



The Influence of Panca Jiwa Values in Forming the Character of International Boarding School KH Mas Mansur Mahasanri, Universitas Muhammadiyah Surakarta

Miranti Merliana^(✉), Muhammad Wildan Shohib, and Nurul Latifatul Inayati

Department of Islamic Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
g000194055@student.ums.id, {mws543,n1122}@ums.ac.id

Abstract. The “panca jiwa” (five spiritual values) of Pesantren Modern Darussalam Gontor (International Boarding School) serve as the foundation and guiding principles for behavior in shaping the character of the International Boarding School’s students, as advocated by KH. Mas Mansur. The purpose is to develop individuals who are good human beings and responsible citizens of society and the nation. These spiritual values are influenced by specific social values deeply rooted in the culture of the community and the nation. The research adopts a qualitative method, and data collection techniques include observation, interviews, and analysis. Triangulation is used to cross-check and compare the gathered data. Triangulation of sources is employed in this study. The findings reveal that the boarding school, under the guidance of KH. Mas Mansur upholds five spiritual values: sincerity, which means acting solely for the sake of Allah without seeking personal gain; honesty, which is based on truthfulness, avoiding wrongful behavior, and being trustworthy in words, actions, and deeds; diligence, which demonstrates the effort to utilize available time efficiently in completing tasks on time; responsibility, which involves the willingness to take on and fulfill tasks sincerely and diligently; and fraternity, which encompasses openness, tolerance, acceptance, respect, and appreciation for others beyond religious affiliation, from these five foundational ideals of the Boarding School advocated by KH. Mas Mansur, it can be concluded that spiritual values significantly contribute to the positive impact on the character development of International Boarding School’s students.

Keywords: The values of the five souls · the formation of character · boarding school · KH Mas Mansur

1 Introduction

Islamic boarding schools, known as pesantren, are Indonesia’s oldest Islamic educational institutions. They have been developing since the spread of Islam and have made significant contributions to the intellectual development of society. Pesantren are expected to excel in nurturing Islamic individuals and bring about social change and improvement.

© The Author(s) 2024

T. Ali Mustofa et al. (Eds.): ICIMS 2023, ASSEHR 773, pp. 708–720, 2024.

https://doi.org/10.2991/978-2-38476-102-9_62

The influence of pesantren is highly positive when their alumni return to society and bring various changes and improvements to the lives of the people around them.

According to Government Regulation No. 55 of 2007 on pesantren education, the objectives of pesantren education are to instill faith and piety towards Allah SWT, noble character, and the traditions of pesantren while developing the abilities, knowledge, and skills necessary to become scholars of Islamic knowledge and Muslims capable of building an Islamic way of life in society [2].

Character education has the same essence and meaning as moral and ethics education. Its goal is to shape children's character to become good individuals, members of society, and good citizens. The criteria are certain social values greatly influenced by the culture of the society and the nation. Therefore, the nature of character education in the context of education in Indonesia is the education of values, namely the education of noble values that originate from the Indonesian culture itself, to develop the younger generation's character.

The international student boarding school, KH Mas Mansur, equips students with a straight understanding, namely the Qur'an and Hadith, to cultivate their faith and proper conduct. Furthermore, KH Mas Mansur's pesantren has an ideal foundation for the student's life movement, namely the Panca jiwa (five noble spirits) of KH Mas Mansur, which comprises five characteristic souls. The first is the soul of sincerity, which means doing something not driven by the desire to obtain specific benefits but solely for the sake of Allah SWT. The second is the soul of honesty, characterized by behavior based on truth, avoiding wrong actions, and being a person who is always trusted in actions, words, and work. The third is the soul of hard work, which represents the effort always to make the best available time for a task, ensuring that the work is completed on time. The fourth is the soul of responsibility, which involves daring to shoulder and complete all given tasks sincerely and wholeheartedly. Finally, the fifth is the soul of brotherhood (ukhuwah Islamiyah), which entails openness and tolerance towards fellow believers without limitations. However, openness and tolerance indicate an attitude that does not prioritize oneself, being willing to accept others who do not belong to our group, and respecting and honoring others.

Study Settings

This research involves seven students consisting of one member of the Board of Trustees (DP), two members of the International Student Organization (ISO), one manager of the tahfidz zone, and two students residing in the KH Mas Mansur International Student Pesantren at UMS. The regeneration method through organizations aims to provide students with skills and experience in leadership, foster a sense of leadership and responsibility, and implement the values of panca jiwa in shaping the character of International Boarding School KH Mas Mansur students. Thus, the KH Mas Mansur International Student Pesantren has implemented panca jiwa values in shaping students' character through activities organized by International Boarding School KH Mas Mansur UMS.

Based on the researcher's observation of the daily activities with the students, such as learning activities, congregational prayers, tahajud prayers every Saturday night, tasmi' on Saturday mornings, collective recitation, regular study sessions, public lectures, and other activities organized by International Boarding School for routine learning activities after Fajr and after Maghrib prayers. In addition, there are also flexible activities such

as tahsin training, qurban training, study sessions, and other activities held at specific times.

The Study of Character Education in the Values of the Five Souls of International Boarding School KH Mas Mansur

Character education is a mandatory education that must be continuously developed and instilled in students within an educational institution. The purpose of character education is to develop potential and shape character in order to establish a dignified nation's civilization and to enlighten the nation's future generations, as regulated in Law No. 20 of 2003, which states that national education aims to develop the potential of students to become individuals who believe in and fear Allah Almighty, possess noble character, are healthy, knowledgeable, competent, creative, independent, and responsible citizens.

In line with the objectives of national education, character education should be emphasized in academic institutions. Students' intelligence should be accompanied by noble character through character education, which is the responsibility of both educational institutions and parents. Striking a balance between academic and character education will shape knowledgeable individuals with noble morals. Forming a child's character is crucial in nurturing individuals with correct capacities, commitments, and purposeful life. The child's environment, including the family and surrounding community, also influences the development of a noble character.

The Ministry of National Education's Character Education Development (PKPN) has described each character education value. It includes 18 character education values: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, patriotism, friendliness/communication skills, peace-loving, love for reading, environmental awareness, social concern, and responsibility.

Individuals' character development will greatly benefit their lives within the family, school, and community environments, both during their education and after completing their educational journey.

The concept of self-potential-based character education, as depicted in the film "The Miracle Worker," incorporates values of politeness, responsibility, discipline, love and friendship, independence, hard work, and cooperation. Methods utilized include rewards, punishments, advice, habituation, and encouragement [8].

Study Problem

In Indonesia, education is not exempt from several complex and difficult-to-handle issues, ranging from the learning process, human resources, and infrastructure to the key issue that needs attention and has become the focus of education today: the crisis of character education among students. Discussing these educational issues, especially regarding character education and moral values in students, is an ongoing endeavor.

Therefore, International Boarding School KH Mas Mansur instills the principles of "panca jiwa" (five souls) in its students, similar to how Pancasila is instilled in Indonesian society. In addressing this issue, International Boarding School KH Mas Mansur aims to shape the character of its students by familiarizing them with the practice of these five principles. It fosters ethical values, morals, and life principles for students as Muslims that are deeply embedded in their daily lives.

Through regeneration within organizations, International Boarding School KH Mas Mansur aims to equip students with leadership skills and a sense of responsibility. It also implements the values of “panca jiwa” in shaping the character of International Boarding School KH Mas Mansur students.

The principle of sincerity, which means doing things solely for the sake of Allah without seeking personal gain, is emphasized. Honesty entails behaving truthfully, avoiding wrongful actions, and becoming trustworthy in words, actions, and work. The principle of hard work is demonstrated by consistently utilizing available time to perform tasks to the best of one’s abilities, ensuring timely completion. The principle of responsibility involves courageously shouldering and completing tasks wholeheartedly. International Boarding School instills responsibility in its students, whether the responsibilities entrusted by parents, professors during lectures, or International Boarding School itself when students become members or leaders. Lastly, the principle of brotherhood emphasizes openness and tolerance towards fellow believers. However, being open and tolerant reflects an attitude that does not prioritize self-interest, being willing to accept others outside our group, and respecting and honoring others.

By instilling these principles in their students, International Boarding School KH Mas Mansur aims to cultivate strong moral values and a sense of responsibility, enabling them to contribute positively to society.

Objectives of the Study

Based on students’ declining moral and ethical values, UMS (University of Muhammadiyah Surakarta) has established supporting units, including the International Student Boarding School KH Mas Mansur. This research aims to explore the underlying impacts that justify the existence of such a unit, which includes supporting religious education, creating an Islamic environment or accommodation for students, and shaping the characteristics of students by correctly understanding the Qur’an and Hadith to develop their faith and upright conduct.

The following research questions are formulated to analyze the broader influence of the values of “panca jiwa” in shaping the character of International Boarding School KH Mas Mansur students:

1. What are the impacts of instilling the values of “panca jiwa” in shaping the character of International Boarding School KH Mas Mansur students?
2. How does the focus on religious education contribute to developing students’ moral and ethical values?
3. What are the benefits of creating an Islamic environment or accommodation for students in fostering their character development?
4. How does integrating the Qur’an and Hadith teachings contribute to forming correct beliefs and righteous conduct among International Boarding School KH Mas Mansur students?

By addressing these research questions, a deeper analysis can be conducted to understand the influence and significance of the “panca jiwa” values in shaping the character of International Boarding School KH Mas Mansur students.

- What is panca jiwa

1. What do you know about the panca jiwa?
 2. What values are contained in panca jiwa?
- The influence of the panca jiwa on character formation.
1. How much influence does the panca jiwa have on the character-building of students at the KH Mas Mansur Islamic Education?
 2. How much do the panca jiwa values affect how each individual thinks and behaves uniquely?
 3. How does the panca jiwa positively impact the formation of psychological values, morals and student character?

2 Research Methodology

This field research aims to conduct an in-depth study of a social unit in a well-organized and comprehensive manner, resulting in a clear picture of the social unit. The field research is conducted at the Pesantren Mahasiswa Internasional KH Mas Mansur.

The research approach employed in this study is phenomenological, where the researcher seeks to understand a phenomenon within the research object related to the research subject in specific situations. The data discussed in this research are directly derived from the field, capturing the events and circumstances experienced. The study identifies the importance of understanding the influence of the values of “panca jiwa” in shaping the character of International Boarding School KH Mas Mansur students and the challenges in character formation among the International Boarding School KH Mas Mansur students.

Data collection is a crucial component of this research, and various data collection techniques are employed to gather the required data. The methods used include interviews, observations, and analysis. The triangulation technique is employed in this research, which serves as a means of cross-checking or comparing the data collected. The researcher utilizes source triangulation, which involves verifying the obtained data or information by consulting multiple informants to ensure data accuracy and reliability [12].

Informant

The total population currently residing in Pesantren Mahasiswa Internasional KH Mas Mansur is 330 students. These students come from various majors across all faculties, each with a unique character. The selection process for residing in International Boarding School KH Mas Mansur is based on the admission test results.

The development of character formation through regeneration is supported by the Board of Guardians, the International Student Organization (ISO) central and block management, the IMM (Indonesian Muslim Students Association) International Boarding School KH Mas Mansur management, and the Zona Tahfidz management. The Board of Guardians comprises senior students (seventh semester and above). It can also include students pursuing their Master’s degrees. The Board of Guardians is the coordinator for all activities within International Boarding School.

The ISO central management consists of students from the fifth semester and above. It has eight departments: Teaching Department, Sports and Health Department, Takmir

and Sunnah Practice Department, IT Department, Documentation and Literacy Department, Security Department, International Boarding School Business Center Department, Maintenance Department, and Language and Communication Department. The ISO block management oversees each block (floor) within International Boarding School. The Zona Tahfidz management focuses on the Tahfidz program in International Boarding School.

For this research, seven students (four males and three females) were selected from the 330 students residing in International Boarding School KH Mas Mansur. Among them, two are regular students, two are from the ISO central management, one is from the ISO block management, one is from the Zona Tahfidz management, and one is from the Board of Guardians.

Interview Procedure

Face-to-face interviews were conducted individually with the students at a mutually agreed-upon time between the researcher and the informants. The interviews took place in a relaxed environment when the students had free time, allowing them to provide information aligned with their daily experiences at the International Boarding School. Through this research, the respondents could explain the influences that have manifested within themselves as a result of the ideal five noble spirits (panca jiwa) values of the International Boarding School, KH Mas Mansur, in shaping the characteristics and souls of the students.

Data Analysis

The data analysis procedure follows the guidelines of Hoyos and Barnes (2012), as described in the following paragraphs.

Transcribing

After each interview session, the recordings were transcribed verbatim. The researcher listens to the recorded interviews and edits any information until the transcription matches the recording. The transcript was read several times to get an overview of the interview's contents.

Coding

Based on the written transcription, there is a coding process. First, open coding is done by finding important keywords and grouping them into main points. Then, axial coding is done by tabulating the information found. The data is arranged in tables so the researcher can identify similar patterns among the participants' data. It is followed by selective coding when the researcher selects a core category that generalizes the findings.

Triangulation

Fraenkel, Wallen, and Hyun (2015) noted that triangulation is conducted when different methods or types of data are used to study a research phenomenon (p. 559) to ensure the richness of information obtained from data collection (Patton, 2001). In this study, data triangulation was performed through member checking, where verbatim transcripts of individual interviews were shared and discussed with participants to verify the accuracy of reporting their words in detail and highlight the extracted themes and key ideas for

their understanding. Participants were asked to verify and confirm whether these themes accurately represented their views and experiences in using multimedia tools to build their respective English vocabulary. Participants' feedback regarding the accuracy of verbatim transcripts and extracted themes enhanced the credibility and trustworthiness of the research data and finding [13].

3 Results and Discussion

“The five souls of the Islamic boarding school (Panca Jiwa Pondok Pesantren) are the spiritual foundation and guidelines for behavior. The five souls of the boarding school are not just slogans but character education formed for the students. The process of character formation is based on the five souls of the boarding school through activities carried out daily” [14].

The five souls (Panca Jiwa) are the ideal foundation for boarding school life. As the name suggests, Panca Jiwa consists of five characteristics: the soul of sincerity, the soul of honesty, the soul of hard work, the soul of responsibility, and the soul of brotherhood.

The first informant (I1) shared their knowledge about the five souls:

“The five souls are like slogans or principles instilled in the students of the Pesantren Mahasiswa. They encompass moral values, ethics, and principles every Muslim should possess and apply daily.” (I1)

The second informant (I2) shared their knowledge about the five souls:

“The five souls are the desired values that should be present in every Mahasantri of International Boarding School KH Mas Mansur.” (I2)

The third informant (I3) shared their knowledge about the five souls:

“The five souls serve as a benchmark that influences the attitudes of Mahasantris living in International Boarding School KH Mas Mansur.” (I3)

The fourth informant (I4) shared their knowledge about the five souls:

“The motivation for learning is to create a learning environment among fellow students and with the teachers.” (I4).

The fifth participant shared their knowledge about the five souls:

“The five souls are the five fundamental values applied in International Boarding Schools.” (I5)

The sixth informant (I6) shared their knowledge about the five souls:

“The five souls are the ideology for the Mahasantris of International Boarding School Kh Mas Mansur, just as Indonesia has the ideology of Pancasila. The Mahasantris have the ideology of the five souls.” (I6)

The seventh informant (I7) shared their knowledge about the five souls:

“The five souls are the ideal foundation for the life of the boarding school, consisting of five characteristics (sincerity, honesty, hard work, responsibility, and brotherhood).” (I7)

The Values Contained in Panca Jiwa:

The values of Panca Jiwa that influence the Mahasantris are as follows:

The first informant (I1) mentioned the values contained in Panca Jiwa:

“The values of sincerity, honesty, responsibility, hard work, and brotherhood/ukhuwah.” (I1)

The second informant (I2) mentioned the values contained in Panca Jiwa:

“The values of sincerity, honesty, responsibility, hard work, and brotherhood.” (I2)

The third informant (I3) mentioned the values contained in Panca Jiwa:

- a) *“Honesty: International Boarding School KH Mas Mansur emphasizes the importance of honesty in every action, wherever and whenever.*
- b) *Hard work: Never giving up despite facing obstacles and fulfilling entrusted duties.*
- c) *Responsibility: Being responsible for all actions.*
- d) *Brotherhood: Strengthening the bond of brotherhood among fellow Mahasantris, as Mahasantris come from various cities, ethnicities, and backgrounds.*
- e) *Sincerity: Working hard with sincerity without expecting rewards.” (I3)*

The fourth informant (I4) mentioned the values contained in Panca Jiwa:

“The values emphasized in Panca Jiwa at International Boarding School include sincerity, honesty, hard work, responsibility, and brotherhood.” (I4)

The fifth informant (I5) mentioned the values contained in Panca Jiwa:

“The values of Panca Jiwa consist of sincerity, honesty, responsibility, hard work, and brotherhood/ukhuwah.” (I5)

The sixth informant (I6) mentioned the values contained in Panca Jiwa:

“The values of Panca Jiwa are sincerity, honesty, responsibility, hard work, and brotherhood.” (I6)

The seventh informant (I7) mentioned the values contained in Panca Jiwa:

1. First, Sincerity: The soul of sincerity in worshiping Allah alone.
2. Second, Honesty: The soul of honesty, where every Mahasantri is trained to cultivate a truthful attitude in all activities.
3. Third, Hard Work: The soul of hard work to remain enthusiastic in worship, learning, and transactions.
4. Fourth, Responsibility: The soul of responsibility is to fulfill roles and duties well and contribute effectively.
5. Fifth, Brotherhood: The soul of Islamic brotherhood that is genuine and good among the inhabitants of International Boarding School (Mahasantris, staff.).” (I7)

The concept of character education based on self-potential developed in the film “The Miracle Worker” applies values of politeness, responsibility, discipline, love, friendship, independence, hard work, and cooperation. The methods used include reward, punishment, advice, habituation, and invitation.

To What Extent do the Five Souls Influence the Formation of the Character of the Mahasantri International Boarding School Kh Mas Mansur

The influence of Panca Jiwa on character formation according to the first informant:

“If education and interpretation regarding Panca Jiwa are delivered well and accurately, it will have a significant impact on Mahasantris to carry out their activities effectively.” (I1)

The influence of Panca Jiwa on character formation according to the second informant:

“At present, the lack of Panca Jiwa influences the character of Mahasantris, which is caused by a lack of understanding of the content of Panca Jiwa.” (I2)

The influence of Panca Jiwa on character formation according to the third informant:

“It has a significant influence because International Boarding School teaches us to have the character based on the five values of Panca Jiwa to improve our previous character and become better.” (I3)

The influence of Panca Jiwa on character formation according to the fourth informant:

“The influence of Panca Jiwa on character formation is still limited because Panca Jiwa is relatively new, but in general, because it is frequently emphasized, it has some influence, although it has not reached 50% of its impact.” (I4)

The influence of Panca Jiwa on character formation according to the fifth informant:

“In my opinion, Panca Jiwa significantly influences students’ character formation in International Boarding School. For example, before the International Boarding School Mart existed, International Boarding School had an honest canteen in the Pestri building, where students were required to take and pay for their food, which demands honesty. In addition, many students are entrusted in International Boarding School to become centered or groups, and they are always expected to work hard in carrying out their respective tasks with sincere intentions for the sake of Allah SWT.” (I5)

The influence of Panca Jiwa on character formation, according to the sixth informant:

“I think it greatly influences Mahasantris, where they must sincerely perform tasks without expecting any rewards. Even in the canteen, they can only take one main dish daily. International Boarding School teaches Mahasantris to be honest.” (I6)

The influence of Panca Jiwa on character formation according to the seventh informant:

“With Panca Jiwa, Mahasantris have a foundation, the characteristic of their souls, to implement good character through Panca Jiwa.” (I7)

How Far the Values of the Five Souls Affect the Unique Way of Thinking and Behaving Each Individual

First Informant explains that the extent of influence depends on how Panca Jiwa is conveyed and the understanding of Mahasantris regarding Panca Jiwa. If it is delivered well, it will shape good character in individuals. (I1)

The second informant states that the lack of understanding of Panca Jiwa leads to a lack of influence on how Mahasantris think. Approximately 78% of Mahasantris have not shown much interest in the values of Panca Jiwa. (I2)

The third informant emphasizes the influence of Panca Jiwa on thinking and behavior, as Mahasantris are indirectly required to develop mature thinking patterns. They are no longer children who need to be guided toward what is good but should think about what is good for themselves. (I3)

Fourth informant suggests that, in general, the level of thinking among Mahasantris, who are university students, is more unique, creative, and innovative in interpreting the values of Panca Jiwa (keikhlasan, kejujuran, tanggung jawab, kerja keras, persaudaraan). The development is faster in a boarding school environment, but the implementation may still need improvement. The informant believes that having a benchmark for Panca Jiwa

and International Boarding School culture as the vision and mission of International Boarding School in the future will lead to better outcomes, as the way students think has a significant impact, especially with continuous guidance. (I4)

The fifth informant highlights that Panca Jiwa's values greatly influence how individuals think and behave. In International Boarding School, they are responsible for participating in various activities such as congregational prayers, halaqah (study circles), classes, and more, which helps them learn to be sincere in participating. (I5)

The sixth informant believes that what is most distinctive for Mahasantris in International Boarding School is their sincerity in performing tasks. According to the informant, many tasks in International Boarding School are carried out sincerely without any reward, a characteristic behavior of Panca Jiwa deeply ingrained in Mahasantris. (I6)

The seventh informant explains that the presence of Panca Jiwa, which encompasses five characteristics of the soul, significantly influences the mindset and behavior of Mahasantris in performing actions and activities. Panca Jiwa can be seen as guidance in performing good deeds and engaging in worship. (I7)

How the Five Souls Give a Positive Impact on the Formation of Psychological Values, Morals and Student Characteristics

The positive impact of Panca Jiwa on the formation of spiritual values, morals, and character among students, according to the first informant:

"Spirituality involves instilling psychological values such as sincerity, responsibility, and brotherhood. These five principles of good morals align with Islamic teachings and contribute to good character traits." (I1)

Character education values are crucial to be instilled, considering that education's ultimate goal is to shape virtuous individuals with noble character traits [15].

The positive impact of Panca Jiwa on the formation of spiritual values, morals, and character among students, according to the second informant:

"Panca Jiwa has a positive impact by setting examples through senior students for the juniors, ensuring the preservation of understanding and character from one generation to the next." (I2)

The positive impact of Panca Jiwa on the formation of spiritual values, morals, and character among students, according to the third informant:

"Many International Boarding School students exhibit good character and noble morals. They can improve their mindset through friendship, demonstrating politeness and respect towards others." (I3)

The positive impact of Panca Jiwa on the formation of spiritual values, morals, and character among students, according to the fourth informant:

"The values of Panca Jiwa, such as sincerity in worship, honesty, hard work, responsibility, and brotherhood, can be seen in International Boarding School students. These values are deeply rooted in their character as they fulfill various responsibilities, including academic studies, organizational activities, and religious obligations." (I4)

The positive impact of Panca Jiwa on the formation of spiritual values, morals, and character among students, according to the fifth informant:

“International Boarding School brings together students from different regions under one roof, compels them to socialize and communicate. The situation leads to the development of strong bonds of brotherhood. Through these strong bonds, they support, remind, and share.” (15)

The positive impact of Panca Jiwa on the formation of spiritual values, morals, and character among students, according to the sixth informant:

“The impact of Panca Jiwa is significant as it teaches students sincerity, honesty, responsibility, hard work, and the importance of building brotherhood and solidarity regardless of different backgrounds.” (16)

The positive impact of Panca Jiwa on the formation of spiritual values, morals, and character among students, according to the seventh informant:

“Through Panca Jiwa, which encompasses the five characteristics of the soul, it provides a good impact on every student who truly believes that Panca Jiwa serves as a good guidance.” (17)

In conclusion, Panca Jiwa in International Boarding School aims to idealize students' character and train them daily. Its influence is highly desired and needed by individuals outside International Boarding School when the students graduate and possess the necessary skills and values.

4 Discussion

The findings of this research focus on the extent to which students can influence the values of Panca Jiwa in shaping their character. Since their understanding and character vary, International Boarding School provides an ideal foundation for their development within Kh Mas Mansur's International Boarding School. The five characteristics of Panca Jiwa in International Boarding School positively impact student character development, which can be sustained when they practice and embody these values and exhibit good behavior after graduating from International Boarding School. Thus, Panca Jiwa in International Boarding School serves as a platform for da'wah (Islamic propagation) and can contribute to the welfare and benefit of society. Character education has significantly declined in this global era, leading to decreased moral values. Therefore, the purpose of this research is to broaden the insights of future educators. From the seven informants mentioned above, we can conclude that the influence of Panca Jiwa values on International Boarding School students can be perceived positively and negatively. It is due to each student's varying perspectives and application methods and the impact they experience in their daily lives at Kh Mas Mansur's International Boarding School. Through the activities in International Boarding School, they acquire the values of Panca Jiwa by performing tasks sincerely and allocating time for worship with sincerity towards Allah SWT. Honesty is also emphasized in International Boarding School to shape students' character, encouraging them to be honest with their parents, International Boarding School, and when interacting with others outside, whether in organizations or work settings. Hard work is taught to students to foster independence and a strong work ethic, urging them to strive for knowledge and develop life skills as students and International Boarding School students.

Furthermore, responsibility is instilled in students to fulfill entrusted duties, whether given by parents, professors during lectures, or International Boarding School as a student or committee member. Finally, building brotherhood among fellow students is emphasized since International Boarding School students come from various regions, including international students. Therefore, International Boarding School teaches students to foster brotherhood (ukhwah Islamiyah) regardless of their ethnic or cultural backgrounds.

5 Conclusion

This research demonstrates the importance of developing good character among students. The findings indicate that every educational institution, such as a pesantren (Islamic boarding school), should implement an ideal foundation or culture for students, emphasizing the significance of Islamic character education sourced from the Qur'an and Hadith for every Muslim. Therefore, the education on the Panca Jiwa (five spiritual values) should be effectively and accurately conveyed to attain a positive impact in realizing the Panca Jiwa among boarding school students, leading to the cultivation of moral values and good conduct for every student living in International Boarding School Kh Mas Mansur.

References

1. Elfridawati Mai Dhuhani, "Manajemen Pondok Pesantren: Studi Pengelolaan Santri Muallaf di Pondok Pesantren Al Anshar Ambon," *Jurnal Fikratuna* 9, no. 1 (2018): 54–70.
2. Djamaluddin Perawironegoro, "Manajemen Asrama di Pesantren," *Tadbir: Jurnal Studi Manajemen Pendidikan* 3, no. 2 (2019): 129–144.
3. Darmiyati Zuchdi, *dkk.Pendidikan Karakter Dengan Pendekatan Komprehensif*. (Yogyakarta: UNY Press,2010)
4. Peraturan Presiden RI Nomor 87 Tahun 2017 , Pengaturan Pendidikan Karakter
5. Undang-undang RI Nomor 20 Tahun 2003, Sistem Pendidikan Nasional
6. Heri Gunawan, *Pendidikan Karakter, Konsep dan Implementasi*. (Bandung: Alfabeta. 2012), 38.
7. Pusat Kurikulum Departemen Pendidikan Nasional, 2010, diakses 20 desember 2022.
8. Akhmad Muhaimin Azzet, *Urgensi Pendidikan Karakter di Indonesia: Revitalisasi Pendidikan Karakter Terhadap Keberhasilan Belajar dan Kemajuan Bangsa*.(Yogyakarta:Ar-Ruzz Media. 2011) , 37–38.
9. Mahasri Shobahiya dan Aris Suseno. (2013). *Konsep Pendidikan Karakter Berbasis Potensi Diri dalam Film the Miracle Worker*. *LPPM UMS*, 96.
10. Rabi yati,*permasalahan krisis pendidikan karakter pada siswa dalam prospektif psikologi pendidikan*,(banjarmasin,2009), diakses 20 desember 2022
11. Syaifudin Azwar, *Metode Penelitian*. (yogyakarta: Pustaka Pelajar,1999), hlm. 3. "Pupu Saeful Rahmat, Penelitian Kualitatif, EQUILIBRIUM, VOL. 5, No.9 Tahun 2009, hlm. 3.
12. Pupu Saeful Rahmat. 2009. Penelitian Kualitatif, EQUILIBRIUM, Vol. 5, No.9. Tahun 2009,hlm.3
13. Miles dan Huberman, *Analisis Data Kualitatif*,(Jakarta: universitas Indonesia,1992),hlm. 330.Nur Sakinah Ahmad Nasaruddin dan Rosemaliza Kamaludeen, *a case study of how ESL Learners build Vocabulary using multimedia technology*, IIUM Journal of Educational Studies.

14. Muh. Nur Rochim Maksum et al. (2021). *Implementasi Panca Jiwa Pondok Dalam Pembentukan Karakter Santri Di Pondok Pesantren Ta'mirul Islam Sragen. Iseedu*,
15. latifatul, M. d. (2021). Internalisasi Nilai Nilai Pendidikan Karakter Dalam Pembelajaran Al Islam Dan Kemuhmadiyah Dimasa Pandemi Smpmuhammadiyah 7 Diplang Blora. *E-Print Ums*, 1

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

