

**THE IMPLEMENTATION OF PANCA JIWA IN PESANTREN AGRO NUR EL
FALAH SALATIGA**

Haryo Aji Nugroho

Lecturer Faculty of Theology, Literature, and Humanity, LAIN Salatiga

haryoajinugroho@iainsalatiga.ac.id

Winarno

Professor Faculty of Education, LAIN Salatiga

winarno@iainsalatiga.ac.id

Rizki Parahita Anindi

Lecturer Faculty of Islamic Law, LAIN Salatiga

rizkiparahitaanindi@iainsalatiga.ac.id

Abstract

The purpose of this study is to describe the implementation of panca jiwa (five spirits) of Agro Nur El Falah Islamic boarding school in Salatiga. The data is collected through observation, interview and document. The analysis technique used is descriptive qualitative. The results of this studies are; that the concept of the panca jiwa of the pesantren includes sincerity, self-awareness, simplicity, exemplary, and compassion which is contained in the values of Indonesian character education: hard work, religious, honest, disciplined, independent, curiosity, creative, respect for achievement, social care, responsible, democratic, caring for the environment, peace-loving, friendly or communicative, and tolerant. Panca Jiwa is the guidelines in the daily activities of the students in this pesantren. It has been conveyed by the guardian (pengasuh) of pesantren in ceremonies, public lectures, MOS, and others. In fact, there are still many students who make fun of their friends, fight, steal belongings of friends, avoid school, violate regulations, and even commit serious violations which result in being expelled from pesantren. There are several factors that may hinder the implementation of panca jiwa, such as the lack of cooperation between the teachers in supervising the students, the lack of activities that can make the students become families to each other, the infrastructure is damaged and not immediately handled and also their personalities at home. There must be real examples from both teachers and senior santri (students) about how to behave based on panca jiwa. Therefore, cooperation from teachers is needed to be more diligent in directing, guiding, educating and supervising the students to achieve the desired goals in accordance with the vision and mission of this pesantren.

Keywords: education in pesantren, entrepreneurship, human resources

Introduction

Pondok Pesantren is a traditional educational institution where students live together and study under the guidance of a teacher who is widely known as *Kyai* and has a dormitory for

students to stay overnight. It is also part of the national education system that has responsibility of building the character of Indonesian people.¹ According to Masqon, *santri*, student of *pesantren*, would learn on how to become a good Muslim who always obey the commands of God, have good characters, have strong and comprehensive personal features, possess intellectual capability and independent.² The *santri* are located in a place which also provides a mosque for worship, a space for studying, and other religious activities. This place is usually surrounded by a wall to be able to monitor the entry and exit of the students in accordance with the regulations.³

Pondok Pesantren are two terms that show one meaning. *Pesantren*, according to its basic meaning, is a place for the students to learn, while *pondok* means a simple house or residence made of bamboo. In addition, the word *pondok* may come from the Arabic *funduq* which means hostel or hotel. Among the objectives and functions of the *pesantren* are as institutions for the teaching of Islam, so that the area and its surroundings can be influenced in such a way, so that those who previously did not or have never accepted Islam can change to accept it and even become devout followers of Islam.

Education in *pesantren* generally prioritizes material on religion and morals, but lacks both hard skills and soft skills. As a result, a significant number of *pesantren* graduates often stutter when they have to live with their society. It is difficult to find work and even if they work, the majority of them become unprofessional workers, like being ordinary traders in traditional markets. There are also many *pesantren* alumni who are unemployed, even though the amount of money and time they spend studying at the boarding school is not small. It could be up to a dozen years or almost the same as those who received formal education until graduating from college. In fact, like others, the students will face challenges that are no less complex in the era of global competition.⁴

In this boarding school, the educational value that is implemented is called *panca* educational value. *Panca Jiwa Pondok* for students of the Agro Nur El Falah Islamic Boarding School may already be familiar because it is explained every welcoming new students. The five souls of the *Pondok* are Sincerity, Simplicity, Independence, Islamic brotherhood, and Freedom. Five things that are instilled in the souls of all students by the caregiver Islamic boarding school

¹ Rusydiyah, Evi Fatimatur, & Matrapi, *Character education in Indonesian pesantren, Advances in Social Science: Education and Humanities Research*, Vol. 492, (2019).

² Dyahtun Masqon, "Dynamic of *pondok pesantren* as indogenous Islamic education centre in Indonesia," *EDUKASI*, Vol 12 (1), (2014).

³ Zamakhsyari Dhofier, *Tradisi Pesantren Studi tentang Pandangan Hidup Kyai*, (Jakarta: LP3S, 1983), hlm 18.

⁴ Ririn Handayani. Kewirausahaan berbasis pesantren, *retrieved from* <http://www.ririnhandayani.com/2013/01/menggagas-pesantren-sebagai.html> in 12 April 2017, 19.14 (2013), pp. 2.

which alumni of the modern *pondok Gontor Ponorogo*, so it is necessary to see the application of the values of the five souls of the students.⁵

Research Methods

This type of research used is a field research. It is a research activity carried out in a particular community environment, both social institutions and organizations as well as 5 government agencies.⁶ The research was conducted in the Agro Nur El Falah Salatiga Islamic Boarding School.

This study employs phenomenological approach, which is an approach used to describe the things that happen to the object of research by describing the events that occur systematically.⁷ Qualitative research produces descriptive data in the form of written and spoken words from people and observed behaviour. In this study, the aim of this research is to describe and analyse the concept of the *panca jiva* of Agro Nur El Falah Salatiga Islamic Boarding School in building the character of students in Agro Nur El Falah Salatiga Islamic Boarding School in 2020. The place of this research is located at the Agro Nur El Falah Islamic Boarding School, Salatiga, precisely at Jalan Dipomenggolo, Pulutan. , Sidorejo, Pulutan, Kec. Sidorejo, City of Salatiga, Central Java.

While the subjects of this study were the head of the boarding school, the teachers, the guidance of the students, and the students of the Islamic Boarding School. To obtain valid data, this study uses several kinds of data collection methods, including interview methods, observation methods and documentation methods. The data is analysed using the inductive method, which firstly emphasizes and describes the observations and then draws conclusions from these observations. The technique used in testing the validity of the data in this study is by using triangulation technique. This technique is a combination of several data collection techniques and also existing data sources, namely by collecting different data to get data from the same source. In this study using observation techniques, then interviews, and also documentation on the same data source.

Discussion

Pondok pesantren is the oldest educational institution in the journey of Indonesian life since six centuries ago until now. Islamic boarding schools in Indonesia are known as the most suitable and intensive places for teaching and learning with the culture of the Indonesian Islamic

⁵Juliono, Skripsi: “*Implementasi Nilai-Nilai Panca Jiva Pondok bagi Santri di Pondok Pesantren Agro Nur El Falah*”, (IAIN Salatiga, 2015), hlm 3.

⁶J. Moleong Lexy, “*Metodologi Penelitian Kualitatif*,” (Bandung: Remaja Rodakaya, 2010), pp 81.

⁷Muhammad Idrus, “*Metode Penelitian Ilmu Sosial*,” (Yogyakarta : Erlangga, . 2009), pp 59.

community. Education and teaching in *pesantren* deep-rooted, get support from the community, and live in the community and serve the people.⁸

Islamic boarding schools have distinctive features compared to other educational institutions in Indonesia. *Pondok pesantren* is an educational institution that specializes in deepening religious knowledge. During its development, there are now many changes starting from a scientific perspective (by starting to adopt general subjects), as well as in other capacities of *pesantren* institutions which have now become an institution that has complete facilities to build the potential of students not only in terms of morals, values, intellectuals and spirituality, but also in the equipment in it. This is in line with the main objective of establishing Islamic boarding schools, which is to produce scholars or to produce people who study their religion or *tafaqqub fi ad-din*.⁹

Islamic boarding schools are the most varied educational institutions given the freedom of their founders to emphasis on certain studies. This emphasis according to Qomar is based on the expertise of the *Kyai*.¹⁰ The large number of *pesantren* variations needs a categorical distinction. This category can be viewed from various perspectives, in terms of curriculum series, levels of progress and modernity, openness to change and from the point of view of the education system. According to Arifin (1991, p.251) in terms of curriculum, Islamic boarding schools can be classified into modern Islamic boarding schools, Islamic boarding schools (*tabassus*) and mixed *pesantren*.¹¹ According to Dhofier from the perspective of being open to the changes that occur, *pesantren* are divided into *salafi* and *khalafi pesantren*.¹² The first one means conservative, while the last one means adaptive.¹³ Further explained by Qomar the differences between traditional and modern *pesantren* can be identified from their managerial perspective. Modern *pesantren* have been managed neatly and systematically with general managerial principles. Meanwhile, traditional *pesantren* run naturally without trying to manage them effectively.¹⁴

The value education at the *pesantren* is called *Panca Jiwa Pondok*. It is composed of three syllables, they are *panca*, *jiwa* and *pondok*. *Panca* means five, *jiwa* means the entire inner life of man (which occurs from feelings, thoughts, dreams, etc.) and *pondok* means *madrassa* and dormitory where the recitation of the Qur'an, study Islam, etc. It can be understood that *Panca Jiwa Pondok* are five things that emerge and are firmly planted in the hearts of the teachers and the students to

⁸ Khuriyah, Noor Alwiyah, Model Pengelolaan Pesantren Mahasiswa Fakultas Tarjih dan Ilmu Keguruan IAIN Surakarta, Vol. 1, No. 1 (2016), hlm 57.

⁹ Nafi' M.D., *Praktis Pembelajaran Pesantren*. Yogyakarta: Institute for Training and Development Amherst, MA Forum Pesantren, and Yayasan Selasih, 2007, hal 5.

¹⁰ Anik Farida, *Modernisasi Pesantren*. (Jakarta: Balai Penelitian dan Pengembangan Agama, 2007).

¹¹ Arifin, *Kapita Selekta Pendidikan (Islam dan Umum)*. (Jakarta : Bumi Aksara, 1991), hlm. 251.

¹² Dhofier, *Tradisi Pesantren*, (Jakarta: LP3S, 1985), hlm 41.

¹³ Farida, *Modernisasi Pesantren*. (Jakarta: Balai Penelitian dan Pengembangan Agama, 2007).

¹⁴ *Ibid*,

live their daily lives in the Islamic boarding school. The five spirits of this *pesantren* do not automatically appear and then are published to the students in Gontor, but it takes a long time for KH. Imam Zarkasyi to really solidify the results of his thinking about the five spirit of the *pesantren*. While the five spirit of this *pesantren* were born after going through a crystallization process which includes the process of observation, appreciation, and studying the ups and downs of various Islamic boarding schools, especially Pondok Gontor, as well as input from various parties, especially his relatives. namely KH. Ahmad Sahal and KH. Zainuddin Fanani. The five souls of this cottage were officially published an by KH. Imam Zarkasyi at the Seminar on All Indonesian Islamic Boarding Schools in Yogyakarta from 4 to 7 July 1965.¹⁵ Thus, KH. Imam Zarkasyi about the five spirits of *pesantren*, they are:

a. Sincerity

Sincerity is doing something not because it is driven by the desire to get certain benefits. All actions are carried out with the sole intention of worship. Hard work is a behaviour that shows serious efforts in overcoming various obstacles to learning and assignments, and completing tasks as well as possible. Then the students will learn and do good deeds seriously and sincerely because their worship and learning are based on a spirit of sincerity, so that it is in accordance with the character education of hard work because with sincerity the work will be done as well as possible.

b. Self-awareness

Self-awareness is aware of each other's position, the students are aware that they are studying and teachers also realizes that he himself is becoming a teacher and an example for his students, so that he is aware of their respective duties. Discipline is an action that shows orderly behaviour and obeys various rules and regulations. With a spirit of awareness, the students and the teachers will carry out their respective duties in an orderly manner, the students are aware that they are learning so that the rules made by the lodge will be obeyed so that with a spirit of awareness the students will learn disciplined character education.

c. Simplicity

The spirit of simplicity is an attitude not to overdo it, to facilitate oneself as needed or in other words, *zuhud*. Creative is thinking and doing something to produce new ways or results from something that is already owned With a spirit of simplicity, the facilities provided by the cottage have been made in moderation and students must make the best use of existing facilities such as making a magnificent stage that only uses plywood, so the students will think and look for new ways to get magnificent but simple results, with Thus, students will learn creative character education from a spirit of simplicity.

¹⁵ Haikal, K.H. *Imam Zarkasyi Di Mata Umat*. (Ponorogo: Gontor Press, 1996), hlm 882.

d. Exemplary

An exemplary spirit is that everyone must be ready to be a good example for others. The character of responsibility is the attitude and behaviour of a person to carry out his duties and obligations that should be done to himself, society, the environment (natural, social and cultural), the State, and God Almighty. With an exemplary spirit, each student will maintain his attitude and behaviour so that he will always be a role model for other *santri*, especially for students who also have an obligation to work programs, so from this exemplary spirit students will learn responsibility character education.

e. Compassion

The soul of compassion becomes the foundation for the discipline of *pesantren* not to resent one another, nurturing with those who are nurtured. Peaceful love is an attitude, speech, and action that causes other people to feel happy and secure in their presence.

With a spirit of compassion, the relationship between students and teachers and supervisors will always be harmonious and there is no grudge between those who are cared for and those who are caring for them or between administrators and members so that an atmosphere of peace and security is formed from here students will learn peace-loving character education. All the values of character education contained in the author's five spirits concepts are compiled with the matrix table below:

Table 1. Concept of 5 Panca Jiwa Pondok Pesantren in the Academic Year 2019/2020

No	<i>Panca Jiwa</i>	Activities	Characters
1	Sincerity	Each student, with the intention of worship, cleans <i>pesantren's</i> environment every Friday	Hard working
		The students go to the mosque to perform 5 times prayer	Religious
		The students take their side dish in the kitchen according to their amount	Honest
2	Self-awareness	The students take a bath at the appointed time by queuing orderly without command	Disciplined
		The students take a bath, eat, and wash clothes with their own utensils	Independent
		Every <i>santri</i> is aware that he is studying then learn as much as they can.	Curiosity

3	Simplicity	Organizing joyous stage activities with sufficient funds	Creative
		Language section give awards to the students who are most disciplined in using language	Appreciative
		Every <i>santri</i> studies, worships and does activities with the same facilities regardless of social background	Social awareness
4	Exemplary	Language section members do not speak Indonesian or their vernacular	Responsible
		The election of chief of students organization through the aspirations of students.	Democratic
		Every <i>santri</i> is in charge with their respective food waste after eating.	Environment awareness
5	Compassion	Giving advice to students who are not disciplined without judging them	Loving peace
		Caring to each other and leaning together	Islamic brotherhood and communicative

Factors that Support and Inhibit the Implementation of *Panca Jiwa Pondok*

The factors, in the Kamus Besar Bahasa Indonesia,¹⁶ are something, circumstances, events, and parts of it that contribute to, influence the occurrence of something. Likewise, the implementation of educational values in the five souls of this *pondok* also has several factors, both supporting factors and inhibiting factors. Every success of a job, program, system, process or whatever is inseparable from the supporting factors, be it factors that are planned or unexpected or beyond human expectations. And vice versa, inhibiting factors also become obstacles in the implementation of activities. Likewise, the implementation of the five souls of the Islamic boarding school in life at the Agro Nur El Falah Islamic boarding school in Salatiga cannot be separated from the factors that support and hinder. Broadly speaking, these factors are summarized into 2, namely the environment and human resources (HR).

¹⁶ Ana Retnoningsih dan Suharso, *Kamus Besar Bahasa Indonesia*. (Semarang: Widya Karya, 2012), hlm 137.

1. Supporting factors

The supporting factors for the implementation of the values in the *panca jiwa pondok* are divided into 2 (two), namely environmental factors and human resource (HR) factors.

- a. Environmental factors, namely; 1). Facilities are sufficient to help the educational process, it's just that the use and maintenance are still lacking. 2). Policy making can be issued by the head of the *Majlis Ma'arif* as the coordinator of all activities starting from planning, implementation and evaluation. 3) Students' learning activities, both from a scientific and disciplinary perspective it has been arranged in such a way by looking at the condition of the students and teachers. 4). Support from the surrounding community, the *aghniya* (rich people) and the government that has been become a regular and non-permanent donor who provides assistance to cottage, both physically and non-physically.
- b. Human resource factors, namely 1) The background of teachers comes from different *pesantren* so that they can contribute to the management of *pesantren*. 2) SMP / SMK teachers who are active and always ready to help run the *pondok* program. 3). Dedication students who spend time, energy, and thoughts to help the boarding school. 4). *Santri* who have the willingness and enthusiasm for learning are high, so they actively participate in every activity and obey the rules. 5). There is a good approach in the implementation of education at the Agro Nur El Falah Islamic boarding school. 5). Parents' trust to entrust their children to the boarding school has become a spirit for the caregivers and the teachers council to educate the students. 6). A sense of social responsibility for the caregiver and the teachers council and a passion for seeking the pleasure of Allah.

2. Inhibiting factors

Likewise, the inhibiting factors for the implementation of inner values of *panca jiwa pondok* is divided into 2 (two), namely environmental factors and factors human resources (HR). a.

Environmental factors, namely; 1). Less well-maintained learning facilities, for example computers that are damaged and have not been repaired, class desks that are damaged and are still in use. 2). The policies and systems that have been built are quite good, but in their implementation there is often miscommunication, be it caregivers, teachers, or students. b.

Human resource (HR) factors, namely; 1). The number of teachers who live in the lodge is very minimal to supervise, guide, direct, educate more than 150 students. This results in a lack of supervision of the students. 2). Communication between teachers is not optimal so that the policies taken sometimes conflict with caregivers. 3). *Santri* come from different areas and of course have different habits, especially students who come from outside Java. This is what often causes differences in perceptions and even ends in fights. *Santri* rarely receive pocket money from their parents, which causes them to dare to steal their own theme.

Conclusion

Several conclusions can be presented from the results of this study are:

1. Based on the results of the study of the values in the five souls of the Agro Nur El Falah Salatiga Islamic boarding school in 2015, it can be concluded as follows: 1. There are 5 values in the five souls of the Agro Nur El Falah Islamic boarding school in Salatiga, namely Sincerity, Simplicity, Independent, Islamic brotherhood, Freedom. Sincerity "*sepi ing pamrih rame ing gawe*" does not expect rewards or replies from others, no matter how big it is done. When we are sincere, God willing, the reward from Allah is much greater. Simplicity, showing what it is, be it clothes, actions, thoughts, actions according to our level. In simplicity there are values of strength, ability, fortitude and self-control in the face of life's struggles. Independent, standing on one's own feet, independent, the ability to take care of oneself without depending on others. Islamic brotherhood is a brotherhood in the bonds of Islamic law. All Muslims are our brothers, regardless of ethnicity, skin colour, customs, and even Islam also recommends that we keep inviting cooperation with non-Muslims in terms of goodness. Freedom, at the Islamic boarding school students are free to think, work, act, innovate, as long as it is in accordance with the place, time, purpose and does not conflict with applicable rules. Not only at the pesantren, but when they graduate, the students are free to determine their own way of life according to their conscience, not violating Islamic law and applicable laws and regulations.
2. Based on the results of interviews with informants and observations in the field, it can be concluded that the implementation of educational values in the five spirits of this *pondok* is still not maximal, even though there are students who have practiced the values of the five souls of the pondok. It takes extra supervision and guidance from all elements of *pesantren* for the sake of achieving the values of the five spirits of *pesantren*.
3. Factors supporting the implementation of the values in the five spirits of *pondok* are divided into 2 (two), namely environmental factors and human resource (HR) factors. Environmental factors consist of adequate facilities, well-designed activities. Human resources include various basic teachers, community service students, local community assistance, donors who always provide assistance for the boarding school.
4. The factors inhibiting the implementation of the values in the five spirits of *pondok* are divided into 2 (two), namely environmental factors and human resource (HR) factors. Environmental factors are due to lack of maintenance, policies, and activities that have not been implemented optimally. Inadequate human resources, the personality of the students who are still carried away and cause many violations.

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