



Internalization of character education based on pancajiwa values at Al-Istiqamah Modern Islamic Boarding School, Ngatabaru, Indonesia

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Abstract

This study aims to investigate the internalization of character education based on Pancajiwa values at Al-Istiqamah Modern Islamic Boarding School, Ngatabaru, Indonesia. This study used a qualitative case study involving a modern Islamic boarding school. Data were gathered through field observation, focus group discussion, in-depth interviews, and written document analysis. Focus group discussion involved 16 informants, comprising teachers, a boarding school principal, and nine students. All of the informants were recruited for in-depth interviews, which lasted between 30 and 40 minutes. The results of this study show that the internalization of values of the *Pancajiwa* or five souls do not stop at the level of discourse. Assignments are deliberately designed as a space for externalization, so that students have a real opportunity to actualize the values in organizational activities and in daily boarding school life. Through this direct involvement, the values are no longer abstract but are present in concrete actions and responsibilities. The next process is carried out through Habituation. At this stage, Habituation serves as a vehicle for objectification, in which students begin to internalize the values of the five souls as objective and applicable collectively. From here, a deeper internalization of the five souls gradually begins to take shape among the students.

Keywords: Internalization, Character education, *Pancajiwa*, Boarding school

1. Introduction

Character education occupies a crucial position in the dynamic and long-standing practice of education (Berkowitz & Bier, 2007; Zulkarnaim, Sidik, & Nurdin, 2022) [4, 21]. Berkowitz & Bier (2004) [3], for example, view character education as an effort to revive an ideal and spiritual pedagogical approach. Within every student, two drives coexist: the desire to survive and adapt to their environment, and the urge to continuously develop, learn, and achieve goals. It is from this interplay of these drives that character is gradually formed. When this process reaches maturity, a person's true qualities begin to emerge and can be more fully assessed. Thomas Lickona introduced the term character education in his book, "The Return of Character Education." He then continued with another work, "Educating for Character: How Our School Can Teach Respect and Responsibility," which further strengthened his understanding of the importance of character education in schools.

Through his work, Thomas Lickona (2004) [8] urged the Western world to become more aware of the importance of character education. For him, character education must be implemented holistically, utilizing every moment of school life to shape good character. This approach aims to cultivate virtue through various means, such as teacher role models, curriculum content, academic standards, and extracurricular activities. Furthermore, managing rules and discipline, as well as creating a conducive intellectual and moral atmosphere in schools, are

also crucial. This comprehensive approach reminds us that all aspects of moral life in schools influence character formation, both positive and negative. It is based on a shared understanding that, regardless of religious background or belief, moral and intellectual virtues are the primary foundations of a healthy society and strong character.

The process of internalizing character for students is highly dependent on the role models of teachers, parents, and the community (Rustina *et al.*, 2026) [17]. This means that character formation does not only occur in the classroom, but also in family life and daily social life. However, schools still play a more dominant role because they are designed as a forum for comprehensive character formation. In this regard, Salahudin emphasized that character education is a school-wide endeavor carried out collectively by teachers and school leaders through various activities aimed at shaping students' morals, personality, and character, based on values of goodness derived from religious teachings and national norms. Character values derived from religious teachings and national norms appear not to have been clearly formulated in educational practice. This gap demands comprehensive character education, namely a process that not only introduces but also instills life values. With a holistic approach, education is expected to shape students into whole human beings who develop intellectually, spiritually, and socially.

Islamic boarding schools are among the institutions that can strengthen students' internalization of character values. Their

position as a forum for internalizing character values can be seen in their theocentric educational principles. Anggadwita, Dana, Ramadani, & Ramadan (2021) ^[1] explain that the direction of education in Islamic boarding schools is aimed at elevating moral dignity, fostering enthusiasm, instilling respect for spiritual and humanitarian values, cultivating honesty and morality, and preparing students to live and with a pure heart. The learning process is understood not merely as an intellectual obligation, but also as a form of worship and devotion to God, with one primary goal: to attain His pleasure. Therefore, it is natural that Islamic boarding schools are considered a source of inspiration for character education (Pratama, Pettalongi, & Nurdin, 2022) ^[14].

In this context, the internalization of the values contained in the five principles of Islamic boarding schools is crucial to study, as it reveals how an individual engages in dialogue with their environment in the development of morality. Morals and ethics are essentially the result of a dialectic between values and norms that individuals and communities use to guide their behavior (Chaddha & Agrawal, 2023) ^[6]. If a person's behavior aligns with the values upheld in society, they will be viewed as having good morals. Conversely, if their actions contradict these values, they are considered immoral. From this, it can be concluded that moral values play a crucial role in shaping individual attitudes. In Islamic boarding schools, there are two primary attitudes that require the instillation of moral values in students. First, a spiritual attitude, as Islamic boarding schools focus on fostering and strengthening the spiritual dimension of Islam. Second, a social attitude, as Islamic boarding schools also emphasize community life and the development of students' social character.

2. Literature review

2.1 Character education

Character education is essentially an educational system aimed at instilling noble values in individuals. This process is not merely the transmission of knowledge but also involves concrete actions that guide, train, and shape personality (Rustina *et al.*, 2026) ^[17]. All of this is aimed at passing on these values to future generations, enabling them to grow into moral, responsible individuals capable of maintaining a better life. The primary goal of character education is to guide individuals to improve themselves through a continuous development process. This education is also intended to cultivate their potential and abilities, enabling each individual to develop toward a more meaningful and quality life. Yudi Latif views character education as a practical science, meaning knowledge that must be translated into concrete actions. He believes that educators need not simply convey theory but also instill character values through their own life examples. Meanwhile, students are expected to learn by imitating and practicing the good behavior demonstrated by their teachers.

The concept of character can express various attributes, including the presence or absence of virtues such as empathy, courage, fortitude, honesty, and loyalty, or good behavior or habits. These attributes are also part of a person's soft skills. Moral character essentially refers to a set of traits that

distinguish a person from other individuals (Palinge, Nurdin, & Rusdin, 2022) ^[13]. However, at a broader level, within a social or cultural group, shared moral behavior becomes a unifying factor and a marker of a community's identity compared to other groups. Scholars (e.g., Cohen & Morse, 2014; Wahyuddin, Nurdin, & Pettalongi, 2022; Zulkarnaim *et al.*, 2022) ^[7, 19, 21] define moral character as the tendency to display consistent behavioral patterns across situations. Similarly, a philosopher, Blasi (2005) ^[5], understands moral character as the accumulation of habits and moral traits embedded within a person. This character education aligns with Law No. 20/2003, Article 3, on national education, which aims to shape healthy, knowledgeable, capable, creative, independent, democratic, and responsible individuals, and is reinforced by the Pancasila Student Profile and the 7 Habits of Great Indonesian Children (7KAIH) Movement. Character education in Islamic boarding schools emphasizes Islamic habits such as *ta'wīd*, *uswah hasanah*, and *riyādhah*, integrating social learning theory to shape the habitus of contextual religious values.

2.2 The values of pancajiwa (five spirit)

The Pancajiwa values are the five main souls formulated by KH. Imam Zarkasyi as the foundation of the philosophy of life in Islamic boarding schools: (1) sincerity (sincere without self-interest, "*sepi ing pamrih, rame ing gawe*", sourced from sincerity as a cleanliness of heart for Allah); (2) simplicity (modest without excess, reflecting *narimo* with a big soul, steadfast, and self-control); (3) independence (self-reliance, self-confidence without dependence); (4) *ukhuwah Islamiyah* (brotherhood without discrimination of background, building solidarity of the community); (5) freedom (responsible optimism in positive discipline, free to think and act based on morals and knowledge). These values are socialized through al-'arsh sermons, general stadia, and daily habits to shape students' moral-spiritual development. The Five Souls, aligned with Islamic teachings (the Quran and Sunnah), reflect modern Sufism, with a strong work ethic, and serve as the Spirit of Islamic boarding schools, fostering meaningful activities in religion, society, and the nation.

The Five Souls are internalized through socialization, assignments, Habituation, and assessment, developing independent students with noble morals, ready to face challenges with a magnanimous spirit. The Spirit of sincerity is defined as a selfless, sincere attitude, while the spirit of simplicity is rooted in an attitude of *narimo* (acceptance with an open heart), not helpless resignation, but rather a reflection of the greatness of Spirit. Independence is seen as a foundation for a strong and resilient life. *Ukhuwah diniyyah* (Islamic brotherhood) teaches unity, brotherhood, and a democratic attitude within a community. The Spirit of freedom is defined as a spirit of optimism and courage to face life with a magnanimous spirit. Therefore, an education system grounded in the values of the Five Souls is needed. In essence, these five souls serve as the moral and spiritual foundation that supports students in their lives in society and the state. To this day, the ideas about the Five Souls are still taught and disseminated

through the sermon *al-'arsh* (introduction week), both in general stadium forums led by the boarding school leadership and in classical lectures by homeroom teachers.

3. Methodology

This study uses qualitative methods. In qualitative research, the use of theory serves as a guide for data gathering and analysis (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016) [19, 12]. The data was collected through direct observation, in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022) [15, 16]. The research was conducted in Modern Boarding School of Al-Istiqamah Ngatabaru Indonesia. The researcher chose the location based on the consideration that the modern Islamic school is the pride of the local community which has contributed significantly in the community character building. The results of this study can later be a reference as well as a guideline for building community character and making the boarding school a sample for other Islamic educational institutions.

Data were collected through direct observation, in-depth interviews, and the analysis of written documents. The interviews involved two school principals, five teachers, and twenty students. The interviews were recorded and transcribed. The transcripts were consulted with participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014) [10, 11]. The data analysis technique employed a deductive thinking approach, which can be interpreted as a research procedure that generates deductive conclusions from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998) [18]. The analysis started with open, axial, and selective coding. The final result of the data analysis is the themes found from the data.

4. Results and Discussion

4.1 Strategy for instilling pancajiwana values

From Berger and Luckmann's perspective, social reality does not exist as something neutral and taken for granted in everyday life. Rather, it is shaped, understood, and given meaning by humans through their subjective experiences. Humans, consciously or not, create the social world within a comprehensive framework of symbolic meaning, a kind of worldview that provides direction, legitimacy, and limits to various forms of social practice. From this perspective, social reality can be understood as a result of social construction, namely, a world constructed by humans that then influences how humans think, behave, and act. Research findings indicate that education and teaching at PPM Al-Istiqamah Ngatabaru are designed as a primary strategy for instilling values, with a format that mutually reinforces academic activities and Islamic boarding school life. This process does not stop in the classroom. TMI teachers are required to be fully present in guiding students, both during formal learning, worship activities, and daily activities in the dormitory. This pattern is reinforced by simultaneous value socialization, so that values are not only taught but also lived out in real practice. Within

the dialectic of values, this value education strategy serves as a medium for moral formation. In line with Berger and Luckmann's ideas, morality in this Islamic boarding school is not passively inherited but actively built through the internalization of the five-soul values across all educational subjects.

The next stage is the transaction of values, where two-way communication occurs between educators and students. This interaction allows students not only to receive values but also to negotiate them through personal experience and reflection. The teacher's role model is a crucial factor at this stage. The teacher's behavior, speech, and daily decision-making directly influence the students' internalized values. At this point, students begin sorting out the values they deem relevant and aligned with their own lives. The most profound stage is trans-internalization. In this phase, the internalization of values no longer relies solely on verbal communication but also on the educator's mental attitude and personality. The teacher's personality becomes the primary medium for values education. Because students tend to imitate respected figures, educators must maintain consistency between what is taught and what is demonstrated in daily behavior. Based on research findings, the Pancajiwana values at PPM Al-Istiqamah Ngatabaru are socialized routinely and continuously, involving students, teachers, and the pesantren's extended family. Through this pattern, values are not only understood but gradually become part of the pesantren community's way of thinking and living.

4.2 Internalization method of values

Based on research findings, the instillation of values at PPM Al-Istiqamah Ngatabaru is not treated as an additional program but is packaged within an integral, comprehensive, and independent education and teaching system. Values are instilled formally through teaching and learning activities, reinforced informally through student organization activities, and brought to life informally in dormitory routines. All of these pathways are integrated within a framework that consistently integrates three educational centers: the family through the kiai's parenting pattern and the kiai-santri relationship, the school through the education and teaching process, and the environment through the dormitory life system. This pattern demonstrates that the instillation of values is built from a series of continuous interactions between educators and students, not from a single direction of instruction. Within the theoretical framework of Berger and Luckmann, people living in a particular social context constantly interact simultaneously with their environment. Through this interaction, a dual social reality is formed. On the one hand, these realities can strengthen each other; on the other hand, they can also weaken each other. Social life takes place in two dimensions simultaneously. The objective dimension is built through externalization and objectivation, while the subjective dimension is formed through internalization. These three moments do not occur linearly, but rather continue to develop dialectically in the daily lives of the Islamic boarding school residents.

The dialectic of values developed by PPM Al-Istiqamah Ngatabaru does not stop at providing integrated education. This process is reinforced by methods deliberately designed to stimulate the internalization of the five spiritual values. These methods are quite diverse and feel close to the lives of students, ranging from assignments, teacher role models, Habituation in daily activities, the application of educational sanctions, the Assignment of responsibilities, and space for creative freedom. This dialectic pattern is indeed necessary in building morality. Émile Durkheim's thought provides the theoretical foundation for this approach. Durkheim emphasized that morality can be built through habits that foster discipline, the proportional application of punishment and rewards, and the use of the educational environment to instill solidarity and exemplary behavior.

The application of methods to stimulate the internalization of values, as implemented at PPM Al-Istiqamah Ngatabaru, is an important effort to maintain the continuity of Islamic boarding school values in a dialectical manner. Values are not left frozen, but are continuously reflected upon and adapted to the dynamics of students' lives. This view aligns with Arnot's emphasis on the need for educational institutions to reflect on periodically and review shared values, as these values underpin the sustainability of social life across various domains. Ultimately, preserving the five core values is essential for students to have a clear direction in character development. Values serve as a moral compass, guiding their attitudes and behavior. Thomas Lickona's thinking reinforces this by emphasizing that character education is not limited to simply learning about goodness. Students need to be encouraged to love goodness and, more importantly, cultivate it in concrete actions. This way, values are not only understood but truly lived.

a. Socialization of pancajiwa values

In the context of value internalization, Berger and Luckmann explain that the process occurs through two main pathways: primary socialization and secondary socialization. Primary socialization occurs early in life, when individuals are first introduced to the social world around them. During this phase, family and close figures serve as the primary medium for constructing meaning. Meanwhile, secondary socialization occurs as individuals enter broader social spaces, such as further education, employment, and public life. Interestingly, Berger and Luckmann emphasize that primary socialization plays a crucial role, as the basic structure of secondary socialization is essentially built on patterns that resemble these early experiences. Within the socialization process itself, Berger and Luckmann also distinguish between the roles of significant others and generalized others. Significant others are people who have a strong and personal influence on an individual's life, such as parents, teachers, or emotionally close, authoritative figures. They are the primary agents in transforming objective knowledge and reality into the individual's consciousness, while simultaneously maintaining the continuity of their subjective reality. Meanwhile, generalized others refer to society as a whole, which, although

impersonal, still shapes the framework of social norms and expectations. In practice, significant other figures often become the center of reference for individuals in maintaining and confirming the reality they believe in.

Research findings indicate that the formulated pattern is also evident in educational practices at the Modern Boarding School of Al-Istiqamah Ngatabaru. Vertical socialization of the Pancajiwa values is carried out through knowledge transfer, value instillation, and structured control mechanisms. Meanwhile, horizontal socialization occurs in an integrated manner within the governance of the santri organization. This organization serves as a coordination space and an arena for social learning, where the Pancajiwa values are practiced in relationships between santri. Throughout this process, the roles of kiai (Islamic scholars) and educators are very prominent as significant others. They closely oversee the socialization of values to maintain the continuity of the boarding school's scientific tradition and culture. Each action in the socialization of the Pancajiwa values can be understood more deeply through J. Bull's (Wheeler & Dunne, 1996)^[20] theory of value instillation based on child development. According to him, the process of instilling values occurs through four stages: anatomy, heteronomy, socioeconomic, and autonomy. At the anatomy stage, values are still in a potential position, ready to be developed. Children do not yet feel morally bound to obey existing rules. In the context of Islamic boarding schools, the transfer of Pancajiwa values through vertical socialization can be placed at this stage, because students are still in the value recognition phase.

The next stage is heteronomy, in which values are developed through rules and discipline. In this phase, adherence to rules is seen as a measure of truth. The practice of controlling in the vertical socialization of the Pancajiwa values at the Modern Boarding School of Ngatabaru reflects this stage. Afterward, students enter the socioeconomic stage, where values develop through interactions with peers and the social environment. Compliance with rules arises from collective awareness and a sense of togetherness within the group. The horizontal socialization of the Pancajiwa values through student organizations is a concrete example of this stage. The final stage is autonomy. In this phase, individuals begin to internalize values independently and control them based on personal awareness and considerations, without direct pressure from the environment.

Students at this stage are considered capable of understanding the consequences of adherence to their values. In the context of Modern Boarding School Al-Istiqamah Ngatabaru, the socialization of the Pancajiwa values at this stage is considered crucial because students are considered ready to continue the chain of knowledge and values of the Islamic boarding school. When linked to Berger and Luckman's value dialectic, this socialization pattern represents the process of realizing Pancajiwa values within the social reality of Islamic boarding schools. It clearly demonstrates how values continually evolve through moments of externalization, objectification, and internalization. This process is never truly complete, but rather always open to interpretation, lived out, and passed on within the social life of the Modern Boarding School of Al-Istiqamah Ngatabaru.

b. Assignment

Assignments at Modern Boarding School Al-Istiqamah Ngatabaru can be understood as a concrete form of the value externalization process. Based on research findings, assignments are not merely intended to fill time or fulfill organizational obligations, but rather serve as a learning vehicle for responsibility. Students are entrusted with specific responsibilities, both in learning activities, organizational management, and dormitory life management. Through this mechanism, assignments serve as a stimulus for Habituation, encouraging students' self-awareness as they internalize the values of the five souls. On the other hand, assignments also serve as a space for experiential learning and as a means of exemplifying behavior in carrying out tasks consistently and responsibly. When drawn within the theoretical framework of Berger and Luckman (2016) [2], these assignments are essentially part of the externalization process. Externalization is understood as the process of social interaction between individuals and others within a particular social structure. For Berger and Luckman (2016) [2], society does not simply exist as something objective, but is created, maintained, and even transformed through human actions and interactions. While social institutions may appear solid and tangible, they are fundamentally constructed from subjective definitions that are continually reproduced in everyday life. In this context, externalization becomes the moment when individuals adapt to their social environment, simultaneously moving ideas from the realm of ideas to concrete practice.

Assignments at Modern Boarding School of Al-Istiqamah Ngatabaru can be understood as a concrete form of value externalization. Based on research findings, assignments are not intended merely to fill time or fulfill organizational obligations, but rather serve as a learning platform for developing responsibility. Students are entrusted with specific responsibilities, both in learning activities, organizational leadership, and dormitory life management. Through this mechanism, assignments serve as a stimulus for Habituation, encouraging students' self-awareness as they internalize the Pancajiwah values. Furthermore, assignments serve as a space for experiential learning and a means of modeling consistent and responsible performance. Assignments, directed as a platform for externalization, can also be viewed from the perspective of value inculcation theory.

Douglas P. Superka formulated the value inculcation approach, which emphasizes the inculcation of social values within students. The goals are quite clear: first, to ensure students' acceptance of certain social values, and second, to gradually change values that are inconsistent with social expectations. Methods used include role modeling, positive and negative reinforcement, simulations, and role-playing. This pattern seems to align with the practice of assignments in Islamic boarding schools, where students learn values through direct experience and concrete examples.

At this moment of externalization, the social reality of the Pancajiwah values, which were previously external to the students, begins to be confronted and experienced directly. Students engage in a process of adaptation between the

Pancajiwah value text and the socio-cultural world of the Islamic boarding school in which they live. According to Berger and Luckman, this adaptation occurs through language, action, and tradition. In social science studies, this process is often understood as a form of interpretation of texts or dogmas. Because adaptation always begins with interpretation, there will likely be variations in how values are internalized and that the results of adaptation differ among individual students. In the Islamic educational tradition, Najati also puts forward a similar formulation. He mentions three main stages in instilling values. The first is *taqlid*, namely learning from others, with the primary method being *qudwah hasanah* or good example. The second is experimentation, or *tajribah amaliyyah*, in which students are given space to learn from their own environment through a process of trial and error. The third is the thinking stage, when students are trained to analyze and solve the life problems they face. At this stage, discussion becomes a crucial method for students to develop reasoning, develop alternative solutions, and understand the limits of appropriate actions. Through this series of processes, assignments not only develop skills but also foster a deeper awareness of values. The assignment process for internalizing values at Modern Boarding School of Al-istiqamah Ngatabaru has at least met the criteria outlined by the experts mentioned above.

c. Habituation

After the Assignment, the dialectical process of the Pancajiwah values among the students of Modern Boarding School Al-Istiqamah Ngatabaru continues into the habituation phase. It is during this phase that the values begin to be consistently practiced in daily life. Sincerity, for example, is cultivated through the habit of carrying out obligations responsibly and a willingness to submit to the control and rules of the Islamic boarding school. It is not always easy, but it is precisely through this routine that sincerity is gradually formed, not as discourse, but as a cultivated inner attitude. The habit of living is also instilled through rules that require students not to have attributes or facilities that differ from those of others. The standard of simplicity is applied evenly, from clothing and personal belongings to lifestyle in the dormitory. In this way, simplicity is not merely taught but actually experienced. Meanwhile, independence is built through encouragement of self-reliance, self-management skills, and students' involvement in various forms of independent endeavors. The *muadalah* status of the Islamic boarding school opens up space for students to learn to take responsibility for their choices and their consequences.

In the context of Islamic brotherhood, Habituation is achieved through expanding social circles, fostering healthy social interactions, and practicing the teachings of unity through shared activities. This value of togetherness does not stop at collective work; it is also practiced through sportsmanship, for example, in organizational activities or student competitions. The value of freedom is directed through the use of means of self-actualization, the development of potential according to interests and talents, and the affirmation that freedom must always go hand in hand with moral responsibility. This series

of Habituation can be understood as a process of objectification, as described by Berger and Luckmann. Objectification is the stage at which values previously expressed subjectively begin to emerge as a mutually recognized objective reality. This new reality is formed through repetition, reinforcement, and affirmation from others who share the same subjective definition. In other words, what was initially perceived as a personal choice gradually becomes a shared pattern considered normal and appropriate to follow. Furthermore, objectification can be interpreted as the process of crystallizing the results of externalization into collective consciousness. Values that have been practiced are re-confronted with social reality and then reinterpreted. At this point, it is not impossible for new meanings to emerge or additional meanings to enrich the values of the Pancasila itself. Within a broader framework, the objectification of the Pancasila values represents a moment of encounter between two realities that appear initially to be separate: the students as subjects and the Pancasila values as socio-cultural realities. Through ongoing interaction, the two form an intersubjective network. The results of the externalization process then emerge as a generic, collectively accepted objective reality. Habituation, in this context, serves as a bridge connecting the taught values with actual daily practices. During the habituation phase, a clearer distinction is also made between the individual's self-realization and the social reality outside themselves. Values are no longer perceived as merely personal desires, but as part of a legitimate social order. In Berger and Luckmann's social construction theory (Berger & Luckmann, 2016) [2], this condition represents a form of social interaction through a process of institutionalization and legitimization, in which values ultimately stand as objective realities recognized and lived together. In the process of institutionalization and the legitimization of values, students, as agents, are not in a passive position. Through ongoing Habituation, they actually draw their subjective world into the objective world through collaboratively constructed social interactions. Values that were initially perceived as personal beliefs gradually take on a social form. This kind of institutionalization is only possible when intersubjective understanding is created, namely, a relationship between subjects who share the same meaning and value orientation.

5. Conclusion

The understanding of the five souls is positioned as a social reality introduced to students through two channels. On the one hand, vertical socialization occurs, namely, the transfer of values and control functions carried out directly by the boarding school supervisor. On the other hand, horizontal socialization occurs through a pattern of cadre formation among students, which simultaneously serves to maintain and develop the chain of knowledge in the boarding school. The values of the five souls do not stop at the level of discourse. Assignments are deliberately designed as a space for externalization, so that students have a real opportunity to actualize these values in organizational activities and in daily boarding school life. Through this direct involvement, the

values are no longer abstract but are present in concrete actions and responsibilities. The next process is carried out through Habituation. At this stage, Habituation serves as a vehicle for objectification, in which students begin to internalize the values of the five souls as objective and applicable collectively. From here, a deeper internalization of the five souls gradually begins to take shape among the students.

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