

Internalizing Panca Jiwa Values for Religious Moderation in Character Education at Wali Songo Ngabar Ponorogo

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Abstract

This study examines the internalization of *Panca Jiwa* values to foster religious moderation through character education at Wali Songo Ngabar Islamic Boarding School in Ponorogo. While previous studies have mainly examined moral development and disciplinary practices in *pesantren*-based character education, this study explores how *Panca Jiwa* values are experienced, practiced, and internalized in the daily lives of *santri*, shaping both their character and moderate religious attitudes. Using a qualitative phenomenological approach, data were collected through participant observation, in-depth interviews with *pesantren* leaders, teachers, administrators, and *santri*, and documentation. The credibility of the findings was strengthened through source triangulation and member checking. The findings show that the internalization of *Panca Jiwa* takes place through three interconnected processes: transformation, transaction, and transinternalization. These processes are reinforced through habituation, role modeling, and continuous interaction within the *pesantren* environment. The study concludes that *Panca Jiwa* functions as a moral foundation that supports character formation and nurtures religious moderation among *santri*. Theoretically, the findings contribute to a deeper understanding of how the internalization of *pesantren* values through transformation, transaction, and transinternalization can foster moderate religious character within the context of Islamic boarding school education.

Keywords

Character Education; Internalizing Values; Panca Jiwa; Religious Moderation

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1. INTRODUCTION

Education plays a strategic role in developing the quality of human resources, enabling individuals to possess the competencies needed to respond to the challenges and rapid developments of the 21st century (Fayemi & Adediran, 2024). A superior nation is born from quality education; conversely, a weakness in the educational system can drag a nation into decline (Alqudsi et al., 2023). From an Islamic perspective, education is not merely a process of transferring knowledge, but also a transformation of personality, learning to humanize humans so they can live in harmony with divine values. Therefore, religious values will form a cultural foundation that encourages the development of creativity, work



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ethic, sensitivity, and the practice of monotheistic values (Rahman, 2023). Thus, education is ideally understood as a holistic process that nurtures intellectual growth alongside moral and spiritual maturity.

Nevertheless, contemporary educational practices increasingly face challenges in maintaining this holistic orientation. However, the reality of modern education often shows a different trend. Amidst the rapid flow of globalization and technological advancement, education often focuses solely on intellectual intelligence, neglecting spiritual, moral, and mental intelligence (Febrianti et al., 2025). This issue has drawn serious attention from the government. Therefore, through Government Regulation No. 87 of 2017 on the Strengthening of Character Education, the state underscores that character development must be central to the entire educational process. In this regard, education should not merely pursue academic achievement, but also foster the cultivation of moral values in students' everyday lives (Astuti & Winarti, 2026). Accordingly, character education becomes not an additional agenda, but a core commitment that must be embedded in everyday learning experiences.

Education that focuses solely on cognitive understanding is prone to future conflict. In Indonesia, the Ministry of Education and Culture reported that only 52.4% of students demonstrated indicators of good moral behavior according to the 2021 National Character Education Index. In recent years, the rise in juvenile delinquency and deviant behavior among Indonesian students has become a matter of concern. This phenomenon reflects various forms of behavior that deviate from social and moral norms, such as brawls, drug abuse, sexual behavior inconsistent with noble values, and adolescent involvement in criminal acts (Elmontadzery et al., 2024). When moral values are not properly internalized, students may experience disorientation, declining social empathy, and a weakened sense of moral identity (Hidayah et al., 2026). This situation underscores the importance of educational environments, such as *pesantren* (Islamic boarding schools), which integrate spiritual and moral formation alongside cognitive learning. This condition raises academic concerns about the declining effectiveness of value internalization in contemporary education, highlighting the need to strengthen religious moderation to support students' moral development alongside their intellectual growth.

Education is expected to nurture not only students' intellectual capacities but also their moral and social development. However, various challenges related to student behavior continue to emerge, as reflected in the National Character Education Index and the persistence of juvenile delinquency among adolescents in Indonesia (Priatmoko et al., 2025). These conditions highlight the importance of educational environments that meaningfully integrate character formation with everyday learning experiences. Within this context, *pesantren* offer a distinctive educational setting where moral values, spiritual development, and religious moderation are cultivated through sustained participation in daily life and social interaction.

Religious moderation refers to a balanced understanding and practice of Islam that upholds commitment to religious teachings while fostering respect, tolerance, and harmonious relationships within a diverse society (Afwadzi et al., 2024; Hussin et al., 2024). Within the *pesantren* tradition, the values of *Panca Jiwa* provide an important foundation for nurturing such attitudes. Sincerity encourages ethical responsibility, simplicity cultivates humility, self-reliance strengthens personal accountability, *Ukhuwah Islamiyah* promotes mutual respect and social solidarity, and responsible freedom guides students to express their views while remaining mindful of others. Through the internalization of these values, religious moderation is not merely taught as a concept but gradually experienced and practiced in everyday life. This makes *Panca Jiwa* particularly relevant for strengthening students' character and resilience in responding to contemporary social and religious challenges, including those emerging in the digital era (Putra et al., 2024).

Pesantren have been embedded in the lives of Indonesian society for hundreds of years, and have contributed greatly to national development (Haryanto, 2022). As one of the oldest Islamic educational institutions in Indonesia, *pesantren* has long played a significant role in shaping the nation's religious

life and socio-cultural development (Athoillah et al., 2024). Education in Islamic boarding schools does not solely focus on introducing Islamic teachings, but also plays an important role in the process of forming the students' character as a whole (Aprilia et al., 2024). Character education in Islamic boarding schools is implemented through coaching, mentoring, and a unique approach by teachers, administrators, parents, as well as a ban on electronic devices (Fauzi et al., 2023). Therefore, *pesantren* serve as an important context for the internalization of Islamic values, one of which is reflected in the *Panca Jiwa*. Through values such as sincerity, simplicity, Islamic brotherhood, and responsible freedom, *Panca Jiwa* provides a moral foundation that supports the development of character and religious moderation in students' daily lives.

The *Panca Jiwa* encompasses five main pillars of Islamic educational values: upholding sincerity, simplicity, self-help, Islamic brotherhood, and freedom. The *Panca Jiwa* serves as a guideline for the entire Islamic boarding school community in carrying out the educational process and life within the Islamic boarding school environment (Hafiduddin, 2021). However, amid rapid digital development and changing social norms, the process of internalizing these values among *santri* does not always occur smoothly or consistently. In everyday practice, challenges remain in how *Panca Jiwa* is interpreted, practiced, and maintained as part of daily discipline, particularly when *santri* face external influences, peer interactions, and the increasingly dominant presence of digital culture. This condition highlights an important research concern: whether *Panca Jiwa* is truly lived as a set of guiding principles rather than functioning only as an institutional ideal, and what factors may strengthen or weaken its internalization within the *pesantren* environment.

Wali Songo Ngabar Islamic Boarding School uses *Panca Jiwa* as its primary strategy for internalizing Islamic educational values. These values are continuously promoted through various formal programs and serve as a foundation for students' character development and the strengthening of the collective commitment of all members of the boarding school. However, studies on the *Panca Jiwa* have so far focused more on the conceptual and normative realms, namely positioning it as an ideal value for Islamic boarding schools, without adequately explaining how these values are internalized in students' daily lives. This condition leaves a gap in research on how students understand and live *Panca Jiwa*, how it is practiced in daily routines, social relations, and Islamic boarding school discipline, and the reasons why the internalization process in certain situations can be uneven or inconsistent. On the other hand, research that captures students' internalization of *Panca Jiwa* as a lived experience through a phenomenological approach remains limited, especially given the influence of digital culture and contemporary social dynamics.

Several studies have examined *Panca Jiwa* within the context of Islamic boarding schools, particularly in relation to leadership, communication strategies, and character education programs (Faruq et al., 2025; Mahfudhoh et al., 2023; Ramadhani, 2020). While these studies have enriched our understanding of the institutional role of *Panca Jiwa*, less attention has been given to how these values are personally experienced, interpreted, and embodied by *santri* in their everyday lives. Consequently, the extent to which the internalization of *Panca Jiwa* contributes to character formation and nurtures attitudes associated with religious moderation remains insufficiently understood. This issue becomes increasingly relevant in the digital era, where students encounter diverse social, cultural, and religious influences that shape their perspectives and identities. Therefore, this study seeks to explore the internalization of *Panca Jiwa* as a lived experience of *santri*, providing a deeper understanding of how these values are cultivated and sustained within the *pesantren* environment.

Building on this gap, the present study explores how *santri* at Wali Songo Ngabar Islamic Boarding School experience and internalize the values of *Panca Jiwa* in their everyday educational lives. Although this study draws on Muhaimin's framework of value internalization as its analytical lens, it prioritizes the participants' lived experiences and meanings as the primary basis of analysis. By examining how *santri* interpret and embody *Panca Jiwa* within the *pesantren* environment, this study seeks to deepen understanding of the relationship between value internalization, character formation, and religious

moderation amid contemporary social and digital change. The study contributes to the discourse on Islamic education by illuminating how *Panca Jiwa* functions as a lived foundation for nurturing character and moderate religious attitudes among *santri*.

2. METHODS

This study uses a qualitative, phenomenological approach to examine in depth students' experiences in internalizing the values of *Panca Jiwa* at the Wali Songo Ngabar Ponorogo Islamic Boarding School. The phenomenological approach in qualitative research seeks to understand the essential meaning of an individual's life experience through his or her subjective awareness, as rooted in Husserl's thinking and enriched by Heidegger and Merleau-Ponty (Aflah & Murhayati, 2025). This approach allows researchers to explore the meaning, dynamics, and essence of the experiences experienced by research subjects, so that the reality that is formed can be understood from the perspective of the actors in a complete and contextual manner (de Boer & Zeiler, 2024). Accordingly, this study aims to understand how *santri* experience and make sense of *Panca Jiwa* values in their everyday educational and social lives at Wali Songo Ngabar Islamic Boarding School, Ponorogo. Particular attention was given to the participants' lived experiences and subjective meanings as they emerged throughout the research process. In this study, Muhaimin's framework of value internalization, comprising value transformation, value transaction, and value transinternalization, served as a conceptual lens for interpreting the findings rather than as a predetermined framework directing data collection and analysis (Muhaimin, 2012).

The research was conducted at the Wali Songo Ngabar Islamic Boarding School, Ngabar Village, Siman District, Ponorogo Regency, East Java, given that this Islamic boarding school considers *Panca Jiwa* the main foundation for character development and students' educational culture. The study drew upon both primary and secondary data sources. Primary data were collected from 33 purposively selected informants with active engagement and firsthand experience in implementing *Panca Jiwa* within the *pesantren* environment. These participants included one *pesantren* leader, six teachers (Ustadz and Ustadzah), twenty students, and six student administrators (OSWAS), who played important roles in supervising and mentoring students' daily activities. The inclusion of participants from diverse positions within the *pesantren* community enabled the researcher to capture a broad range of lived experiences, perspectives, and interpretations of the internalization of *Panca Jiwa* values in everyday educational and social practices. This diversity of experiences contributed to a richer phenomenological understanding of how these values are understood, embodied, and transmitted within the *pesantren* culture. Secondary data were obtained from institutional documents and archives, including regulations, activity schedules, learning records, program documentation, and relevant literature related to Islamic education and value internalization.

Data were collected over three months, from October to December 2026, through semi-structured interviews, non-participant observation, and documentation. The interviews were conducted to explore participants' lived experiences and personal understandings of the internalization of *Panca Jiwa* values and were supported by audio recordings and field notes. Observations focused on students' educational, religious, social, and organizational activities to capture how these values were expressed in everyday life in *pesantren*. Documentary sources, including institutional regulations, activity schedules, learning records, and program documentation, were used to enrich the data and strengthen the credibility of the findings through triangulation.

Data analysis was carried out interactively and continuously by combining Johnny Saldaña's analysis techniques and the Miles and Huberman model, through the stages of data condensation, data presentation, and drawing and verifying conclusions to find the main themes related to the internalization of the *Panca Jiwa* in students (Miles et al., 2014). These techniques were employed to organize and interpret the data systematically while maintaining a phenomenological focus on

understanding the meanings and essences of participants' lived experiences. Thus, the analytical process was directed not only toward identifying themes but also toward revealing how *santri* experienced and made sense of the internalization of *Panca Jiwa* values in their everyday lives. Data validity was maintained through triangulation of sources and techniques, as well as confirmation with informants (member checking), to ensure the findings remained aligned with the realities experienced by the participants (Husnullail et al., 2024).

Table 1. Research Framework

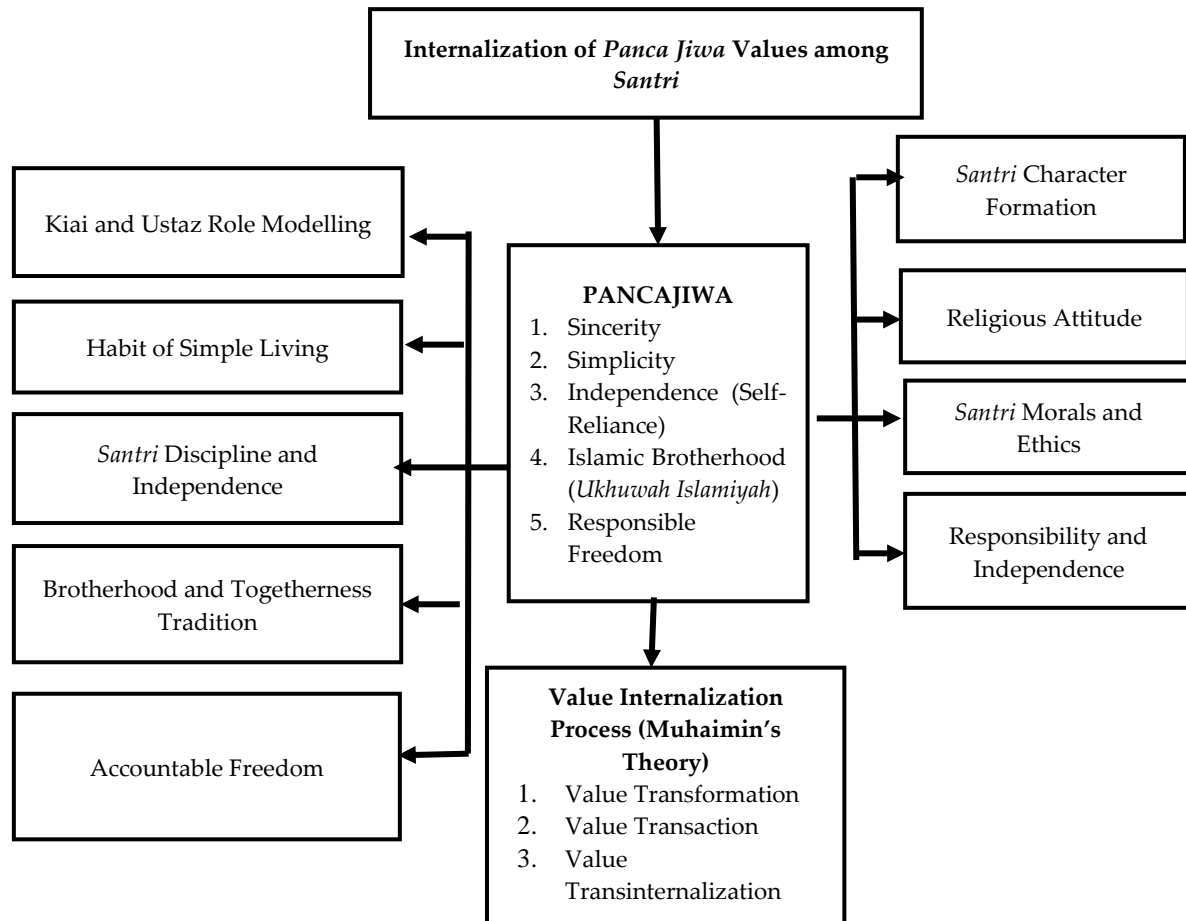


Table 1 presents the analytical framework guiding this study, integrating Muhaimin's theory of value internalization with the five core values of *Panca Jiwa*. The framework conceptualizes internalization as a gradual and interconnected process that begins with value transformation, continues through value transaction, and culminates in value transinternalization. Through these stages, *santri* are not only introduced to the meanings of sincerity, simplicity, self-reliance, Islamic brotherhood, and responsible freedom, but are also encouraged to experience, practice, and embody these values in their daily lives within the *pesantren* environment. Accordingly, this framework serves as a guide for examining how the internalization of *Panca Jiwa* contributes to the development of *santri* character and the strengthening of religious moderation through their lived educational experiences.

3. FINDINGS AND DISCUSSIONS

Findings

Drawing on interviews with *pesantren* leaders and several key informants at Wali Songo Ngabar Islamic Boarding School, the findings indicate that the internalization of *Panca Jiwa* is not merely a set of formal teachings but is nurtured through everyday educational practices and the lived discipline of

santri. This process is intended to support sustained character formation, particularly as *santri* navigate contemporary social dynamics and digital influences. One informant explained that *Panca Jiwa* values are reinforced through continuous guidance, role modeling, and structured *pesantren* routines that encourage *santri* to embody sincerity, simplicity, self-reliance, Islamic brotherhood, and responsible freedom. This aligns with the researcher's interview with one of the students, who stated: "I first learned about *Panca Jiwa* during the new student orientation period. The leader delivered the material during that activity. From that moment on, I understood that *Panca Jiwa* is the benchmark for students in their daily lives."

The *pesantren* leader further emphasized that the internalization of *Panca Jiwa* is an integral part of the institution's educational vision and serves as a foundational framework for shaping *santri*'s character in a balanced manner. According to him, *Panca Jiwa* is not only aimed at strengthening spiritual discipline, but also at nurturing social maturity and responsible independence in everyday life. In this context, freedom is understood not as unlimited expression, but as the capacity to think and act wisely within the ethical boundaries of *pesantren* values. In an interview, he stated:

"All activities are based on *Panca Jiwa*. Leaders play a role in mobilizing and bridging so that all activities do not conflict with the five principles. The strategy is to build a positive environment. Interact with mutual respect, but not excessively, and so on. This applies in the classroom, the dormitory, and organizations. All systems adhere to these guidelines. Even though the world is wide open, materially and financially, the five principles remain alive. It is okay for students' homes to be luxurious in Islamic boarding schools. However, everything is managed with simplicity and sincerity, independent and full of brotherhood, free from coercion, but in accordance with applicable rules."

Furthermore, interviews with *pesantren* staff, including dormitory supervisors, showed that at the early stage of value transformation, *Panca Jiwa* is gradually conveyed through daily routines and guided interactions. *Santri* are encouraged to connect with each value, reflect on their experiences, and learn from the examples demonstrated by the staff. This approach helps the values take root in a natural and meaningful way in their daily lives. One of the dormitory supervisors explained that

"It is usually presented in class, and it is also frequently discussed during the annual assembly. In class, the five principles of the pondok are explained, along with their experiences. At the end of the day, there is an exam. It is called a pondok exam, depending on the class. An example of a question might be: How do you experience the first five principles?"

In the *pesantren* context, the *Kiai* serves as an educational role model whose leadership strengthens the implementation of character-building programs, which in turn contribute to preventing the spread of radicalism among *santri* (Sadiah, 2022). During the annual orientation week for new *santri*, the *Kiai* introduces the *Panca Jiwa* values through a structured and engaging session. By combining explanation, practical examples, and inspirational guidance, *santri* are introduced to the principles of sincerity, simplicity, self-reliance, Islamic brotherhood, and responsible freedom, providing them with a foundation for living these values throughout their daily lives at the *pesantren*.



Figure 1. The Kiai Delivering Panca Jiwa Values to New Santri during Orientation Week

A photograph from the event shows the *Kiai* speaking directly to the new students, highlighting the leadership's active role in guiding the internalization of *Panca Jiwa*. It illustrates how these values are not only conveyed conceptually but also demonstrated and experienced through meaningful interaction with *pesantren* mentors.

At the second stage of value internalization, the transaction of *Panca Jiwa* takes place through daily interactions among the *Kiai*, teachers, staff, and *santri*. Through role modeling, guidance, and shared activities, *santri* gradually begin to live out these values in their everyday routines. One of the *pesantren* leaders emphasized that this process transforms *Panca Jiwa* from abstract principles into meaningful, lived experiences that shape the students' character.

“In daily practice, the leaders of the Islamic boarding school serve as primary role models, demonstrating the values of sincerity, simplicity, and wisdom in their attitudes and policies, while the teachers and administrators translate these values into the learning process, fostering learning, and enforcing rules and regulations. Through exemplary behavior, familiarization, and communal living in the dormitory and in Islamic boarding school activities, students naturally internalize the values of sincerity, Islamic brotherhood, independence, and responsible freedom, so that the *Panca Jiwa* are not only conceptually understood but truly lived and shape the students' character in their daily lives.”

Interviews with *pesantren* staff revealed that the internalization of *Panca Jiwa* is further nurtured through structured extracurricular activities, such as scouting, in which supervisory staff actively guide and mentor *santri* in various tasks. These activities provide practical opportunities for students to embody values such as sincerity, self-reliance, discipline, and teamwork in real-life situations. One of the supervisors explained:

“Through activities like scouting, we guide *santri* to not only understand *Panca Jiwa* in theory but also practice it in their daily actions, so that the values gradually become a natural part of their character.”

The researchers also observed that *Panca Jiwa* values were expressed through everyday interactions among *santri* within the *pesantren* environment. Coming from diverse regional, cultural, and family backgrounds, students were required to adapt to life in the *pesantren* and learn to live alongside peers with different habits and perspectives. As one *santri* reflected,

“At first, it was not always easy because we came from different places and had different ways of doing things. However, through the values of *Panca Jiwa*, especially *Ukhuwah Islamiyah*, we learned to understand one another, respect our differences, and support each other. Over time,

we felt more like a family than just friends living in the same dormitory.”

This experience shows how *Panca Jiwa* is continuously practiced in daily life, shaping the way *santri* build relationships and navigate differences within the *pesantren* environment.

At the third stage of value internalization, or transinternalization, *santri* begin to confidently embody and express the *Panca Jiwa* values in their own initiatives. This is particularly visible during muhadhoroh and muhadatsah activities, where students deliver speeches and engage in conversations in Arabic and English. In these moments, they not only practice language skills but also reflect sincerity, self-reliance, discipline, and respectful interaction, demonstrating that *Panca Jiwa* has become a living part of their daily behavior. One of the supervisors emphasized that through such activities, *santri* take ownership of the values, making them meaningful and naturally integrated into their character.

This experience was also reflected in the personal narratives of the *santri*. One participant shared:

“At first, I felt nervous and lacked confidence when speaking in front of others, but through muhadhoroh and daily activities in the *pesantren*, I learned to be more independent, disciplined, and responsible for what I say and do. Over time, these values became part of my daily habits, not because I was instructed to follow them, but because I realized their importance for myself.”

This reflection indicates that *Panca Jiwa* is internalized through a gradual process of personal awareness, shaping not only students’ character but also their ability to respect differences, communicate thoughtfully, and build harmonious relationships as part of a moderate religious outlook. The embodiment of these values through students’ language practices and daily interactions is illustrated in Figure 2.



Figure 2. Internalization of *Panca Jiwa* in Santri’s Language Activities

A photograph from these activities captures *santri* confidently presenting in muhadhoroh and muhadatsah, illustrating how the values of *Panca Jiwa* are actively lived and expressed through their participation and interactions.

The internalization of *Panca Jiwa* within the *pesantren* unfolds as a continuous, progressive process, beginning with initial value recognition, progressing to habituation through daily communal practices, and culminating in deeper personal embodiment. To clarify this overall trajectory, Table 2 presents a

concise summary of the stages, key activities, and indicators of internalization identified in this study.

Table 2. Stages of Panca Jiwa Internalization within Pesantren Educational Life

Stage	Core Orientation	Main Activity
Value Transformation	Establishing early awareness and meaningful entry into <i>pesantren</i> values	New student orientation week, annual public lectures, focused interactions with teachers and supervisors, leadership examples, school ceremonies, and weekly <i>Kiai</i> sermons.
Value Transaction	Strengthening values through routine participation and collective learning experiences.	Classroom learning, dormitory life, student organizations, scouting, group-based language activities, daily English and Arabic practice, sports and arts festivals, spectacular shows
Value Transnationalization	Integrating values into personal identity, self-regulation, and ethical commitment.	Consistent self-discipline in worship and conduct, peer mentoring, reflective learning through lived experience, sustained engagement with <i>pesantren</i> culture

Overall, Table 2 indicates that the internalization of *Panca Jiwa* is best understood as a sustained educational process rather than an immediate result. Through structured introduction, continuous habituation, and deeper personal embodiment, *santri* gradually transform moral values into lived commitments that guide their daily conduct. This progression highlights the importance of consistent reinforcement and meaningful participation within the *pesantren* environment in shaping enduring character formation.

Discussion

Value Transformation: Encountering Panca Jiwa

At the initial stage of internalization, *santri* are introduced to *Panca Jiwa* values through a structured process of early engagement, most notably during the new *santri* orientation week, which helps them begin adapting to the *pesantren's* educational culture. This introduction is further supported by close interaction with teachers, student supervisors, and *pesantren* leaders, where dialogue, exemplary conduct, and reflective observation enable *santri* to grasp the meaning of these values in a non-coercive manner. The internalization of *Panca Jiwa* among *santri* serves not merely to transmit religious values but to cultivate a character that is moderate, tolerant, and harmonious, while also enabling them to understand their own identity within the context of societal norms (Khofifah & Amrulloh, 2025). Moreover, *Panca Jiwa* is consistently reiterated in communal settings such as school ceremonies and the *Kiai'* weekly religious talks, allowing *santri* to encounter the values not only as formal messages but also as norms that shape everyday life (Sanjaya et al., 2026). Within the *pesantren* system, the *Kiai* acts as a central moral exemplar whose guidance and daily interaction reinforce habituation processes, enabling the effective internalization of *Panca Jiwa* values and strengthening the *pesantren's* character-based educational environment (Apud et al., 2020). Overall, this pattern indicates that value introduction in *pesantren* is systematically structured. Early exposure functions as a cognitive and emotional entry point through which *santri* gradually internalize values that shape their understanding of institutional rules and social relations within the *pesantren* context.

The findings show that early exposure to *Panca Jiwa* values plays a crucial role in establishing the moral and spiritual foundation for deeper internalization. This aligns with the view that value internalization begins at the cognitive and emotional level, before gradually becoming part of students' behavioral disposition as they interpret and experience everyday life in the *pesantren*. In this process, values such as sincerity, simplicity, self-reliance, *Ukhuwah Islamiyah*, and responsible freedom are not only taught as principles but also lived as guiding frameworks for understanding rules, traditions, and social relations (Rochmat et al., 2025). This early stage also reflects a form of religious moderation, as it

nurtures a balanced understanding of religion that is grounded in context, openness to difference, and avoidance of rigid interpretations. The findings further suggest that internalization is not a linear process, but one that is continuously strengthened through institutional rhythms and repeated experiences of value. Events such as *Khutbatul Iftitah* serve as meaningful moments of reinforcement, reconnecting initial learning with daily practice. In this way, *Panca Jiwa* gradually develops from a conceptual understanding into an embodied way of life that shapes *santri's* attitudes and behavior, fostering a balanced, inclusive, and socially harmonious character.

This study aligns with Naesih's work, which shows that *Panca Jiwa* values help cultivate *santri* who are both morally upright and empowered to develop independent, productive ventures (Naesih et al., 2024). Both studies highlight the role of habituation and exemplary behavior in embedding these values. However, unlike the previous research, which centers on economic productivity rather than the strategies for internalizing Islamic educational values, the present study foregrounds *santri's* lived experiences as the heart of the internalization process. The findings indicate that *Panca Jiwa* education is most effective when supported not only by institutional leadership and formal systems, but also by the ongoing reinforcement of values through rituals such as orientation activities, *Khutbatul Iftitah*, school ceremonies, and weekly sermons, which gradually cultivate *santri's* moral awareness in a meaningful and consistent way.

Furthermore, the internalization of values is strengthened by the central role of the *Kiai* as a guiding and nurturing figure in the daily life of the *pesantren*. Through continuous mentorship, the *Kiai* plays a strategic role in shaping students' discipline and responsibility, reflected in their daily routines such as waking up, performing congregational prayers, engaging in learning and discussion, participating in *jamiah* and memorization activities, and resting at the end of the day (Basyaruddin & Khoiruddin, 2020). This condition indicates that the cultivation of *Panca Jiwa* values is not merely supported by formal programs or institutional regulations, but is also reinforced through ongoing guidance, supervision, and personal example (Alaldaya et al., 2026). As a result, *santri* experience these values as part of their lived reality, fostering moral awareness, self-discipline, and spiritual responsibility. This condition also shows that moral transmission in *pesantren* is strongly person-centered, with authority embodied in the *Kiai's* example rather than in formal institutional structures alone. Consequently, character formation is shaped by trustful relationships between *santri* and *Kiai*. At the same time, the *Kiai's* daily example and interactions also nurture a moderate religious outlook characterized by balance, tolerance, and rejection of extreme attitudes through continuous habituation and dialogue.

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Value Transaction: Practicing *Panca Jiwa*

At the second stage, the internalization of *Panca Jiwa* continues through daily interactions among *santri*, teachers, student supervisors, and *pesantren* leaders across multiple settings, including classroom

learning, dormitory life, and student organizational activities. Historically, education has played a central role in transmitting social values, norms, cultural traditions, and collective expectations from one generation to the next (Nyangaresi et al., 2024). At Wali Songo Ngabar, this function is embodied in the internalization of *Panca Jiwa* values as the ethical foundation guiding students' daily life and character formation. The findings indicate that *Panca Jiwa* is not merely delivered as abstract moral instruction, but gradually embodied through repeated routines that shape *santri*'s everyday habits. Value cultivation in *pesantren* is carried out through role modeling, habituation, and daily activities within the boarding school environment (Viana et al., 2026). One supervisor explained that consistent guidance and habituation enable these values to become increasingly visible in *santri*'s conduct, particularly when they are required to maintain discipline, follow communal rules, and take responsibility within the *pesantren* community.

This stage represents a crucial transition from cognitive understanding to observable character formation (Fikri et al., 2025). Extracurricular activities such as scouting serve as a practical arena where *santri* actively develop discipline, cooperation, independence, and accountability through structured teamwork and leadership exercises. In addition, group-based language programs further strengthen the internalization process by encouraging *santri* to practice English and Arabic in daily communication. In this regard, language education, especially English, holds a strategic function in enabling students to participate in global socio-cultural and socio-political interactions while preserving their moral integrity and cultural identity (Nzekwu, 2016). This environment nurtures confidence, perseverance, and mutual support, while also enhancing social competence through real-life interaction and shared learning experiences (Rafiqah et al., 2025).

Value reinforcement is also evident through communal events that promote self-development and collective identity, such as sports and arts festivals, and spectacular shows (Safitri & Riski, 2025). These programs provide *santri* with opportunities to express talents, build creativity, and develop the courage to perform in public (Dawam & Sa'adah, 2024). At the same time, they create meaningful encounters across different regions, which contribute to strengthening *Ukhuwah Islamiyah* in a broader social context (Sarwadi & Raihan, 2025). The findings indicate that communal activities function as experiential learning spaces where the values of togetherness, cooperation, and mutual respect are actively embodied in everyday interactions. As a result, the internalization of *Panca Jiwa* extends beyond personal character formation and contributes to the development of inclusive social dispositions essential for navigating Indonesia's pluralistic social reality.

Indonesia is a pluralistic nation characterized by a rich diversity of cultures, ethnicities, languages, and religions that constitute both a national asset and a source of strength (Fuad & Masuwd, 2023; Zahid et al., 2022). Within this context, strengthening *Ukhuwah Islamiyah* becomes essential as a moral and spiritual foundation for fostering solidarity, mutual respect, and harmonious coexistence in a diverse society. The findings suggest that communal activities grounded in *Ukhuwah Islamiyah* provide meaningful opportunities for *santri* to interact with others, develop empathy, and cultivate mutual respect in their daily lives. Through these experiences, religious values are translated into inclusive social attitudes that reflect the principles of religious moderation, enabling *santri* to maintain their Islamic identity while engaging constructively with social diversity.

This finding aligns with research emphasizing that value internalization becomes meaningful when rooted in lived social interactions and experiential learning rather than limited to theoretical instruction (Khotimah et al., 2025). In the *pesantren* context, daily routines and structured activities create opportunities for *santri* to actively engage with and live out the values they are taught, thereby making these principles part of their lived experience (A.w et al., 2023). Such conditions cultivate a balanced religious outlook through cooperation, respect for differences, and responsible social engagement in everyday interactions. The present study extends this by showing that internalization is also shaped by structured communal practices, where shared responsibilities, constructive competition, and continuous participation reinforce value formation over time. Thus, *Panca Jiwa* internalization is a

continuous meaning-making process embedded in daily life, in which learning, social relations, and practice are inseparable, ultimately fostering a moderate, tolerant, and socially harmonious character among *santri*.

Beyond structured activities, the transaction of *Panca Jiwa* is continuously nurtured through the everyday experiences of living, learning, and interacting together in the *pesantren*. As *santri* share responsibilities, solve problems, and engage with peers from diverse backgrounds, they gradually learn to respect differences, support one another, and balance personal freedom with collective responsibility. Through these daily encounters, the values of *Ukhuwah Islamiyah* and responsible freedom become more meaningful, fostering not only character development but also a moderate religious outlook grounded in mutual respect, dialogue, and harmonious social relationships.

Value Transinternalization: Embodying Panca Jiwa

At the third stage, the internalization of *Panca Jiwa* enters a deeper phase in which these values are no longer limited to understanding and rule-based practice, but gradually become part of the *santri*'s personal awareness and moral orientation. The findings indicate that at this stage, *santri* begin to demonstrate more consistent conduct across different situations, including moments when they are not directly supervised. Sincerity, simplicity, self-reliance, *Ukhuwah Islamiyah*, and responsible freedom increasingly function as guiding principles that shape *santri*'s manners, social relationships, and decision making in a more mature and thoughtful way (Romdoni & Malihah, 2020). Within this context, discipline and responsibility are formed not simply as adherence to institutional regulations, but as the internalization of moral obligations that are closely connected to a sense of spiritual accountability (Fatah et al., 2025).

Abu Zayd's linguistic-hermeneutical approach views religious understanding as a dynamic, contextually grounded process closely connected to human lived experience, thereby creating space for more inclusive, responsive, and transformative interpretations of Islamic teachings (Ahmadi et al., 2025). Within this perspective, the internalization of values is not merely the transmission of normative doctrines, but a lived process that shapes personal meaning and character. In terms of impact, this stage reflects the development of a more stable and reflective character, as *Panca Jiwa* evolves from routine habituation into a moral and spiritual identity (Mumtahana & Aslamiyah, 2021).

In terms of impact, this stage is reflected in the development of a more stable and reflective character. *Santri* demonstrate stronger self-regulation, greater discipline, consistent religious commitment, and increased concern for collective wellbeing. They also begin to act as positive influences among their peers through supportive attitudes, respectful interactions, and constructive reminders. This finding aligns with the view that well-structured planning and sustained implementation contribute significantly to the development of students' religious character (Rasidin et al., 2025). In addition, previous studies emphasize that the strengthening of religious character requires continuous pedagogical support and the active role of educators in guiding students' moral development (Komalasari, 2025). Overall, the stage of transinternalization strengthens moral resilience while preparing *santri* to engage with society without losing their value-based orientation. Therefore, *pesantren* need to continuously reinforce role modelling, reflective practices, and opportunities for social engagement so that the values of *Panca Jiwa* evolve into a sustainable moral identity.

These findings in line with previous studies which argue that successful value internalization is marked by consistent behavioral change and the emergence of internal self control. However, the present study extends this understanding by showing that in the *pesantren* context, deep value formation is strongly supported by a collective ecosystem that continuously nurtures habituation, reflection, and spiritual reinforcement. This indicates that the internalization of *Panca Jiwa* is shaped not only through formal instruction, but also through the *pesantren* culture that simultaneously cultivates personal responsibility and social commitment (Rohdiana et al., 2023). Students are expected to embody moral integrity and social responsibility by upholding societal values and actively contributing to the

well-being of the community (Fuad & Amin, 2024; Fuad & Susilo, 2019). Therefore, the third stage highlights that *Panca Jiwa* functions not merely as a moral guideline, but as a durable framework for character formation that remains resilient within *santri*'s everyday life.

Overall, the three stages of *Panca Jiwa* internalization indicate that character education in the *pesantren* operates as a continuous and integrated process of social life, moving from value introduction to habituation and deeper internalization among *santri*. The findings suggest that character formation becomes more sustained when values are not only taught but also repeatedly practiced within a structured communal environment, which is reflected in how *santri* think, interact, and behave in their daily lives. Through engagement in collective worship, collaborative learning, and shared responsibilities, *santri* gradually develop dispositions of self-discipline, empathy, and social responsibility, which are reflected in real social interactions, including respect for differences and balanced ways of religious understanding. The study also indicates that character education in *pesantren* is not separated from everyday life but is embedded in continuous learning experiences, where values are not only understood conceptually but also practiced in social settings. Thus, internalization can be understood as a gradual process through which moral orientation is shaped by everyday practices within the *pesantren* environment.

4. CONCLUSION

This study concludes that the internalization of *Panca Jiwa* constitutes a continuous process of character formation embedded in the daily life of the *pesantren*. Through habituation, role modeling, and social interaction, values such as sincerity, simplicity, self-reliance, Islamic brotherhood, and responsible freedom are gradually transformed into lived dispositions that shape *santri*'s attitudes, behaviors, and relationships with others. The findings further indicate that these values contribute to the cultivation of religious moderation by fostering empathy, mutual respect, responsibility, and balanced religious attitudes. Through the communal culture of the *pesantren*, *santri* are encouraged to engage constructively with social diversity while remaining firmly grounded in Islamic teachings. These findings suggest that *Panca Jiwa* functions not only as a foundation for character education but also as a lived ethical framework that nurtures and sustains moderate religious attitudes in everyday life.

Future research may examine how the internalization of *Panca Jiwa* is implemented in different *pesantren* contexts and explore its long-term influence on graduates' social and religious engagement beyond the *pesantren* environment. Such studies would contribute to a deeper understanding of the relevance of *pesantren*-based character education in addressing contemporary social challenges.

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