

Analysis of the Inculcation of Five Souls Modern Cottage through Khutbatul 'Arsy Activities

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Abstrak

Banyaknya kasus mengenai degradasi moral, perlu adanya penanaman nilai-nilai pesantren bagi siswa sejak usia dini. Panca jiwa merupakan salah satu pendidikan akhlak yang terdapat di pondok modern. *Khutbatul 'Arsy* merupakan pekan pengenalan bagi lembaga kepada siswa dengan mengenalkan berbagai kegiatan pembelajaran yang terdapat di lembaga tersebut. Masa pengenalan ini adalah masa yang sangat penting karena untuk mengingatkan kembali sekaligus menanamkan nilai-nilai yang akan dijadikan pedoman dalam berperilaku. Penelitian ini bertujuan menganalisis strategi, kendala dan hasil dalam penanaman panca jiwa pondok modern dalam upaya membentuk karakter siswa madrasah ibtidaiyah melalui kegiatan *khutbatul 'arsy*. Pendekatan penelitian ini adalah kualitatif berjenis studi kasus, dengan metode pengumpulan data yaitu wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan nilai panca jiwa yang ditanamkan yaitu jiwa keikhlasan, kesederhanaan, berdikari, *ukhuwah islamiyah*, dan bebas. Strategi dalam penanaman panca jiwa terbagi menjadi 3 tahapan yaitu, perencanaan, implementasi, dan evaluasi. Kendala dan hambatan berasal dari faktor internal lembaga sehingga perlu adanya pengembangan terhadap kegiatan ini.

Kata Kunci: *Karakter; Panca Jiwa; Strategi*

Abstract

With many cases of moral degradation, it is necessary to instill pesantren values in students from an early age. Panca jiwa is one of the moral educations found in modern cottages. *Khutbatul 'Arsy* is an introduction week for the institution to students which introduces various learning activities found in the institution. This introduction period is very important because it is to remind and instill values that will be used as guidelines in behavior. This study aims to analyze strategies, constraints, and results in inculcating the five souls of modern huts in an effort to shape the character of madrasah ibtidaiyah students through *khutbatul 'arsy* activities. This research approach is qualitative case study type, with data collection methods namely interviews, observation, and documentation. The results showed the value of the five souls instilled, namely

the spirit of sincerity, simplicity, independence, ukhuwah islamiyah, and freedom. The strategy of inculcating the five souls is divided into 3 stages, namely, planning, implementation, and evaluation. Constraints and obstacles come from internal factors of the institution so there is a need for the development of this activity.

Keywords: *Character; Five Souls; Strategy*

INTRODUCTION

The morals, culture, and character of today's children experience decadence, and problems related to the character are getting worse, this does not only happen to children who attend public or public elementary schools but occurs in children who attend Islamic educational institutions such as Madrasah Ibtidaiyah. (Fauziah, 2023). Student character is the main problem in the world of education today. (Kulsum & Muhid, 2022). While the purpose of national education as stated in the Law on the National Education System Number 20 of 2003 is explained that "National education functions to develop the ability and shape the character and civilization of the nation with significance to educate the nation's life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent and a democratic and responsible citizen." (Siska Afresda, 2023)

There are 18 values in character formation derived from religion, Pancasila, culture, and the goals of national education, namely: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Hard work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) National Spirit, (11) Love of the Fatherland, (12) Appreciate Achievements, (13) Friendly / Communicative, (14) Love of Peace, (15) Love of Reading, (16) Care for the Environment, (17) Social Care, (18) Responsibility. Although there have been 18 values for the formation of national character, the education unit can determine its development priorities by continuing the precondition values that are strengthened by several values that are prioritized from the 18 values above. (Armawinda et al., 2022). Religious institutions are no less important as a shield for learners to behave according to religious norms. Meanwhile, the presence of the state is in the establishment of regulations in the form of laws and regulations that must be obeyed. (Nurgiansah, 2022).

The number of problems found in elementary school-age students or madrasah ibtidaiyah becomes a problem in character education. Based on findings at Madrasah Ibtidaiyah Al-Hikmah, which is located in Jonggol village, Jambon, Ponorogo, problems regarding the character of students are found in everyday life. This is expressed by several speakers related to problems such as students being reluctant to be advised by teachers, bullying between others, preferring foreign cultures, and often imitating them, schools becoming a place to show off, and being indifferent to worship activities. This is certainly not the goal of national education. Education should be able to educate the character of students, but in reality, this has not been achieved.

(Cahyani & Raharjo, 2021) said that character education is a process of internalizing character values in students. On a micro-scale (school context), three strategies can be used by teachers for the process of internalizing these character values in their students. The first internalizes character values into learning activities. The second is the internalization of character values into extracurricular activities. The third is the internalization of character values through daily habituation in the school environment.

Previous research revealed that education to form good character can be done from an early age because early age is a condition in which human development is ideal to be shaped by character. (Niam, 2019). Therefore, (Niam, 2019) The formation and development of human character from an early age must be done with a good upbringing.

To overcome the above problems, Al-Hikmah institution adopts the learning system found in pesantren to shape the character of students. Education in pesantren is an education system that is structured based on noble values and true religious traditions. (Awaluddin Faj et al., 2023). Education Management in pesantren teaches about everything that has positive nuances. Education in pesantren runs in a balanced manner which is always supervised, evaluated, and then developed by the goals to be achieved based on the values of the pesantren.

The concept of five souls is one of the concepts of moral education in pesantren. Panca jiwa is the value found in Pondok Modern Gontor. The five souls consist of five values in it, namely, the spirit of sincerity, the spirit of simplicity, the spirit of independence, the spirit of ukhuwah islamiyah, and the spirit of freedom. With the five souls, students will more easily understand the values in the cottage and the real purpose of education. (Zarkasyi, 2005).

So, in internalizing the values of the five souls, appropriate activities are needed so that the values can be a guide for students in behaving so that they will be inherent in them. All activities in pesantren are educational. Includes informal and non-formal activities. Such as the annual routine activity, namely the introduction week of *khutbatul 'arsy*. *Khutbatul 'arsy* is an introduction to pesantren which is packaged in various forms of useful activities by instilling the values of pesantren, namely the five souls. *Khutbatul 'arsy* activities are generally held by modern Islamic boarding schools and universities under the auspices of the modern boarding school of Gontor, however, Madrasah Ibtidaiyah Al-Hikmah dared to adopt these activities to be carried out at MI Al-Hikmah whose students have an average age of 7-12 years.

Introductory weeks may have become commonplace in public or public schools, but the concept of *khutbatul 'arsy* is not found in other institutions. Elementary school-age students tend to like fun and not sonic activities, fun activities will actually be remembered and the cultivation of the values in question will be easier because it is not only theory but also practice. *Khutbatul 'arsy* activities have substance in the form of instilling the values of the five souls in each of its activities. Therefore, this activity usually

takes about 2 months. In this case, moral education is not only through formal education in the classroom but also through informal and non-formal activities.

To create a quality and civilized education, there is a call for character building which should be designed in a planned, totality, and systemic in each unit and level of education. (Baharun et al., 2019). By internalizing the values of the five souls of modern cottages through khutbatul 'arsy activities, it becomes a uniqueness for Madrasah Ibtidaiyah Al-Hikmah institution in cultivating and fostering character for its students. This is important to research because of the importance of character education for the next generation of the nation. The khutbatul 'arsy activity whose concept is rarely found in public or public schools, especially elementary schools or Madrasah Ibtidaiyah is a renewal in the world of education at the level of Elementary School/Madrasah Ibtidaiyah.

METHODS

This research uses a qualitative approach of case study type. Qualitative research focuses on the meaning, social construction, and complexity of the phenomenon under study. (Jailani, 2023). Data collection using interview, observation, and documentation techniques. The interview was conducted using an in-depth interview method and guided interview. The informants in this study consisted of foundation administrators, heads of madrasas, and 2 teachers at MI Al-Hikmah. Observations are made during the activity process, while documentation is information in the form of books, archives, documents, writing numbers, and pictures in the form of reports and information that can support research. (Yuwono, 2021).

The data analysis technique used in this study uses the theory of Miles, Huberman, and Saldana which consists of data collection, data condensation, data presentation, and conclusion. Checking the validity of data using researcher diligence techniques, extension of observations, and member checks.

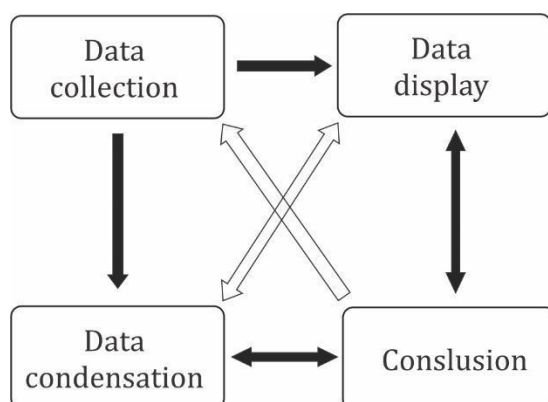


Figure 1. Qualitative data analysis technique

RESULTS AND DISCUSSION

A. Understanding the Five Souls as Character Education

The panca jiwa comes from two syllables, panca and jiwa. Panca means five and soul means the whole inner life of man that occurs from feelings, thoughts, wishful thinking, and so on. (Zarkasyi, 2005). The five souls of modern cottages are the values found in modern cottages. Five souls is a value of life in Pondok Modern Gontor, which is a guardian in terms of education, society, and all aspects of the lives of students, teachers, kiai, etc. Values can be defined as matters related to human behavior regarding good or bad as measured by religion, tradition, ethics, morals, and culture prevailing in society. (Muna et al., 2022).

The five souls are the foundation on which something stands or stands so that it can stand firmly. The goal is that education is carried out to remain strong amid advances in technology and information. Five souls is all life activities in pesantren based on the Qur'an and Hadith. The purpose of the five souls is to foster the personality of students, especially behavior, speech, manners, and so on. This character education based on religious values can improve all aspects of an individual's activity and behavior patterns, resulting in values of modesty and karmic system. Therefore, character education based on religious values is one way to prevent moral deterioration that will arise in Indonesia's future generations. (Swandar, 2017).

KH. Imam Zarkasyi, the founder of the Modern Darussalam Gontor Ponorogo lodge (PMD Gontor Ponorogo) succeeded in identifying the character of the pesantren into Panca Jiwa, namely: 1) sincerity; 2) simplicity 3) independence; 4) ukhuwah islamiah; and 5) freedom. (Tim Peneliti, 2011). To deepen the character values initiated by KH. Imam Zarkasyi above, it can be concluded that the essence of Education is to be willing to sacrifice for the sake of the common interest. Throughout his life, KH. Imam Zarkasyi always exhorted all teachers to improve themselves and improve others. Strengthen his way of teaching, improve his mind, increase his character, increase his knowledge, increase his faith, and promote all that is good.

Each of the five souls has its value and meaning. Because in essence, the five souls of pesantren above are value support for students to influence the life of society and state. These values are very important for students in the face of the shifting times and moral degradation that is taking place in today's world. In such situations, it is expected that students can possess and behave according to religious standards and rules. (Wati & Arif, 2017). In addition, the values in the five souls are already very complex, if these values are applied to everyday life, it will form a human being with character. This religious character is the foundation of various characters that will be instilled by students. (Pridayanti et al., 2022). By instilling the five souls in students, they will be able to include other values.

Table 1. The philosophy of the five souls of modern cottages

Five Souls	Philosophy
Sincerity	Everything is done with the intention of worshiping, Allah, sincere only for Allah. Sincerity in associating, advising, leading and being led, educating and disciplined, and so on.
Simplicity	Interpreted as an attitude to life that is not excessive. Living simply means avoiding a lavish lifestyle that makes everything redundant. In other words, living simply means avoiding an extravagant lifestyle that often spends money on things that don't matter.
Independent	The ability to help others does not only apply to students personally but also to pesantren as an institution. Individuals who are always learning and training themselves to meet their own needs without depending on the mercy of others. He is strong and tries not to depend on others to help him.
Ukhuwah Islamiyah	This spirit of brotherhood makes students, kyai, and teachers interact with each other. Make it more courageous to share joys and sorrows with each other so that we can feel joy and sadness together.
Freedom	Free to think and act, free to determine the future, free to choose the path of life, and even free from various negative influences from the environment. A free spirit is instilled in students to make them optimistic and brave to face challenges.

In pesantren, the values of the five souls are closely instilled in the lives of students every day, from waking up to sleeping again. The concept of 24-hour education in pesantren makes moral education run intensely. The escort and assistance of the teacher and also the manager are supporting factors for the cultivation of the values of the five souls that will form a character in the students. In terms of character is an attitude to the self that is stable and the result of a dynamic and progressive process of consolidation, and integration of statements and actions. (Wahidin, 2017). Character is defined as a way of thinking and behaving that is unique to each individual to live and cooperate both in the family, society, nation, and state. (Dita et al., 2022).

The emphasis on the elements of good character or behavior (components of good character) is very important in character education. This is very important so that students can understand, enjoy, and apply moral values. There are three purposes of moral education: knowledge of morals, moral feelings, and moral action. (Masnur Muslich, 2011). Based on these three components, it can be stated that good character is supported by knowledge of goodness, the desire to do good, and doing good deeds. (Samad et al., n.d.).

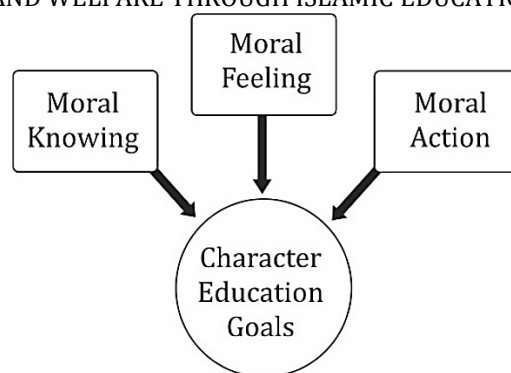


Figure 2. Character Education Goals

Moral Knowing is an important thing to teach. This stage is the first step that must be implemented in implementing character education. Moral feeling is a source of energy in humans to behave in accordance with moral principles. At this stage, the teacher's goal is the emotional dimension of the student, the student's heart, and soul. This stage is a consolidation of students' emotional aspects to become individuals with character in accordance with religious teachings. Moral action is a way to make moral knowledge manifest into concrete action.

Based on the theory above, the cultivation of the value of the five souls in an effort to shape the character of students consists of 3 stages. Students can be said to have character if they have achieved moral action, namely by applying it to their daily lives. To achieve this, activities are needed that can accommodate the overall value of the five souls. Khutbatul 'Arsy is an annual activity carried out with the aim of introducing school culture to students, but the concept of khutbatul 'arsy is packaged in such a way that it becomes a substantial and meaningful activity, by instilling the values of the five souls of modern cottages.

B. Inculcation Strategy of Panca Jiwa Pondok Modern through Khutbatul 'Arsy Activities

A learning strategy is a set of strategic actions used to realize effective and efficient learning activities. (Muhaimin, 1996). Referring to the concept of management, the educational evaluation process can be divided into three main parts: Planning, Implementation, and Evaluation. (Hartono et al., 2023).

Planning stage: is the initial stage of evaluation objectives, resources, and evaluation strategies must be prepared. The evaluation objectives should be clear and specific, and the available power numbers should be considered to achieve those goals. As for the implementation stage: this stage involves the implementation of a planned evaluation. Evaluation can be carried out in various methods, such as tests, surveys, and observations to collect the necessary data. The evaluation stage (evaluating): is a stage that involves analyzing the data collected to determine the level of progress of an educational activity and determine the achievement of goals. This evaluation can be done

to improve the educational process or summative to assess the final results. (Widodo, 2021).

1. Planning Phase of Khutbatul 'Arsy

In accordance with strategic management, the initial stage is planning. The planning of khutbatul 'arsy activities at MI Al-Hikmah was carried out in a meeting by all teachers together with the board of the foundation. This meeting activity is carried out regularly so that the activity can be well conceptualized. Mapping responsibilities and division of tasks are important because holding khutbatul 'arsy activities that adopt the concept in modern huts, of course, requires assistance from teachers because MI-age children cannot work alone. In addition, the meeting activity is also a means of upgrading intentions for teachers, that this khutbatul 'arsy activity is an introduction to school culture by instilling the values of the five souls of modern cottages, not just a spree school introduction activity.

During this planning stage, Master also strives that all activities in khutbatul 'arsy contain the values of the five souls of modern huts. As revealed by the secretary of the al-hikmah foundation, khutbatul 'arsy activities not only introduce school culture, school programs, and school activities but also introduce the values contained in the school. These values are Islamic values that will be internalized into students, namely the five souls of modern cottages. The evaluation of previous activities becomes a reflection and can be an evaluation for the development of this activity.

At the planning stage, the teacher also considers the abilities of the students. The concept of activities is prepared with full consideration, the quantity and quality of students will determine the success or failure of the activity. Therefore, this planning process must be identified carefully and thoroughly. Planning activities also involve students in determining the content of khutbatul 'arsy activities. The determination of the activity in question is to ask for opinions from students regarding the performance they will perform when khutbatul 'arsy later. Thus, it can be illustrated that at the planning stage of khutbatul 'arsy activities, MI Al-Hikmah has carried out complex planning.

2. Stage of Implementation of Khutbatul 'Arsy

The implementation stage is the result of the planning stage, which is the core of the strategy formulated and the planning that has been carried out. Khutbatul 'Arsy known as the week of introduction is a madrasah event whose purpose is to introduce themselves to new students. This annual activity is similar to the Student Orientation Period (MOS) at other educational institutions. The introductory week at MI Al-Hikmah contains a series of educational events and certainly gives insight to new students in particular and generally to all students and teachers at MI Al-Hikmah about how the agenda programs at MI Al-Hikmah Ponorogo.

Khutbatul 'arsy activities began with public lecture activities. This activity was held in 2 rounds for 2 days. The public lecture was filled with material on introduction to

school culture and introduction to pesantrenan, which included pesantren values, pesantren activities, and how to become a student, plus reading student rules by teachers. The lectures describe what the students will face in the next year. During public lectures, students listen to the material delivered carefully, teachers often do quizzes so that the material is not boring.

Public lectures are not only a name, but also a hope where students can understand what is conveyed by the teacher when the material and reflect into themselves so that it can be applied in everyday life. Based on the stages of moral formation, Moral Knowing (knowledge of morals) is an important thing to teach. This stage is the first step that must be implemented in implementing character education. With public lectures, students will understand the values in the five souls. Based on the information revealed by the head of the madrasah, this public lecture needs to be carried out because after the long holiday, the focus of students must be built again to study. Many regulations must have been forgotten, therefore, public lectures also have the aim of reminding all school residents about the purpose of education.

In addition, the cultivation of the five souls of modern cottages through public lecture activities is also carried out. The teacher strives to instill the values of panja jiwa in every khutbatul 'arsy activity. Starting from activities that are packaged simply, simply in the sense that activities are carried out in the school hall and students sit together neatly from grade one to grade 6 listening to the material, that's where the togetherness of ukhuwah Islamiyah between students will be established, accompanied by several teachers, will make the atmosphere more conducive.

In addition to public lectures, in Khutbatul-'Arsy activities there are many other activities that educate and value the five souls of modern cottages. There is Performance from Sports and Art. The performances of various sports and arts aim to train students' skills. Students are trained with a relatively short time to prepare for the performance. The appearance will not only be a cultural exhibition but there must be value in it, especially in instilling the values of the five souls of modern cottages.

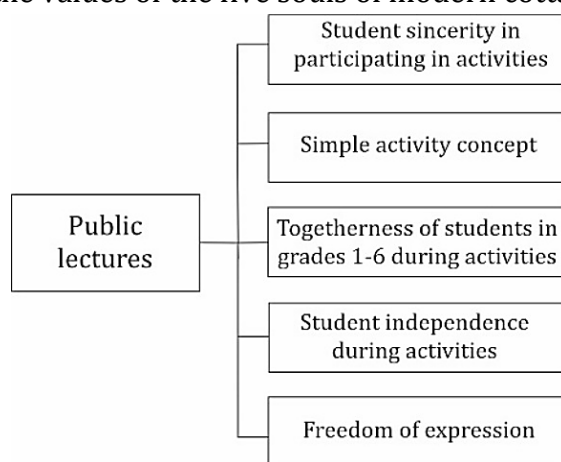


Figure 3. Inculcation Panca Jiwa in Public Lectures

The selection of students is done selectively and according to the abilities of each student, the appearance is packaged simply but still pays attention to the quality, simple in the use of costumes, in the sense of not renting because it will require more expenses, not using makeup, and the togetherness of fellow students. So, students get an equal share to perform on stage, not necessarily high class, but low class also has the opportunity.

Khutbatul 'Arsy linguistically means Speech on the throne, so named because during that orientation the father of the head of the MI Al-Hikmah foundation gave lectures when the khutbatul 'arsy took place. As the name implies, apples are annual, so this activity is filled with apples, where the inspector of ceremonies is given the opportunity to give a trust. The content of the message conveyed by the leadership is related to the formation of student character, advice, and the value of Islamic boarding schools. The Orientation Period is important not only for new students. But old students and even teachers have to follow it, so Khutbatul 'Arsy is the best solution because in addition to education, Khutbatul 'Arsy introduction week also entertains students.

After apples and performance activities, the next activity is a cultural relay. This cultural relay is carried out by touring the village of Jonggol. Students with varied costumes. Cultural relay trains students to know the social environment, the community is very enthusiastic about the existence of this cultural relay. With drumband accompaniment adds to the atmosphere to be festive and crowded. This series of activities if arranged into a table as follows.

Table 2. Khutbatul 'Arsy Schedule

Day	Time	Schedule
Monday	07.00 – 09.00	Public Lectures
	09.00 – 11.00	Training
Tuesday	07.00 – 09.00	Public Lectures
	09.00 – 11.00	Training
Wednesday	07.00 – 12.00	Annual Ceremony Sports and Artistic Performances Cultural Carnival

C. Khutbatul 'Arsy Evaluation Stage

After the end of the series of Khutbatul 'Arsy activities, the teachers and foundations conducted evaluations during the activities ranging from sports and art activities, this aims to evaluate all activities to find out the shortcomings in each activity, hopefully, the values can become a reference so that Khutbatul 'Arsy in the following year can run better.

Evaluation of Khutbatul 'Arsy activities in MI includes a). Evaluation of the material, the material delivered in Khutbatul 'Arsy, whether the material has been updated and in accordance with the objectives of the activity, b). Evaluate the budget, whether the use of budget in Khutbatul 'Arsy is regular and effective, c). Evaluate the achievement of values, and whether the values conveyed in Khutbatul 'Arsy have been accepted and understood by students. d). Evaluate the quality of activities, and whether

Khutbatul 'Arsy activities have provided significant benefits to students and teachers in improving the quality of education.

Thus, the evaluation of Khutbatul 'Arsy Activities at MI Al-Hikmah includes several aspects related to, material, budget, achievement of goals, achievement of values, and quality of activities.

D. Obstacles in Inculcation the Panca Jiwa Pondok Modern Through Khutbatul 'Arsy Activities

All activities are inseparable from obstacles and obstacles. These obstacles become factors that can hinder the running of an activity. Obstacles in the implementation of Khutbatul 'Arsy activities come from internal madrasah factors, activities that are actually carried out by pesantren and higher education which are then adopted by Madrasah Ibtidaiyah certainly have many challenges, starting from the planning, implementation, and evaluation stages. However, Madrasah still upholds the principles and values of the cottage by instilling the values of the five souls of modern cottages through Khutbatul 'Arsy activities.

Some of the following obstacles are factors that hinder the sustainability of Khutbatul 'Arsy activities, internal Madrasah factors are the main factors that hinder the running of activities, namely teacher resources and student resources that lack an understanding of the concepts in Khutbatul 'Arsy so that the distribution of tasks is less even, this is an important evaluation for students and teachers so that in the planning stage it can be well and maximally conceptualized. In addition, the abilities of different students are a consideration for teachers in choosing students for preparation for sports and art performances. Seeing the background of students who actually come from villages and the different psychomotor development of students makes it difficult for teachers to train students, while the preparation of Khutbatul 'Arsy is approximately one week before the event.

On the other hand, the facilities available in MI are also limited, thus hampering the implementation of Khutbatul 'Arsy activities that require special facilities, such as large space or technological equipment, as well as limited costs needed for the implementation of Khutbatul 'Arsy activities which require considerable costs. Inadequate facilities are also caused by limited funds for the financing of this activity. Madrasah ibtidaiyah under the auspices of the Ministry of Religious Affairs, which has private status, sometimes does not have a special budget for activities.

E. Results of Inculcation the Panca Jiwa Pondok Modern Through Khutbatul 'Arsy Activities

Refers to the 3 stages of character education, Moral Knowing, Moral feeling, and Moral action. So, in its application, khutbatul 'arsy activities have included three stages, moral knowing, which is the stage where students are given knowledge about morals in the form of Islamic boarding school values through public lecture activities. The moral

feeling is when students are given freedom in reflecting on the values given by the teacher. Moral action is when carrying out khutbatul 'arsy activities, all activities are sought to instill the values of the five souls, starting from public lectures, the implementation of khutbatul arsy, and cultural relays.

There are 18 values in character formation derived from religion, pancasila, culture, and national education goals, namely: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Hard work, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) National Spirit, (11) Love of the Fatherland, (12) Appreciate Achievements, (13) Friendly / Communicative, (14) Love of Peace, (15) Love of Reading, (16) Care for the Environment, (17) Social Care, (18) Responsibility. Although there are 18 values for building the nation's character, the Education unit can determine its development priorities by continuing the precondition values that are strengthened by several values that are prioritized from the 18 values above. (Armawinda et al., 2022).

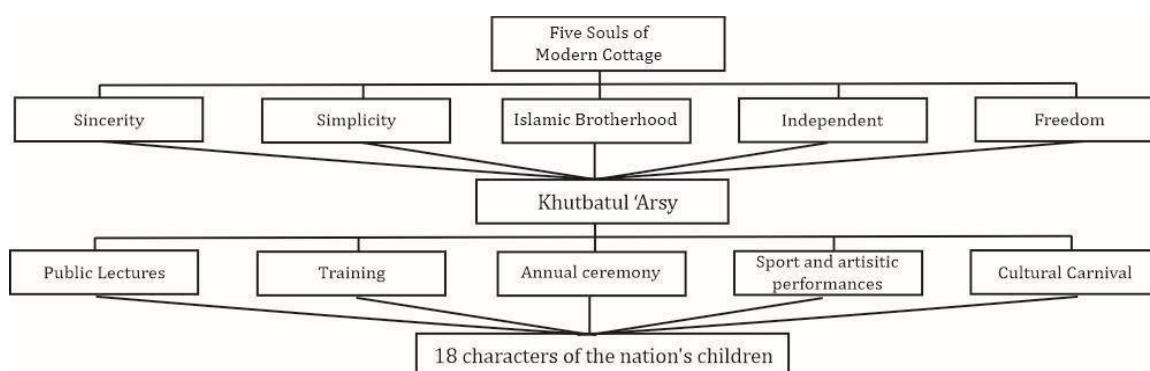


Figure 4. The pattern of inculcation of five souls in forming character

In the cultivation of the five soul values of modern cottages, the values of the five souls include 18 characters of the nation's children. These characters can be found in every khutbatul 'arsy activity. Starting from religious character, which is found through public lecture activities, namely by instilling Islamic boarding school values, honest character, tolerance, discipline, hard work, creativity, independence, friendliness, and responsibility instilled in sports and art performance activities, besides during practice, the character is also applied. The art performances and cultural carnivals also shape the character of the national spirit, love for the motherland, care for the environment, and care for society.

CONCLUSION

The strategy of instilling the five souls of modern cottages goes through three stages, namely, planning, implementation, and evaluation. In the planning stage, teachers plan by conducting meetings with the foundation in preparing the khutbatul 'arsy program. At the implementation stage, there are several activities in khutbatul 'arsy, namely, public lectures, annual apples, sports and art performances, and cultural relays. At the evaluation stage, there are several things that are used as evaluation,

namely material evaluation, budget evaluation, evaluation of the achievement of values, and evaluation of activities.

The obstacles to the implementation of khutbatul 'arsy activities come from internal madrasah factors, teacher resources, and student resources that are lacking in understanding the concepts in Khutbatul 'Arsy so that the distribution of tasks is uneven, the ability of different students is a consideration for teachers in choosing students for preparation for sports and art performances, facilities and costs for khutbatul 'arsy activities are inadequate. The results of instilling the five souls of modern cottages include 18 characters of the nation's children. 5 Values in the five souls of modern cottages, namely, the spirit of sincerity, the spirit of simplicity, the spirit of ukhuwah Islamiyah, the spirit of independence, and the spirit of freedom, already includes 18 characters of the nation's children which refer to 3 stages of moral formation, namely moral knowing, moral feeling, and moral action.

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