moderate Attitudes at Islamic Boarding School."

⁷⁷ Latif, "Building the Soul of the Indonesian Nation."

⁷⁸ Nafilah and Pathollah, "Internalisasi Nilai-Nilai Panca Jiwa Santri Dalam Membentuk Karakter Humanis Santri Di Pesantren."

⁷⁹ Syarnubi et al., "Implementing Character Education in Madrasah."

⁸⁰ Thoriq and Fatimah, *Methods for Cultivating Character Education at the Al-Huda Modern Islamic Tahfizh Boarding School Cawan*.

⁸¹ Erawati et al., "Implementation of the Exemplary Values of Prophet Muhammad SAW in the Morality of Santri Studying Sirah Nabawiyah at the Merapi Merbabu Community Pesantren."

⁸² Rusydi, "The Internalization of Pesantren Educational Values (A Descriptive Study on the Implementation of the Five Core Principles at Al Fattah Islamic Boarding School, Pecalongan, Sukosari, Bondowoso)."

connectors in their communities, mediating between traditional values and modern aspirations⁸³.

Moreover, the pesantren's emphasis on freedom as *ethical autonomy* rather than unbounded choice produces graduates capable of navigating moral dilemmas in secular contexts⁸⁴. Alumni testimonies highlight how guided freedom (*khurriyyah al-muhtaramah*) enables them to engage with global perspectives without losing their Islamic identity⁸⁵. This phenomenon confirms Basori's argument that freedom rooted in divine obedience produces moral stability in modern uncertainty⁸⁶. The long-term impact is also visible in the pesantren's reputation: Ihyaul Qur'an Nururrahman alumni are often perceived as balanced religiously observant yet socially adaptive embodying the Qur'anic ideal of *ummatan wasathan* (a middle-path community)⁸⁷.

Theoretical and Psychological Interpretations

The integration of *Panca Jiwa* at Ihyaul Qur'an Nururrahman aligns with contemporary theories of character formation and moral psychology. Using Kohlberg's moral development stages as an analytical lens, the *Panca Jiwa* can be seen as a trajectory moving from obedience (pre-conventional morality) to principled conscience (post-conventional morality)⁸⁸. The value of *ikhlas* trains intrinsic motivation; *basathah* and *istiqlal* build self-control and agency; *ukhuwah* fosters social empathy; and *khurriyyah* develops reflective moral reasoning. This sequence parallels the self-determination theory of Deci and Ryan (2012), where autonomy, competence, and relatedness constitute the psychological needs for moral maturity⁸⁹.

Psychologically, the pesantren's ritual structure—daily prayers, collective work, communal living—acts as a behavioral reinforcement mechanism for virtue habituation⁹⁰. As Erawati and Darma emphasize, the embodiment of prophetic models through ritual repetition transforms moral cognition into automatic ethical behavior⁹¹.

⁸³ Agus Munawar et al., "The Role of Kiai Leadership in Nahdlatul Ulama Islamic Boarding Schools: A Utilitarian Ethical Perspective," *Ahlussunnah: Journal of Islamic Education* 4, no. 1 (April 2025): 1–9, <https://doi.org/10.58485/jie.v4i1.303>.

⁸⁴ Kenneth Baynes, *Freedom as Autonomy* (Oxford University Press, 2007), <https://doi.org/10.1093/oxfordhb/9780199234097.003.0017>.

⁸⁵ Al-Ahya, Aisah, and Basir, "The Role of Khutbatul 'Arsy Introductory Week Activities in Building Character Education at Modern Islamic Boarding School Darussalam Gontor for Girls 1st Campus."

⁸⁶ Melanie C. Brooks and Miriam D. Ezzani, *Islam, Education, and Freedom: An Uncommon Perspective on Leadership*, 1st ed. (Bloomsbury Publishing Plc, 2024), <https://doi.org/10.5040/9781350231214>.

⁸⁷ Latif, "Building the Soul of the Indonesian Nation."

⁸⁸ Rizqy Aisyah Leonia and Kiki Irafa Candra, *Exploring Moral Development in Early Childhood: Integrating Piaget, Kohlberg, Hoffman, and Haidt Perspectives through Local Wisdom Project-Based Learning*, n.d.

⁸⁹ Richard M. Ryan and Edward L. Deci, "Intrinsic and Extrinsic Motivation from a Self-Determination Theory Perspective: Definitions, Theory, Practices, and Future Directions," *Contemporary Educational Psychology* 61 (April 2020): 101860, <https://doi.org/10.1016/j.cedpsych.2020.101860>.

⁹⁰ Hasna' Huwaida and Putra, "Panca Jiwa Pondok Modern Ditinjau Dari Konsep despite Syed Muhammad Naquib Al Attas," March 2025.

⁹¹ Erawati et al., "Implementation of the Exemplary Values of Prophet Muhammad SAW in the Morality of Santri Studying Sirah Nabawiyyah at the Merapi Merbabu Community Pesantren."

This supports Alasdair MacIntyre's virtue ethics framework, wherein moral excellence arises from practice embedded in communal narratives⁹². Furthermore, the pesantren's integration of *khurriyyah* within ethical discipline provides a model for balancing autonomy and obedience a synthesis often missing in secular character education⁹³. The *adab-based freedom* concept at Ihyaul Qur'an Nururrahman thus contributes to the global discourse on integrating faith-based ethics with humanistic education.

CONCLUSION

The implementation of *Panca Jiwa* values at Pondok Ihyaul Qur'an Nururrahman, Wagir, Malang, illustrates how traditional Islamic boarding schools can maintain relevance in the 21st century through moral adaptability and pedagogical creativity. Rooted in the spiritual heritage of Indonesian pesantren, the *Panca Jiwa* operates as both ethical compass and educational method, linking faith, intellect, and community. Through daily reflection, social cooperation, leadership training, and intellectual exploration, the five principles sincerity (*ikhlas*), simplicity (*basathah*), independence (*istiqlal*), brotherhood (*ukhuwah*), and freedom (*khurriyyah*) form a cohesive moral ecosystem that shapes santri identity.

The experience of Ihyaul Qur'an Nururrahman suggests that sustainable character formation occurs when 1) spiritual practices are combined with cognitive reflection; 2) community life becomes an arena for moral rehearsal; and 3) freedom is contextualized within divine accountability. These findings align with global educational theories emphasizing whole-person development, confirming that character is neither innate nor imposed but cultivated through consistent moral experience⁹⁴. Ultimately, the *Panca Jiwa* model offers a framework for integrating religion, ethics, and education—demonstrating that the pesantren remains a vital institution for nurturing authentic, reflective, and resilient citizens in Indonesia's pluralistic society.

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⁹² Alasdair C. MacIntyre, *After Virtue: A Study in Moral Theory*, 3rd ed (Notre Dame, Ind.: University of Notre Dame Press, 2007).

⁹³ Zaki Ulien Nuha and Ahmad Afandi, "Islamic Boarding Schools As A Basis For Character Education In The Industrial Revolution Era 4.0."

⁹⁴ Agus et al., "Cultural-Based Education of Tamansiswa as a Locomotive of Indonesian Education System."

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