



Implementation of the Five Principles of Personality Through Programs and Activities of Students at Pondok Modern Darussalam Gontor

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Abstract

Having a person with good morals and being able to respond to various kinds of moral decline that hinder educational development. So its implementation is very necessary as a first step in building the moral education system of the Indonesian nation. The formulation in this research contains an explanation of the concept of cultivating the five souls in the formation of santri morals at Pondok Modern Darussalam Gontor, the application of the five souls in forming santri morals at Pondok Modern Darussalam Gontor, the application of the five souls in forming santri morals at Pondok Modern Darussalam Gontor, as well as factors supporting and inhibiting the five souls in the formation of morals. This type of research is a type of qualitative descriptive research. This research is field research, the methods used are observation, interviews and documentation. The data source for this research is the Pondok Modern Darussalam Gontor 9 family. Data analysis used in this research uses a data reduction method which is then presented in descriptive form and verified by drawing conclusions. The results of the research show that the concept of five soul education at Pondok Modern Darussalam Gontor 9.

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INTRODUCTION

Empirically and clearly, Islam pays great attention to the life patterns of its people, even from the time humans are in the womb until birth until they grow up, Islam has set the rules of life for its people, so it is not surprising if the Prophet Muhammad SAW himself stated that the purpose of his apostleship was to perfect morals (Abu-Raiya, 2012). Islam is a religion that highly upholds noble morals. In fact, one of the main teachings in the Quran itself is morals. Morals are behavior that always leads to goodness in accordance with the mandate of the Quran and Sunnah. Morals are a science that teaches humans to do good and prevent evil deeds in their interactions with god, humans, and the creatures around them in their daily lives in accordance with moral values and religious norms (Baumard & Boyer, 2013).

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In the world of education, there are many terms used in the context of forming morals or character in students, such as character education, moral education, and ethical education (Murniyetti et al., 2016; Suherman et al., 2021).

And the explanation in the following point explains the difference between the term education and moral education (Yilmaz, 2013). Moral education is an effort to develop a person's behavior in accordance with the wishes of society. This will takes the form of morality or decency which contains different values and life in society (Muraca, 2012). Character education is a teaching program in schools that aims to develop students' character or behavior by internalizing the values and beliefs of society as a moral force in their lives (Lapsley & Woodbury, 2016). Meanwhile, the operational definition of character is an effort to equip students through guidance, teaching, and training during their growth and development as provisions for the future (Taufik, 2020). Ethical education is mental and physical training that produces highly cultured people to carry out their duties and responsibilities in society (Sugarmanto, 2015).

Ethical education is a process of educating, maintaining, forming, and providing training regarding ethics and behavioral intelligence, both formal and informal (Clipa & Iorga, 2013). Ethical education is a teaching that speaks of good and bad in the Islamic view and the measurement is revelation (Nurhadi & Harahap, 2021). From the explanations above, it can be concluded that moral education is basically the habit of good behavior that is embedded in the soul, a process of instilling Islamic values, and cultivating personality so that a noble person and noble behavior is formed (Hakim, 2022). If we look at it historically, the formation of morals in Indonesia has actually been implemented in non-formal educational institutions, namely through Islamic boarding school educational institutions (Kholily, 2017). Indonesia has various kinds of educational institutions which allow a person to choose which educational institution is appropriate for him to study (Murniyetti et al., 2016; Suherman et al., 2021).

One of the educational institutions in Indonesia is an Islamic educational institution or often called Islamic boarding school (Das et al., 2016). The large number of Islamic boarding schools makes this institution worthy of consideration in relation to national development in the fields of education and morals (Taufik, 2020). Islamic boarding schools as an educational institution have a real contribution to educational development. Islamic boarding schools have provided education which is very valuable to the students as preacher cadres and leaders of the community in various fields of life. It is in education that a strong spirit is established which really determines the life philosophy of the students (Tjitayi & Osborne, 2014). Pondok Modern Darussalam Gontor is one of the Islamic boarding schools that plays a very important role in coloring education in Indonesia, even in Southeast Asia.

Pondok Modern Darussalam Gontor continues to strengthen its internal existence and external expansion. Internal existence is strengthened by improving the quality of education and teaching, completing educational facilities, developing cadres, expanding funding sources, and improving the welfare of its cadres (Rawal et al., 2016). Meanwhile, external development is achieved by opening new campuses, expanding work networks, and mobilizing community outreach. One of the moral education implemented in Pondok Modern Darussalam Gontor is using the Five Souls pattern. Five souls are values that are imbued by anyone involved in Pondok Modern Darussalam Gontor. Pondok Modern Darussalam Gontor is not only students who use the Five Souls pattern but also applies to teachers, kyai, and even

kyai families. Life in an Islamic boarding school is imbued with atmospheres that can be called five souls.

These five souls include the soul of sincerity, the soul of simplicity, independence, the soul of ukhuwah Islamiyyah, and the spirit of freedom (Hasbiyallah & Ihsan, 2021). The concept of five souls was built so that students understand the true meaning, value, and purpose of education, that the importance of education is morality and personality, and is supported by adequate intelligence (Ismail, 2016). Scientifically noble morals are part of the concept of character. In everyday communication, this concept is often used interchangeably in terms of ethics, morals, or morals (Lempert, 2013). The five souls are so important, that the concept is embedded in the Motto of Pondok Modern Darussalam Gontor, namely personal morals that are highly virtuous, healthy, knowledgeable, and free-minded in thinking as a personal theological aspect based on integral educational values, known in Gontor as the five souls of Modern Pondok. Pondok Modern Darussalam Gontor 9 Silit Air applies the concept of five Souls in the education process.

These five souls are the souls within the students at Pondok Modern Darussalam Gontor 9 Silit Air. The five souls as spirits are embedded in the activities of the lodge, both in activities Kulliyatul Mu'alimin Al Islamiyyah or outside activities Kulliyatul Mu'alimin Al Islamiyyah. From there, children are able to develop the process of forming their morals (Garavan & Dimitrov, 2012). Therefore, the author is interested in knowing the implementation of the five souls and its implications in learning at the Islamic Boarding School, which the author then outlined in research entitled Implementation of the five Souls in the formation of Santri Morals at the Darussalam Modern Islamic Boarding School, Gontor 9 Silit Air (Gribble et al., 2012). Problem formulation Based on the background of the problem above, the problem formulation in this research is: The concept of cultivating the five souls in the formation of santri morals at Pondok Modern Darussalam Gontor 9 Silit Air.

Application of the five souls in the formation of santri morals at Pondok Modern Darussalam Gontor 9 Silit Air, and supporting and inhibiting factors for the five souls in the formation of morals at Pondok Modern Darussalam Gontor 9 Silit Air. Limitation of the problem In order to be more focused on this research and to avoid development in the discussion, it is necessary for the author to make a limitation of the problem in this discussion, namely as follows: the concept of cultivating the five souls in the formation of santri morals at Pondok Modern Darussalam Gontor 9 Silit Air, the application of the five souls in the formation of santri morals at Pondok Modern Darussalam Gontor 9 Silit Air, and the supporting and inhibiting factors of the five souls in the formation of morals at Pondok Modern Darussalam Gontor 9 Silit Air.

The aim of the research is to find out the concept of cultivating the five souls in the formation of santri morals at Pondok Modern Darussalam Gontor 9 Silit Air, to find out the application of the five souls in the formation of santri morals at Pondok Modern Darussalam Gontor 9 Silit Air, and to find out the supporting and inhibiting factors for the five souls in the formation morals at Pondok Modern Darussalam Gontor 9 Silit Water. The use of research is to fulfill one of the requirements for achieving a bachelor's degree in education at the Ahlussunnah Bukittinggi Tarbiyah Science College School, majoring in Islamic Religious Education, to increase knowledge and contribute ideas, especially for the development of students at the Bukittinggi Ahlussunnah Tarbiyah Science College

School, majoring in Islamic Religious Education.

Because the results of this research can be a reference and material for further research and can be used as input in an effort to develop professionalism, provide offers, and contribute ideas for the development of education at Pondok Modern Darussalam Gontor Campus 9 Silit Air in developing the capabilities of ready-made student resources. Facing the challenges of the times and modernization, especially building and equipping the next golden generation, and is expected to be able to form individuals with morals who can adapt to developments in the times while remaining based on values (Sen & Chakraborty, 2017). As well as providing the concept of Islamic education in forming and developing full intellectual, emotional, spiritual, moral, and moral potential, it is hoped that this research institution can help Islamic boarding schools understand the implementation of the five souls in forming the morals of students (Sahin, 2018). So that it can be used as material for developing the process of self-improvement, and for teachers this research is expected to be a reference for teachers in educating students to always develop innovation and creativity, especially in applying the values of the five souls of students (Vrazhnova et al., 2021).

METHODS

This type of research is a type of qualitative descriptive research. This research is field research, the method used is observation, interviews, documentation, and giving questionnaires to students. The data collection techniques that the author used in collecting research data were: observation, interviews, distribution of questionnaires, and documentation. After the necessary data is collected, then the data is processed or analyzed. The data analysis that the author uses in this research is qualitative descriptive analysis, namely a method of analysis that tends to use words to explain phenomena or data obtained (Kulju et al., 2016). The steps taken by researchers are the data collection stage, data reduction stage, data presentation, and drawing conclusions.

RESULT AND DISCUSSION

The concept of cultivating the five souls in the formation of santri morals at Pondok Modern Darussalam Gontor 9 Silit Air, in the process of forming santri morals, is the main basis or foundation which is very influential for us to move in a better direction. Pondok Modern Darussalam Gontor has a philosophy of life and a way of life called the five souls because these five souls were formulated by the founder of Pondok Modern Darussalam Gontor, namely Trimurti, which is considered the most suitable, as the basis or as the source of all activities in this lodge. The five souls pattern implemented by Pondok Modern Darussalam Gontor 9 is through various kinds of boarding activities, both intra-curricular, co-curricular, and extra-curricular. Everything must contain elements of cultivating the five souls, especially the emphasis on morals, mentality, and character. After that, it is included in the whole series of activities, from waking up to going to sleep again, so the patterns or forms are very diverse.

Application of the five souls in forming the morals of students at Pondok Modern Darussalam Gontor 9 Silit Air Pondok Modern Darussalam Gontor has syiarul ma'had, which reads:

Meaning: In fact, the implementation of moral and intellectual education is not enough just with words but must be done with good examples and a good environment, and

everything that is seen, and what is heard, and what is felt by students from movements and sounds becomes a factor. From factors of moral education and reason.

From the explanation above, it is clear that the application process in the formation of the five souls which is instilled by Pondok Modern Darussalam Gontor for its students is not enough with a theory taught only by talking, and not enough with an explanation, and also not enough with a story, and also not enough with a warning, and also not enough with a presentation, and so on. However, we must create "Al Qudwah Ash-Sholihah" which is a good example and a good role model, in order to create a good and conducive environment.

All the teachers and even the clerics also carry out, do, and provide a job or assignment well, so that they become good Ka'batul Qussoh or Public Figures for all the students at Pondok Modern Darussalam Gontor. The application of these five souls is built through existing activities, which are divided into 4 parts, namely daily activities, weekly activities, monthly activities and semi-annual activities. There are several examples of the application of the first spirit, namely the spirit of sincerity, how we create a harmonious atmosphere of boarding school life, between a respected kyai or leader and students who are obedient, loving, and full of respect. So this soul is what makes the students always ready to fight in the way of Allah SWT, wherever and whenever. Even the teachers and students here are taught to be sincere, sincere in their work, sincere in doing good deeds, sincere in seeking knowledge, and sincere in anything related to the activities in this boarding school.

Where we are ready to be given a mandate, ready to be given responsibility, without asking for anything. And that is the spirit that we instill in our students. For example, every day we teach the students to clean the front yard of their rayon, and the front yard of their rooms, clean their classrooms, and clean up the rubbish in this hut, without asking for any strings attached or without any small amount of funding. This is what basically forms a spirit of sincerity in students. Another example is the spirit of simplicity, how to apply or carry out or provide guidance on the spirit of simplicity in life at this cottage. We of course give these souls directly and outwardly. But we also apply some of its practices in our daily lives. For example, how we apply it to santri, namely the souls of simplicity, namely, how santri do not hold more than one hundred thousand in cash, because by holding the money, the santri can make the santri live a luxurious life, as well as the side dishes that we give to the santri it is also not luxurious and also not the least but simple.

Simple means enough, simple means not poor, simple means we can do or make the best use of something. Another example is the spirit of independence, the ability to help oneself. What we apply at Pondok Modern Darussalam Gontor to students is how we educate students so that they have a self-reliant spirit or stand on their own feet. We here have many business fields, we have a lot of protective economic strength. For example, having plants or fruit or vegetables that are planted directly by the students and will later be used by the boarding school itself. And if there is any leftover, we can sell it or we can use the money in the future to plant more seeds and so on. This is the spirit of independence that we apply every day and practice. We always involve the teachers, even the students and the kyai in it.

For the spirit of ukhuwah Islamiyah, of course, we apply this spirit of ukhuwah Islamiyah a lot. The spirit of ukhuwah Islamiyah is meant here as a soul in which life is filled with familiar conditions. We have students from various regions who have various backgrounds. Of course, this is difficult to put together, because

they have different backgrounds and characters. But here we always try to educate students to have Islamic brotherhood. For example, in the application in this cottage, we put all the children together in one room, which in one room consists of various areas and so on. We don't just put it together from the fields, from the fields alone. But we put together in one room some from Jakarta, some from Lampung, some from Jambi, some from Batam, and so on. So that this can later form a spirit of Islamic brotherhood and a spirit of unity among the students who will be ready to be independent, and ready to fight in the next life in society.

And the spirit of freedom, this spirit of freedom means freedom to act, freedom to think, and freedom to choose the future and path of life. Examples of practices that we carry out in this spirit of freedom are, among other things, we give students the freedom to have clubs or extracurricular activities that students want to join. We do not restrict the students from having to take part in this extracurricular, but after the students want to take part in whatever they want, we give them everything. We also never restrain students from worshiping according to this school of thought or that school of thought. Then we invite the students to think freely in understanding knowledge and understanding Islamic deeds and the Shari'a in general and this will also be applied later inside the Darussalam Gontor Modern Islamic Boarding School, which will be when they are outside so that these students will not be constrained by one thought.

In the process of implementing the moral formation of students, in each activity, they are always given guidance before carrying out various activities. Because with direction, the students will understand all the existing activities. Even if there are some mistakes, they must be ready to be evaluated, to find out the standards for implementing these activities. However, direction alone is not enough, existing training is very necessary, so that they can be better and have broader insight into the training. Furthermore, directing and training alone is not enough to be given assignments. That the assignments at Pondok Modern Darussalam Gontor 9 Silit Air are very effective education. As Al Ustadz Muhammad Ridwan S.H.I once said assignments are an honor and a matter of trust. With this assignment, the students will be *mu'tabar* or considered, by being considered, they will be *mu'tarof* or known, and if they are known by the teachers and leaders, they will become *muhtarom* or respected.

So a person's honor is due to the tasks given by the boarding school through the approval of the teachers and leaders at the Modern Darussalam Gontor 9 Silit Air Pondok. Supporting and inhibiting factors the five souls in forming the morals of students at Pondok Modern Darussalam Gontor 9 Silit Air, there are several supporting factors for the five souls in forming the morals of the students at Pondok Modern Darussalam Gontor 9 Silit Air, namely the quality of the teacher, if a teacher has good morals, then automatically the students will also have good morals if a teacher has a good mentality then his students automatically also have a good mentality. So there is a saying that the teacher uses and imitates. This means that a teacher must be able to take responsibility for every word and action because a teacher's behavior must be an example or model for his students.

The second supporting factor is complete facilities, the more facilities there and the more complete these facilities are, God willing, it will really be able to strengthen the implementation of the five souls, for example, there is a dormitory, there are classes, there is a mosque, there is a kitchen, there is a sports field, and this is automatically a place for a forum for educating or including the five souls in the

students through various activities. Regarding the supporting factors for the five souls in the formation of santri morals, there are also several factors that become obstacles to the five souls in the formation of santri morals at Pondok Modern Darussalam Gontor 9 Silit Air, namely internal factors and external factors.

Internally perhaps, from the teachers or from the students, who have not been able to master it quickly or master it completely, how to apply the five souls in Pondok Modern Darussalam Gontor 9 Silit Air. The next thing is through external factors. It could be from student guardians, guests, or local residents who don't really understand or don't really understand about the five souls in their daily lives. This can also be an obstacle for us, especially in applying these five souls in everyday life, so that these five souls can later become a factor or reference for the morals of students in the future.

CONCLUSION

The concept of the Five Souls of the Modern Darussalam Gontor Gontor 9 Silit Air, in fact, has similarities with the concept of the Five Souls of the Trimurti era, namely the five Souls is a life in the Islamic Boarding School which is imbued with atmospheres which include the soul of sincerity, the soul of simplicity, the soul of self-reliance, the soul of Islamic brotherhood, and the spirit of freedom. The application of the five souls of Pondok Modern Darussalam Gontor 9 Silit Air is instilled through several organizations which we usually know as the Pondok Modern Student Organization. In this organization, students can apply the five souls pattern in forming the morals of students every day and in various kinds of boarding activities, both intracurricular and co-curricular and extracurricular activities, all of which must contain elements of cultivating the five souls. Supporting factors i) method, namely education is learning, education is an assignment, education is training, education is habituation, education is control or supervision, and education is *isusmatun hasanah*. ii) the nature of the moral formation of students at Pondok Modern Darussalam Gontor 9 Silit Air, namely the quality of teachers and adequate facilities. The inhibiting factor may be internal, from the teachers or from the students, both human resources who have not been able to master it quickly or master it completely, how to apply the five souls in Pondok Modern Darussalam Gontor 9 Silit Air, external factors. This could be from student guardians, guests, or local residents who don't really understand or don't really understand the five souls in their daily lives. Based on the results of research conducted by the author, the author provides the following suggestions: for leaders to be able to develop the concept of implementing five souls more effectively and support several activities that contain elements of five soul values so that all students can understand about five souls. Teachers should always provide direction in carrying out any activities related to the five souls to all students because a teacher's job is not only as an educator and lecturer. But broadly speaking, the duties of a teacher are to lead, manage, supervise, and guide all students towards a better direction.

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