# The Principles of Panca Jiwa in Maintaining Cultural Values of Students in New Normal

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**Abstract:** The principles of Panca Jiwa studied as an illustration of how a \santri behaves in a community by maintaining its cultural values. Some problems in writing this article, where the entrance of the era of disruption becomes a challenge in maintaining the cultural values of the \santri. The principle of Panca Jiwa is used as an education character that can shape students in facing the era of disruption. The purpose of the principle of the Panca Jiwa instilled in students is that it can be interpreted as a concept of debriefing education for students to always practice the cultural values of students in community life. To maintain the cultural values of students, there are five things that are inspired and instilled by students in life. These five things are the soul of sincerity, the spirit of simplicity, the spirit of independence, the spirit of brotherhood, and the spirit of freedom. The writing of this article uses library research, namely collecting data or information from scientific journals which are then analyzed using a scientific theoretical approach by combining several views about the cultural values of students with the principle of Panca Jiwa in the era of disruption. The results of this paper discussed the process of applying the principle of the five souls in building the habituation of students in the era of disruption by not leaving the cultural values of students. Then, the five souls can be used as character education that can form students as personal self-esteem that must be realized in people's lives

**Keywords:** character building, cultural values, disruption era; panca jiwa

## RESEARCH BACKGROUND

An islamic boarding schools are educational institutions that have a role as a center for deepening religious knowledge and Islamic da'wah. Islamic boarding schools are also the oldest Islamic educational institutions and serve as indigenous Indonesian culture and have strong roots in the community. Within the scope of education, Islamic boarding schools have had a phenomenal transformation which can be seen by their many contributions to Islamic education (Hamid, 2017). In the boarding school environment, the kiai has a central role followed by his students, as well as a *kiai* also has a role in the community environment as an influential figure who also contributes to the problems that exist in society. Therefore, it becomes a characteristic that becomes a culture so that students can follow it. *Kiai* as figures have exemplary souls that can be used as valuable capital in instilling the habits of students through the learning process (Alhamuddin & Rosyadi Satria Hamdani, 2018).

Seeing the world of education, character education is needed that can be instilled in the learning process, and Islamic boarding schools as one of the educational institutions have a concrete role for educational development . If you look at the main function of the Islamic boarding school, namely as an institution that aims to produce a generation of Muslims who have and master religious knowledge in depth and can practice it with full sincerity to serve Allah SWT

(Washil, 2020). The implementation of Islamic boarding school education can be said to be a reinforcement of the cultural values of students who will be brought into the society.

The implementation of Islamic boarding school education activities for students is delivered by various methods. This is to improve the ability of the students to understand and deepen their various lessons. The role of *kiai* is very important in instilling and forming certain values to the students. Thus, if we look at the 3 aspects of cognitive, affective and psychomotor education in Islamic boarding school education, it is obtained explicitly through cultural values or habituation carried out in Islamic boarding schools. Along with the times, Islamic boarding schools with traditional characteristics begin to experience a shift with the development of science and technology, and this could affect the habituation of students.

Islamic boarding schools are non-formal educational institutions that are full of value education, both religious and noble values of the nation so that pesantren are considered effective institutions in developing character education. Activities in the pesantren can be summarized in the "Tri Dharma Pesantren" namely: 1) Faith and devotion to Allah SWT; 2) Useful scientific development; and 3) Devotion to religion, society, and the state (Oktari & Kosasih, 2019).

Currently, there are many modern Islamic boarding schools that have modern learning so that the general learning can be easily fit into society. This can be characterized by technological means of modern Islamic boarding schools such as electronic devices to support the learning process (Sulaiman, 2013). This situation can be said to be a renewal of the existence of globalization and encourage students to learn more knowledge. In this situation, the cultural values of pesantren are undergoing a process of change, therefore there is a need for strengthening or alternative choices in the learning process which makes the accumulation of pesantren cultural values and the advancement of the world of science and technology can run in balance. So, Suradi (2017) in his research states that Islamic boarding schools have flexibility in adapting science and technology.

*Panca jiwa* is one of the character education carried out in the life of the pesantren. The five souls were first introduced at the Gontor Islamic Boarding School, which was initiated by KH Iman Zarkasyi in 1939. The principle of Panca Jiwa consists of: the spirit of simplicity, the soul of sincerity, the spirit of ukhuwah Islamiyah, the spirit of freedom and the spirit of independence (Nurul Romdoni & Malihah, 2020). It can be said that the five souls are the main aspects of education in the life of the pesantren, because the five souls are considered as a concept of value education that leads to the formation of the character of students (Nur Adiyatma, 2020).

In the life of the pesantren, the principle of *Panca Jiwa* is not only applied by \santri but also all elements in the pesantren such as ustadz, *kiai* and others. According to Ramadhani (2020) that *Panca Jiwa* is a set of values in Islamic boarding schools that every element in it must apply, as guidelines that must be practiced by every individual in the boarding school. With the principle of *Panca Jiwa*, it is hoped that students will have perfect character. The implementation of character education through *Panca Jiwa* is carried out through habituation activities in the Islamic boarding schools environment.

The new normal era provides a new order in the Islamic boarding school environment, where students have to face new habits in the Islamic boarding school environment and also the community. This is a highlight that the adaptation carried out is expected not to eliminate the culture or habituation that students do in Islamic boarding schools. Therefore, according to

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Ramdhani (2020), there are 3 things that can play a role in the advancement of Islamic education (pesantren education), namely, operational steps, strengthening the element of education, and reforming management. In other words, this can depend on the cultural values given to students which can then equip students in community life.

There are several previous studies in this research, the first is Zahrotul Mufidah's (2014) research entitled *Implementation of Islamic Boarding Tradition-Based Character Education for Students of Special Religious Programs at Madrasah Aliyah Negeri 1 Surakarta*. In general, this study concludes that the habits carried out in Islamic boarding schools are a means for character education. The implementation of character education in Islamic boarding schools is integrated into activities in dormitories, extracurriculars and subjects. This research has something in common, namely the implementation of character education for students through habituation in Islamic boarding schools. The difference in the research is that the author uses the principle of the five souls which is grown in every pesantren activity.

Next is the research from Muhammad Faishal Haq (2015) entitled *Implementation of Character Education (Multicase Study at MI Mujahidin and SDN Jombatan 6 Jombang Regency.* This study focuses on extracurricular activities and learning activities and emphasizes discipline and honest behavior. What the researcher plans to do has a difference, one of which is focusing on the relevance of the five souls to the character of citizenship, so that this research is different from the author's research.

Furthermore, there is a research conducted by Wiwit Aji Subekti (2018) entitled *Implementation of the Five Souls and Its Implications in Learning at Darunnajat Modern Islamic Boarding School, Tegalmunding Village, Bumiayu District, Brebes Regency.* The research conducted by Wiwit has similarities with the research that will be carried out by the author, namely the implementation of the *Panca Jiwa* Pesantren. While the difference is that this research focuses more on the implementation of the five souls, this has a difference with the author's research plan which focuses on the internalization of the five souls in developing the citizenship character of students.

Based on the explanation of the previous research above, the author intends to conduct a re-examination of the strengthening of the cultural values of students, in this case the Five Souls is considered one of the concepts for strengthening these values in Islamic boarding schools. In this research, the author wants to examine the character education of Islamic boarding schools through the principle of the five souls in developing civic character. The influence of globalization that is not accompanied by character strengthening for students can trigger moral degradation. Therefore character education for students is needed to minimize moral degradation.

## REVIEW OF RELATED LITERATURE

### Islamic Boarding School Study

Islamic boarding school is the oldest education system today that can be recognized as the result of indigenous Indonesian culture. Islamic boarding school education which has become one of the Islamic educational institutions that are in great demand by parents who want to have their children to study deeper religious education. Islamic boarding schools were formed by applying the values of simplicity and independence. Islamic boarding schools have a role in the world of education, especially in Islamic education. To print the next generation of intelligent and noble character, comprehensive education is needed, in the sense that it includes all potentials

from cognitive, affective and psychomotor aspects.

In the tradition of Islamic boarding schools, there are important elements that must be present in them, because the cottage can be interpreted as a place to live for students while studying under the guidance of *kiai* and their teachers. In strengthening the cultural values of pesantren, Islamic boarding schools are usually close to the community, this can make students not only learn but also interact with the surrounding community. Other components contained in Islamic boarding schools according to Wasil (2020) are huts, mosques, students, teachers and *kiai.*

The components referred to above can be described as follows:Pondok is a dormitory for *santri* to live in the boarding school environment along with the residence of *kiai* and *santri* teachers. In this case, the pondok is seen as a place for students to feel the simplicity of the place they live in. With conditions like this, the Islamic boarding school gives a characteristic that the cottage can provide an atmosphere of simplicity and what it is. Although, lately many modern Islamic boarding schools have provided reorganization of the layout of the cottage buildings to be adapted to the times.

Furthermore, the mosque is one of the most important elements of the Islamic boarding school because it is considered the most appropriate place in educating students. In addition, the mosque is also used as a place of *Itikaf*, carrying out exercises or *riyadhah* or *dhikr* and other practices. The next component, namely the *santri,* according to Nata (2014) states that the \santri are an important element, because without the *santri*, the life of the Islamic boarding school will not run. It can be seen, *santri* are someone who lives in the pesantren environment on the basis of wanting to learn more about religious education.

The next component is the teaching process or learning activities for the students and their teachers. The last component is the *kiai*, this becomes the central figure in Islamic boarding schools in providing teaching. In its development, the title *kiai* is given to someone who has deep expertise in the field of Islam.

## Study of Panca Jiwa

The *Panca Jiwa* of the Islamic boarding school as a concept of character building in the pesantren environment are not just an ordinary sentence. However, panca jiwa really become the conception of character formation for the students and the community in the pesantren environment, this is because in an effort to build the character of the *santri* in the pesantren environment, special attention must be given to a teacher and caregiver in the pesantren environment through a process of activities that are often carried out. Panca Jiwa was born after going through a process of appreciation, input from various parties, observations and studies of the ups and downs of Islamic boarding schools, especially in Gontor boarding schools.

*Panca Jiwa* are five values that are imbued and instilled by the students in building characters that are carried out in real life. The five pillars of building the character of students in the five souls, namely the soul of sincerity, the spirit of simplicity, the spirit of independence, the spirit of brotherhood, and the spirit of freedom, the five souls are carried out to prepare students to become individuals with noble character, virtuous and able to live a better life. .

The soul of sincerity , according to Sodikin, Barlian, Sauri, & Nurul haq (in Nugroho, Winarno, & Anindi, 2021, p. 5). Sincerity is doing an act not based on the desire to get an advantage. So that the spirit of sincerity in the Five Souls means that in carrying out each of its activities in the world it is not profit-oriented, especially for oneself, so that one is resigned to accepting

everything that happens, realizing that life was initiated directly by Allah SWT.

The spirit of simplicity , which is simple, does not mean simple due to poverty, but means the element of fortitude and strength of a person, besides that the spirit of simplicity also has the meaning of strength and ability to face life with all its difficulties and challenges. So behind that simplicity will create a great soul, never give up, dare to go forward with all risks. Simplicity as an attitude not to overdo it, to facilitate oneself according to need or in other words, zuhud. With the spirit of simplicity, the facilities provided by the cottage have been made sufficiently and students must make the best use of the existing facilities (Nugroho et al., 2021, p. 5). The spirit of simplicity will also avoid the wasteful nature of doing everything just to fulfill lustful desires.

Spirit of independence, namely independence is defined as a person's ability to help himself. Independence here means that students must be able to take care of their own interests, as well as the pesantren itself as an educational institution must also be able to stand on its own feet. So, between pesantren institutions and students, they do not depend on the help and compassion of other parties.

The spirit of ukhuwah islamiyah , namely ukhuwah islamiyah can be said as the goal of life for all mankind, namely creating intimacy, peace and happiness. Therefore, students need to be educated so that they have the awareness to take care of each other, respect each other in order to create a family atmosphere. It is hoped that with the formation of this ukhuwah spirit, it will not only be created in Islamic boarding schools, but also in life in society when students have returned from the boarding school. The spirit of ukhuwah is formed so that students have the ability to adapt to everyone so as to foster peaceful, harmonious relations between religious communities.

Spirit of freedom , which is a soul that does not mean free to do something without any limitations and leads to negative things. But far from that, freedom here is freedom to act, think, freedom to determine the future and freedom to choose a way of life in society. In this case, freedom is also defined as the freedom to determine everything so that the focus is surrender and aims to God.

Freedom can be seen from how a person determines his future. Freedom is also seen from how a *santri* behaves in choosing a way of life in society in the future. So that the spirit of freedom in the Five Souls here is a freedom that develops in a good direction, namely when a person has the freedom to do something that has a good impact on himself and others.

## RESEARCH METHOD

This research is based on (library research) or research with literature studies, namely collecting data and information from scientific journals and books as well as research results. In library research, according to Zed (2008) is a search or research that utilizes library sources to obtain data in his research. Thus, research using the literature study method limits its activities to data collection materials from the library without the need for field research. The data obtained were then analyzed using a scientific theoretical approach (library review) by combining several views on strengthening the cultural values of students in Islamic boarding schools and other relevant research views on character education. The result of this research is to explain how to strengthen the cultural values of students , and through the five souls of Islamic boarding schools

## RESULTS AND DISCUSSION

The strengthening of cultural values in Islamic boarding schools can be seen from several factors, first there is the central role of the kiai who has a figure so that students can imitate every kiai's behavior. Research conducted by Masrur (2017, p. 272) shows that the *kyai*'s leadership model is a figure who is not only seen by students, but also seen by the community as experts in the field of religion. They are seen and believed to be able to provide solutions to every problem that exists in society. Thus, character education that is built on the basis of exemplary character, will produce a young generation who has a spirit of enthusiasm, hard work, sincerity, discipline, and independence in accordance with the expectations of the nation.

Second, the process of interaction between teachers and teachers is harmonious, research conducted by Zuhriy (2011, p. 306) shows that the role of teachers or caregivers is very important in the character education of students. Teachers or caregivers advise and guide, students follow it as a form of obedience to an admired figure. In addition, in order for the implementation of all cottage activities to run as expected by the caregivers, it is necessary to enforce *santri* rules. In this way, the process of character building which is illuminated by the teachings of the books studied and the example of the Kiai can be carried out effectively.

Islamic boarding schools have a lifestyle known as Panca Jiwa. This means that there are 5 souls that must be instilled in the souls of students and applied in the educational process at Islamic boarding schools, as well as the formation of the character and personality of students in their lives. The five souls of Islamic boarding schools are values that are the focus in developing and building the potential of students in shaping the soft skills of students as the goal of forming human beings who are faithful and pious, and ready to live the life to come, and are expected to become the younger generation in building the nation and state forward (Asrori, 2017).

Imam Zarkasyi (Masqon, 2011, p. 159) the five souls can be explained as follows; First, the spirit of sincerity is a principle that is instilled in the soul of the santri as a form of enthusiasm to participate in all activities of the Islamic boarding school. *Sepi ing pamirih* as a motto which means that doing all the activities of the Islamic boarding school is driven by the desire of the heart, and not driven by other desires (Suradi, 2017, p. 278). This spirit must also be instilled by all elements of the Islamic boarding school. A Kyai who has a central role and a great influence must have a sincere spirit in teaching science. The following are *ustadz*, teachers, and management managers must do the same. Thus the atmosphere that will be felt between elements of the Islamic boarding school will run in harmony.

In Dermawan's research (2016, p. 239) it shows that the sincere attitude of a *santri* provides awareness that whatever is given and ordered by the Islamic boarding school for all *santri* and female students is clearly a virtue and benefit. This is believed by students as a view that sincerity is part of worship. Similar research conducted by Nujhan (2019, p. 103) shows that with this sincere spirit, students and teachers as well as all elements of Islamic boarding schools work hard and work together to support each other for the advancement of Islamic boarding schools because of Allah SWT. The spirit of sincerity contained in the five souls of Islamic boarding schools becomes character strengthening starting from the closest environment, this becomes a habit that will build individual characters in harmony with good character values (Puspitasari, 2015).

Second, the spirit of simplicity shows the simple life of the *santri*. Simplicity as a positive behavior in life situations that a person should live based on basic needs, not on demand. With

this, every student's simplicity can grow strength, courage, fortitude, ability, and self-control in the face of life's struggles (Masqon, 2011). The spirit of simplicity of a student is not meant to live like he doesn't need anything, but simplicity here is an ordinary life behavior, neither excessive nor boasting.

The spirit of simplicity begins with their daily life in Islamic boarding schools , starting with eating, sleeping, and clothing. \santri shows all of this in a simple manner and not exaggerating. Therefore, from this soul grow the mental and strong character of students, so that students are expected to be able to lead to success and happiness in living life, especially in the era of globalization which is very complex and full of challenges (Alhamuddin & Rosyadi Satria Hamdani, 2018). Behavior like that makes students have simplicity as a spear of success that will be achieved in the future.

Third, the spirit of independence of a \santri is where each student does not depend on others, in other words, every student must be able to carry out every activity according to his responsibilities. Islamic boarding school itself is an educational institution that can be said to be successful in making independence an attitude that must be possessed by every \santri without dependence on others (Masqon, 2011). The spirit of simplicity is also defined as the ability of every student to help themselves for all the activities undertaken in their lives.

Fourth, the spirit of ukhuwah Islamiyah or Islamic brotherhood. This principle gives meaning to how to build strong friendships, mutual respect, and high solidarity. Life in Islamic boarding schools provides an atmosphere that supports students to create an atmosphere of unity and mutual cooperation, so that all the fun can be felt together. Instilling a spirit of brotherhood towards students will create a good relationship, this will make the students know each other, understand each other, and make each other as brothers. This is in line with Nujhan's opinion (Nujhan & Rifai, 2019, p. 103) that life will feel more beautiful when one another helps each other in order to lighten the burden of each other.

This spirit of brotherhood is not only applied and practiced in the life of the boarding school, but further than that it has an influence towards the unity of the people in society. After a \santri finishes his stay, he will return to the community and instill the values of brotherhood that he will build in the midst of society and the progress of science and technology. This is what can be called a bridge to the awakening of the spirit of ukhuwah Islamiyah (Alhamuddin & Rosyadi Satria Hamdani, 2018).

Fifth, the spirit of freedom which is given the meaning as the \santri's free attitude in thinking, free in doing, free in determining something, free in choosing a way of life, and must be free from all negative influences (Alhamuddin & Rosyadi Satria Hamdani, 2018). This spirit of freedom is expected to make students have a big soul and are optimistic in facing all challenges. It should be understood that this spirit of freedom does not mean that students must have a spirit of freedom that is as free as possible, this must be a freedom within the lines and boundaries of discipline and all positive activities, accompanied by an attitude of responsibility.

## CONCLUSION

Based on the results of the analysis above, two conclusions can be drawn. First, cultural values in Islamic boarding schools are very important considering the many influences from the rapid progress of science and technology that cannot be damned. The main factor for this success is the existence of a *kiai* figure who has always been a role model for the students, and this of course must be supported by all elements of the Islamic boarding school, considering that one

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way to build character in the Islamic boarding school is through habituation in the activities organized. by the boarding school.

Second, strengthening the cultural values of Islamic boarding schools in the new normal era through the five souls of Islamic boarding schools is an effective formation process, considering that the five souls of Islamic boarding schools are five soul values that must be instilled in every \santri in carrying out their lives. With a spirit of sincerity, simplicity, independence, brotherhood, and freedom, the students will find a life that is more important than knowledge, keeping in mind that good ethics are values that become personal awards that must be realized in people's lives.

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