CHAPTER II
THEORY

A. Theories

1. **Values of *Panca Jiwa***

   a. **Value**

   1) **Definition of Value**

   The word 'value' in the Indonesia Dictionary has the meaning of values that are important or useful for humanity. It also means something that perfects humans based on their character.[1] In daily life, value is something that is valuable, excellence, quality and useful for humans. In this discussion, the value is strongly related to morals, which the word is used to indicate abstract nouns that meaning worth and goodness.[2]

   There are several definitions of value from the figures that define value is a valuable or good thing. As defined by the figures below:

   a) Kartono Kartini and Dali Guno argue that value is something that is considered important and good thing. A kind of someone belief should or should not be done, such as honest and sincere. It is also about the aims to be achieved by someone, such as happiness and freedom.

   b) Max Scheler argues that value is a quality that does not depend, and change with changing goods.

   c) Mulyana argues that value is belief in determining choice.[3]

   Based on the definition of values above, it can be concluded that value is something about all human behavior based on the religion, tradition, ethics, morals and culture prevailing in society.

   2) **Classification of Value**

   In general, values are divided into two forms, including the following:

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[1] KBBI Kemendikbud, https://kbbi.kemdikbud.go.id/ accessed on 5 October 2019.

[2] Qiqi Yuliati Zakiyah dan Rusdiana, *Pendidikan Nilai Kajian Teori dan Praktik di Sekolah*, (Bandung:Pustaka Setia, 2014), 14.

[3] Qiqi Yuliati Zakiyah dan Rusdiana, *Pendidikan Nilai Kajian Teori dan Praktik di Sekolah*, (Bandung:Pustaka Setia, 2014), 14-15.

a) Value of Being

The value of being is the output value of the human self that is implemented in daily behavior, including behaving for others. For the example, the practice of being value is honesty, peace, talent, potential, self-approval, discipline, purity, conformity and knowing the limits.

b) Value of Giving

The value of giving according to (Zaim Mubarok, 209: 7) cited by Qiqi Yuliati Zakiyah and Rusdiana, "the value of giving is a value that must be practiced and shared with others, so that it can be accepted by many people. For the example, the practice of the value of giving is love, loyal, trustworthy, sensitive, respectful, unselfish, friendly, kind, cheap and fair. These values need to be implemented in the education which starts on the basic education to the higher education.[4]

In addition to the general values above, social values can be divided into two forms, namely:

a) Moral Value

Moral values is a value that must be implemented in this world. For the example, the practice of moral value is responsibility, honesty and fairness. Instinctively, people who have promises will train to keep their promises, as well as people who have debts will train to pay their debts.

Moral value is divided into two forms, namely the universal moral values and non-universal moral values. For the example, universal moral value is to do good deeds for all people, respect the life choices and freedom of others, and fair to others. While the non-universal moral value is the value of the obligations in religion, such as obedience, fasting and feast day. This can be important for certain individuals, but not necessarily important for other individuals.

b) Non-Moral Value

Non-moral value is value that only relates to one's desire for anything. It is like someone's desire to

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[4]Qiqi Yuliati Zakiyah dan Rusdiana, *Pendidikan Nilai Kajian Teori dan Praktik di Sekolah*, (Bandung:Pustaka Setia, 2014), 26.

listen to music or to read a book. Because there is really no obligation to do that.[5]

b. *Panca Jiwa*

   1) Definition

      Panca Jiwa in term of language is phrased form. It is arranged by two words, namely the words "Panca" and "Jiwa".[6] Panca is five. While the 'Jiwa' is the entire inner life of human which includes feelings, thoughts, dreams and so on. *Panca Jiwa* in MA Malida Troso contains five soul value components of human that consisting of the sincerity, simplicity, independence, helpers and *Ukhuwah Islamiah* values.[7]

      Based on the definition of *Panca Jiwa* in MA Malida Troso above, the following is the explanation of the *Panca Jiwa* value which contains the values of sincerity, simplicity, independence, helpers and *Ukhuwah Islamiah* (Islamic brotherhood).

   a) Sincerity

      The word 'sincere' from Arabic is *khalasa* which means cleaning the dirt.[8] Generally, the word 'sincere' means to do something without asking reward. Islamic education orientates on the value of sincerity. Based on the command to recite the Surah *al-Alaq*, it shows that Allah is as the Creator. This is an indicator that Islamic education orientates on the sincerity. [9] Providing education to others about sincerity is a good thing. Especially to educate yourself to be sincere, it is a better thing.[10]

      The headmaster of MA Malida Troso, Nur Kholis Syam'un gave the explanations of the sincerity

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[5] Thomas Lickona, *Mendidik untuk Membentuk Karakter*, translated by Juma Abdu Wamaungo (Jakarte:Bumi Aksara, 2013), 61-63.

[6] KBBI, https://kbbi.web.id , accessed on 9 October 2019.

[7] "Profil MA Malida Troso", https://www.mamhtroso.com , accessed on october 2019.

[8] Ahmad Warson Munawwir, *Al-Munawwir(Kamus Arab-Indonesia)*, (Surabaya:Pustaka Progressif,, 1997), 359.

[9] Muhammad Fathurrohman, *Prinsip dan tahapan Pendidikan Islam*, (Yogyakarta:Garudhawa,2017), 41-42, https://books.google.com

[10] Moh.In'ami, *Pendidikan:Ekspektasi vis a vis Realita*, (Kudus:Mibarda Publishing, 2017),37.

values in the agenda of *madrasah* that is "Pengenalan Lingkungan Sekolah (PLS)". The headmaster of MA Malida Troso invited the students to take action only for Allah SWT. He also invited students to educate themselves to become individuals who hade the sincerity value. In addition, the headmaster of MA Malida Troso also explained the advantages of having a value of sincerity in ourselves, who had thoughts, spaciousness, long life, many rewards and gets heaven.[11]

Based on the explanation above, the sincerity value is important to implement in the education. Because of education, the sincerity value can build the students' character who are not easy to complain in facing all the problems of education.

b) Simplicity

Islam teaches us to be simple and modest Muslims in the life. To live a simple life as the Muslim, they do not mean to be poor. Because all indications of poverty does not mean simplicity. The simplicity education is a proportional education model, which Muslim can think needs are more important than desire. Besides that, through simplicity education, Muslims can refrain from all material temptations.[12]

The teacher in MA Malida Troso, Noor Ubaidillah gave an explanation of the simplicity value in the activities of "Pengenalan Lingkungan Sekolah (PLS)" based on the Q.S. al-Furqan: 67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا

Translation: "And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate".[13]

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[11] Syah, Hari *Pertama Kemadrasahan,mNur Kholis Syam'un Kupas Pancajiwa "Keikhlasan*", 20 Juli 2019, https://www.mamhtroso.com

[12]Moh.In'ami, *Pendidikan:Ekspektasi vis a vis Realita*, (Kudus:Mibarda Publishing, 2017),63.

[13] Al-Quran Surah Al-Furqan Ayat 67, *Al-Quran dan Terjemahnya*, (Jakarta : Departemen Agama RI, Adhi Aksara Abadi Indonesia, 2011),365.

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By this verse, Noor Ubaidillah explained that simplicity is neither not using excessive assets, nor is stingy. The aspects of simplicity value include thinking, speaking, and having lifestyle manner. Noor Ubaidillah also gave the example about how to dress, "for the example, wearing clothes that are neither too good nor too bad".[14]

Based on that explanation, the simplicity value is important in the world of education. Because of education, the simplicity value can build the students character who are unpretentious and be able to consider the needs and desires of students.

c) **Independence**

The independent is the attitude and behavior that is not easy to depend on other people to overcome their personal duties.[15] The independent person is a self person who is able to think and to function the independently, it does not need the help of others, it does not reject the risks and does not worry about the problem. Moreover, the independent person is able to solve and overcome the problem.[16]

In addition, through independence it can develop the potential to himself, society, nation and state. This is explained in the Q.S. al-Mudatsir verse: 38

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

Translation: "Every soul, for what it has earned, will be retained"[17]

In this verse, Allah SWT commands the humans to have an independent character and be responsible for

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[14] Syah, *Hari Kedua Kemadrasahan, Noor Ubaidillah, Jelaskan Pancajiwa "Kesederhanaan", 21 Juli 2019*, https://www.mamhtroso.com

[15] Winarno Surakhmad, *Pendidan Karakter dalam Metode Aktif*, Inovatif & Kreatif,(Jakarta: Erlangga,2012), 6.

[16]Mohammad Mustari dan Muhammad Taufik Rahman, *Nilai Karakter rfeleksi untuk pendidikan*, (Jakarta:Raja Grafindo Persada), 2014, 78.

[17] Al-Quran Surah Al-Mudatsir Ayat 38, *Al-Quran dan Terjemahnya*, (Jakarta : Departemen Agama RI, Adhi Aksara Abadi Indonesia, 2011),576.

their actions. [18] The Deputy Student Affairs of MA Malida Troso, Karwadi explained an explanation of the independence value in the activities of "Pengenalan Lingkungan Sekolah (PLS)". It was an attitude that did not depend on others. In addition, Karwadi also gave an explanation that the independence value can be implemented in the *Madrasah* and at home. If it wass done by students, it can train students' life to be strong and not easy to give up.[19]

Based on that explanation, the independence value is important to implement in the education. Because of education, the independence value can build the students character who are strong and never give up. So they will become strong individuals to overcome the problems.

d) Helper

Helper in Indonesia Dictionary is people who help.[20] It can be interpreted that the helper is a subject who does to help to others. The helper is the development of the caring characters attitude. The caring characters can build the helper characters which help and share to others.[21] In the humans, there are two elements, namely physical and mental.The humans are social people, they will humanize other humans. There is no violence based on their potential.[22]

The one of the MA teachers, Malida Troso, Wafiroh gave the explanation of the meaning of the helper value in the "Pengenalan Lingkungan Sekolah (PLS)" based on Q.S. al-Maidah:2

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[18] Rianawati, *Implementasi nilai-nilai karakter pada mata pelajaran pendidikan agama Islam(PAI) di sekolah dan Madrasah*, (Pontianak:IAIN Pontianak Press), 44-45.

[19] Syah*, Hari Ketiga Kemadrasahan, Karwadi, Jelaskan Pancajiwa "Kemandirian",* 22 Juli 2019, https://www.mamhtroso.com

[20] KBBI Kemendikbud, https://kbbi.kemdikbud.go.id/ accessed on 15 October 2019.

[21] Atikah Mumpuni, *Integrasi Nilai Karakter dalam Buku Pelajaran: Analisis Konten Buku Teks kurikulum 2013*, (Sleman:Deepublish, 2018), 30, https://books.google.com

[22] Moh.In'ami, *Pendidikan:Ekspektasi vis a vis Realita*, (Kudus:Mibarda Publishing, 2017),152.

$$\text{وَتَعَاوَنُواْ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ وَلَا تَعَاوَنُواْ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ}$$

> Translation: And cooperate in righteousness and piety, but do not cooperate in sin and aggression.[23]

By this verse, Dra.Wafiroh explains that humans are social creatures. Therefore, every human must have an empathetic attitude to each other.[24] The ability to empathize is very important to be implemented in the education, especially for the students. Because of by having empathy, the human will be able to build closeness with others, have tolerance, be light in providing help and help to each other.[25]

In addition, Wafiroh also gave an example of the meaning of helper which is applied by *madrasah* through *madrasah* rules. This is to help students become a good person.[26]

Based on the explanation above, the value of helper is important to be implemented in the education. Because of the education, the value of helper can build the students character who care about the environment. So, *madrasah* expects to the students to be able to resolve the problems through the helper value in their life.

e) *Ukhuwah Islamiah*

Ukhuwah in Indonesia Dictionary means brotherhood. Whereas *Islamiah* means something related to Islam or the Islamic value.[27] In Terms, *Ukhuwah Islamiah* is a loving relationship to others

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[23] Al-Quran Surah Al-Maidah Ayat 2, *Al-Quran dan Terjemahnya*, (Jakarta : Departemen Agama RI, Adhi Aksara Abadi Indonesia, 2011),106.

[24] Syah, , *Hari Keempat Kemadrasahan, Wafiroh Menjelaskan Pancajiwa "Penolong"*, 24 July 2019, https://www.mamhtroso.com

[25] Akhmad Muhaimin A., *Urgensi Pendidikan Karakter di Indonesia*, (Jogjakarta:ar-Ruzz Media, ,2011), 46.

[26] Syah, , *Hari Keempat Kemadrasahan, Wafiroh Menjelaskan Pancajiwa "Penolong"*, 24 July 2019, https://www.mamhtroso.com

[27] KBBI Kemendikbud, https://kbbi.kemdikbud.go.id/ accessed on 20 October 2019.

based on the faith in building a brotherhood that it can be symbolized by a sturdy building.[28]

The one of MA teachers, Malida Troso, Agus Siswanto explained the explanation about the *Ukhuwah Islamiah* value in "Pengenalan Lingkungan Sekolah (PLS)", namely the attitude of brotherhood, love and help each other. Besides that, Agus Siswanto also gave the example of the building of the *Ukhwah Islamiah* value. The students could implement in *madrasah*, namely brothers and sisters were friendly to each other and did not fight each other. Because every Muslim was a brother.[29]

The explanation above is related to Islam, which explains that every Muslim is a brother, regardless of Muslim background. This is explained in Surah al-Hujurat verse 10:

$$\text{اِنَّمَا الْمُؤْ مِنُوْنَ اِخْوَةٌ فَاَصْلِحُوا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ}$$

Translation: "The believers are but brothers, so make settlement between your brothers. And fear Allah SWT that you may receive mercy."[30]

Based on that verse, Allah SWT commands human to be brothers. Humans do not allow to fight with the others, but they must maintain relationships between the others. So, the humans get mercy from Allah SWT.

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[28] Cecep Sudirman Anshori, "Ukhwah Islamiah sebagai fondasi terwujudnya organisasi yang mandiri dan profesional", *Jurnal Pendidikan Agama Islam-Ta'lim*, 2016. 117.

[29] Syah, , *Kemadrasahan Hari Ke-5, Agus Siswanto Waka. Kesiswaan MTs. Matholi'ul Huda Troso Jelaskan "Ukhuwah Islamiyah"*, 24 July 2019, https://www.mamhtroso.com

[30] Al-Quran Surah Al-Hujurat Ayat 10, Al-Quran dan Terjemahnya, (Jakarta : Departemen Agama RI, Adhi Aksara Abadi Indonesia, 2011), 465.

2. Character of *Ukhuwah Islamiah*

a. Definition of the character of *Ukhuwah Islamiah*

The word 'character' in Indonesia Dictionary has the meaning of the mental, moral or moral qualities that distinguish a person with another.[31] Aristotle defines the character as a life that has the duty to do right actions based on the human. In addition, according to Michael Novak, a contemporary philosopher, he argues that character is the whole goodness identified by religious traditions, literary stories, wise people and the collection of good mind people in history.[32]

While *Ukhuwah Islamiah* is a loving relationship to others based on the faith to build a brotherhood that can be symbolized by a sturdy building.[33] So, the purpose of the *Ukhuwah Islamiah* character is a character which required by Muslim in loving relationship with fellow Muslims based on the Islam.

Through the *Ukhuwah Islamiah* character, it will build the social values in the life. Because in essence, humans are social beings, so that every human is inseparable from interaction with others. Moreover, to do the interaction needs the good behavior to others.[34] So, the practice of the *Ukhuwah Islamiah* value is a way of building the good character. Because *Ukhuwah Islamiah* teaches about loving one another, so instinctively humans will need each other to build brotherhood.[35]

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[31] KBBI Kemendikbud, https://kbbi.kemdikbud.go.id/ accessed on 20 October 2019.

[32] Thomas Lickona, *Mendidik untuk Membentuk Karakter*,terj.Juma Abdu Wamaungo (Jakarte:Bumi Aksara, 2013),81.

[33] Cecep Sudirman Anshori, "Ukhwah Islamiah sebagai fondasi terwujudnya organisasi yang mandiri dan profesional", *Jurnal Pendidikan Agama Islam-Ta'lim*, 2016. 117.

[34] Syah, Kemadrasahan Hari Ke-5, Agus Siswanto Waka. Kesiswaan MTs. Matholi'ul Huda Troso Jelaskan "Ukhuwah Islamiyah", 24 July 2019, https://www.mamhtroso.com

[35] Cecep Sudirman Anshori, "Ukhwah Islamiah sebagai fondasi terwujudnya organisasi yang mandiri dan profesional", *Jurnal Pendidikan Agama Islam-Ta'lim*, 2016. 117.

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b. **Legal Basis and Advantages Building the *Ukhuwah Islamiah* Character**

1) **Legal Basis of Building the *Ukhuwah Islamiah* Character**

   The basis of command to build the *Ukhuwah Islamiah* character or to build brotherhood has been explained by Allah SWT in Surah al-Hujurat verse 10:

   اِنَّمَا الْمُؤْ مِنُوْنَ اِخْوَةٌ فَاَصْلِحُوا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ

   > Translation: "The believers are but brothers, so make settlement between your brothers. And fear Allah SWT that you may receive mercy."[36]

   In this verse, Allah SWT commands humans to be interacting with others. They do not allowed to fight with fellow humans, but they must maintain relationships between the humans. Here, there will be a brotherhood of fellow Muslims, so that Allah SWT gives mercy to them who do it.

   In addition, the legal basis of the *Qur'an* above, there is a legal basis from HR. Bukhori, no.13 and Muslim, no.45 namely:

   عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ – خَادِمِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيْهِ مَا يُحِبُّ لِنَفْسِهِ " رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

   > Translation: From Abu Hamzah Anas bin Malik *Radhiyallahu 'anhu*, the assistant of the Prophet Muhammad, from the Prophet Muhammad said,"One of you does not believe

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[36] Al-Quran Surah Al-Hujurat Ayat 10, Al-Quran dan Terjemahnya, (Jakarta: Departemen Agama RI, Adhi Aksara Abadi Indonesia, 2011), 465.

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(with perfect faith) until he loves his brother as he loves himself" (HR. Bukhari and Muslim).[37]

In the *hadith* above, it explains about loving each other as well as loving himself for the faith Muslim completely. So maintaining brotherhood is very important to be implemented, because this is the guidance of the Prophet Muhammad.

2) **Advantages of Building the *Ukhuwah Islamiah* Character**

There are several advantages that can be used as the lessons in the implementing the *Ukhuwah Islamiah* character in the daily life, among others:

a. The realization of the solidarity character is between fellow Muslims with mutual affection. When a Muslim is feeling happy, then other Muslims will also feel happy, and vice versa if a Muslim is feeling sad, then other Muslims will also feel sad. Furthermore, there will be concern for fellow Muslims. This concern, the Muslims will be compact and strong from various things, including in the economic things. So, by the care of fellow Muslims, it will help other Muslims in the poverty.

b. The realization of national unity character, if a Muslim shares the love for all Muslims, which is implemented in all the life aspects. It will create a solid brotherhood of Muslims, so that a nation will be strong and not easily divided.

c. The realization of harmony among fellow society, if a Muslim can respond to differences in various ways, including the differences in terms of the language, culture, religion and *madzhab*. So, they will create a beautiful conditions in the difference things. This is framed by *Ukhuwah Islamiah* with the realization that differences are *sunnatullah*.[38]

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[37]Hadis, *Shahih Bukhari*, (Riyadh: Daulah Afkar Addauliyah linasyri, 1998),26.

[38] Cecep Sudirman Anshori, "Ukhwah Islamiah sebagai fondasi terwujudnya organisasi yang mandiri dan profesional", *Jurnal Pendidikan Agama Islam-Ta'lim*, 2016.120.

3) **The Indicator of The *Ukhuwah Islamiah* Character**

The following is the indicators of *Ukhuwah Islamiah* according to Shaykh Amin bin Abdullah as-Syaqawi in the book "*Ukhuwah Islamiah*" which has translated by Abu Umamah Arif Hidayatullah:

1. Mutual help among Muslims
2. Do not harm others even if small.
3. Mutual love and love between fellow Muslims
4. Give advice
5. Replying to greetings, fulfilling invitations, praying when someone sneezed, visiting if someone is getting sick, and accompanying the body.[39]

There are several factors that strengthen *ukhuwah* implemented by the prophet community, including:

1. *Ukhuwah* is basically a social reflection of the power of *tauhid* of each individual which is contained inside. So that the *ukhuwah* form automatically becomes the criteria of piety and fame, both individually and collectively.
2. *Ukhuwah* is also a form that reflects the *ta'awun* (help), *tasamuh* (tolerant) and other good attitudes that originate from the qualities of His mercy and marciful.[40]

3. **Students**

a. **Definition**

The students in the 2003 National Education System Law in Chapter 1 Article 1 paragraph 4 are members of the community who develop potential through a learning process that is available in certain lines, levels, and types of education.[41] The students according to *Kaum Besar Bahasa Indonesia* are people and learners that are taking part in the education process.[42] Based on these definitions, they can be understood that students are people who are undergoing the process of

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[39]Syaikh Amin bin Abdullah asy-Syaqawi, *Ukhuwah Islamiah*, translated by Abu Umamah Arif Hidayatullah, 2013, 4-11.

[40]Miftah Faridi, *Lentera Ukhuwah(Indahnya Saling Menyayang dalam Dekapan Iman)*, (Bandung : Mizan Pustaka, 2014), 49-50.

[41]"UU Sisdiknas 2003", https://kelembagaan.ristekdikti.go.id , accessed on 1 November 2019.

[42] KBBI Kemendikbud, https://kbbi.kemdikbud.go.id/ accessed on 1 October 2019.

education in their lives, in accordance with education level that they are taking.

According to Umar Tirtaraharja and La Sulo, cited by Halid Hanafi, et al: "The students are persons regardless of age who need guidance and care in the life by the educators, so that they are able to solve various the life problems encountered during their lives in the world."

According to Uyoh Sadullah, et al, cited by Halid Hanafi, et al: "The students are every human individual in the life who are following the education process when individuals are human in the context of infants to elderly people."[43]

According to Danim (2010: 1) cited by Nura Agustina, The students are a language that is litigated by Indonesian Education replacing the learners. [44] According to Hurlock (2011: 23) cited by Nura Agustina, the students are individual creatures who have personalities with distinctive characteristics that are in accordance with their growth and development.[45]

According to some of the opinions above, the students are people who are in the process of developing through education. There is other term of student, namely learners.

Meanwhile, according to the paradigm of Islamic education, the students are people who are immature and still have potential in themselves, but they have not developed properly. They students are people who have abilities based on their individual nature, but they have not yet appeared in themselves.[46]

Based on the opinions of some of the experts above, it can be concluded that students are people who are willing to be educated or fostered in an educational institution based on their education levels.

b. Student Needs

Every human must have a need to fulfill their needs. Likewise with students, people who are in the process of self-

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[43]Halid,dkk, *Ilmu Pendidikan Islam*, (Yogyakarta:Deepublish,2012), 107, https://books.google.com

[44] Pupuh Fathurrahman, dkk, *Pengembangan Pendidikan Karakter*, (Bandung:Refika Aditama, 2013), 72.

[45] Nora Agustina, *Perkembangan Peserta Didik*, (Yogyakarta:Deepublish,2012)13, https://books.google.com

[46] Pupuh Fathurrahman, dkk, *Pengembangan Pendidikan Karakter*, (Bandung:Refika Aditama, 2013), 72.

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development certainly need the needs. According to the National Association of Secondary Schools in the United States, students' needs are identified as follows:

1) Intellectual Need is students have a curiosity in something new. Besides that students are encouraged to get achievements and to think in solving problems.
2) Social Needs are student have the right to own and to accept their environment.
3) Physical Needs are students have the growth in themselves at the education levels.
4) Emotional Needs are students have an unexpected awareness and saturation.
5) Moral Needs are students have the desire to be better in their environment.
6) Homodivinous needs are students realize that they are creatures who have God and religion.[47]

c. Characteristics of Students

The students not only have needs, but also have characteristics. The students characteristics are the result of interactions between themselves and their social environment that are done in the totality based on their personalities.[48]

According to Capra (2004: 106) cited by Nura Agustina, there are 4 dominant things from the student characteristics, which are as follows:

1. Basic abilities are such as the cognitive or intellectual, affective and psychomotor abilities.
2. Backgrounds are such as the local cultural, social status, economic status and religion.
3. Personality differences are such as the attitudes, feelings and interests.
4. Ideals are such as foresight, self-confidence and endurance.

Based on the characteristics that can influence the students activities are as follows:

1. Background and level of the knowledge
2. Learning style
3. Age Chronology
4. Maturity level

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[47] Nora Agustina, *Perkembangan Peserta Didik*, (Yogyakarta:Deepublish,2012)15-16, https://books.google.com

[48] Nora Agustina, *Perkembangan Peserta Didik*, (Yogyakarta:Deepublish,2012)13, https://books.google.com

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5. Spectrum and spaces of interest
6. Socioeconomic environment
7. Environmental and cultural Challenges
8. Intelligence
9. Alignment and attitude
10. Learning achievements
11. Motivation[49]

B. Previous Research

The results of these previous researches are to complete the study of research entitled " Promoting Madrasah Aliyah Students' *Ukhuwah Islamiah* Awareness: The Practice of *Panca Jiwa* Values in School Activities and Policies". As for some previous researches as follows:

1. Research conducted by Abdurrochman Majid, S1 student at IAIN Purwokerto Department of Islamic Education in 2017 in his thesis entitled "Practice of the Concept of *Panca Jiwa* of Islamic Boarding Schools in Building Disciplinary Characters in Islamic Boarding School Nurul Huda Karangreja Village, Kutasari District, Purbalingga".[50]

   The purpose of this study was to determine the process of building discipline character at Nurul Huda Islamic boarding school. This research was a field, with the type of qualitative research. Data collection techniques are using observation, interviews, documentation. The results of this study, that the practice of the concept of *Panca Jiwa* of Islamic boarding school in the formation of disciplinary character in Nurul Huda Islamic Boarding School, Kutasari Subdistrict, Purbalingga was carried out through habituation activities in Islamic boarding school environment, and the exemplary of its clerics.

   Through habituation activity, it was implemented in the Islamic boarding school environment, it included shaking hands when passing each other, praying 5 times in the mosque, fasting on monday and thursday, reciting the Qur, an, delivery of *Mufradat*, *muhadatsah*, night study, hygiene picket, night watch, eating on

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[49] Nora Agustina, *Perkembangan Peserta Didik*, (Yogyakarta:Deepublish,2012)19-20, https://books.google.com

[50] Abdurrochman Majid, Implementasi Konsep *Panca Jiwa* Pesantren dalam Pembentukan Karakter Disiplin di Pondok Pesantren Nurul Huda Desa Karangreja Kecamatan Kutasari Kabupaten Purbalingga, IAIN Purwokerto, 2017,ii

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time. Then the building of the character of discipline was through the exemplary of the teachers.

2. Research conducted by Juliono, S1 student at IAIN Surakarta Department of Islamic Education in 2015 in his thesis entitled "The Practice of *Panca Jiwa* of Islamic Boarding School for Students in Agro Islamic Boarding School Nur El Falah."[51]

This study aimed to find out how the practice of the values of *Panca Jiwa* of the Islamic boarding school for students in Agro Nur El Falah Islamic boarding school. This study used a qualitative approach that produces data obtained by research objects by interview, observation and documentation, which were then analyzed by describing data from informants, reducing data according to research needs, then analyzed by the author, and concluded to answer research . The results of this study that the caregiver ponpes was an alumni of Moderen Gontor cottage, so he also taught the value of *Panca Jiwa* of the cottage. *Panca Jiwa* of the cottage had often been delivered by caregivers both in ceremonies, public lectures, MOS, and others. In fact there were still many students who made fun of friends, fight, steal friends' belongings, school mbolos, violate the rules, even committing severe violations that result in being expelled from the cottage. There were a number of factors that had made practice less than optimal, including lack of cooperation between students in supervising students, lack of activities that could make students become big families, infrastructure facilities that were damaged and not immediately addressed, there must be a real example of *asatidz* and senior students, personality santri when at home. Therefore, cooperation from Asatidz was needed to be more diligent in directing, guiding, educating, and supervising students to achieve the desired goals that were in accordance with the vision and mission in this lodge.

3. Research conducted by Wiwit Aji Subekti, S2 students at IAIN Purwokerto Department of Islamic Education in 2017 in his thesis entitled "Practice of *Panca Jiwa* and their Implications in Learning at Darunnajat Modern Islamic Boarding School in Tegalmunding Village, Bumiayu Regency, Brebes Regency."[52]

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[51]Juliono, *Implementasi Nilai-Nilai Panca Jiwa Pondok Bagi Santri di Pondok Pesantren Agro Nur El Falah*, IAIN Surakarta, 2015, ix.

[52]Wiwit Aji Subekti, *Implementasi Panca Jiwa dan Implikasinya dalam Pembelajaran di Pondok Pesantren Modern Darunnajat Desa Tegalmunding Kecamatan Bumiayu Kabupaten Brebes*, IAIN Purwokerto, 2017,vi.

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The purpose of this study was to determine the Practice of *Panca Jiwa* and their Implications in Learning in Darunnajat Modern Islamic Boarding School at Tegalmunding Village, Bumiayu District, Brebes Regency. This research used a type of field using a phenomenological approach, namely research whose data was obtained from direct observation, interviews, and documentation at research locations regarding the practice of *Panca Jiwa* of the modern Darunnajat Islamic boarding school. The data that had been collected was then analyzed. The results of the study concluded that the practice of *Panca Jiwa* and their implications in learning at the Darunnajat Modern Islamic Boarding School in Tegalmunding Village, Bumiayu District, Brebes Regency were embedded through the system of organizational activities and activities at other Darunnajat PPM. In an organizational system, the pattern of practice of *Panca Jiwa* could be established through *Persatuan Santri Darunnajat (PERSADA)* organization. The pattern of the practice of *Panca Jiwa* was also built through activities determined by the leaders of the huts, namely extracurricular activities or courses and structured activities, whether daily, weekly, monthly or yearly. Then *Panca Jiwa* had implications for the learning system applied in PPM Darunnajat not fully implementing the pure learning system of modern pesantren (khalaf), but also had a combination of *salaf* and *khalaf*.

Based on previous research, there are similarities and differences with research researchers. The similarity with this study, the both of them examine *Panca Jiwa*. While the difference is in the research setting, in previous studies, the research was conducted in Islamic boarding school, while the research conducted by researchers is located at Madrasah Aliyah. In addition there are differences points in the *Panca Jiwa* boarding school with *Panca Jiwa* in MA Malida. *Panca Jiwa* of Islamic boarding school contains sincerity, simplicity, self-reliance, *Ukhuwah Islamiah* and freedom. While *Panca Jiwa* in MA Malida Troso contains sincerity, simplicity, independence, helper and *Ukhuwah Islamiah*.

C. Conceptual Framework

The conceptual framework is the rationale of the study which compiled by the facts, observations and literature studies. The conceptual framework contains theories, theorems or concepts that form the basis of the study. In the conceptual framework, all research variables are explained in depth, so that the conceptual framework is

representative of a study visualized in a chart.[53] In the research of conceptual framework, there are several things that are the focus of this study, namely the Promoting Madrasah Aliyah Students' *Ukhuwah Islamiah* Awareness: The Practice of *Panca Jiwa* Values in School Activities and Policies.
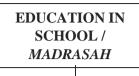
The education in Schools or *Madrasah* has an influence on the development of students. However, the education in Indonesia still has problems such as hostility, fights and sarcasm in students lives. Therefore, the educational institution needs the solutions to build the students character, especially the *Ukhuwah Islamiah* character in responding to the problems. Like educational institutions in Jepara, namely MA Malida Troso has implemented the solution to build the students character. The solution of character building in MA Malida Troso is through *Panca Jiwa*.

Panca Jiwa in MA Malida Troso contains the values of sincerity, simplicity, independence, helpers and *Ukhuwah Islamiah*. MA Malida Troso implements the *Panca Jiwa* values through the written rules which must be obeyed by *madrasah* communities including students. In addition, the *Panca Jiwa* values are also implemented in school activities. So, students are interseted to do the daily habituation activities in their lives based on the *Panca Jiwa* values.

By Implementing the *Panca Jiwa*, it expects can help students to resolve the their problems above. This is evidenced by the building the *Ukhuwah Islamiah* character of students. So, it can be able to prevent the students conflicts. In addition, it can build the students character who love peace and obey the commands of Allah SWT to be brothers.

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[53]Ismail Nurdin dan Sri Hartati, *Metodologi Penelitian Sosial*, (Surabya : Media Sahabat Cendekia, 2019),125.

The following is the conceptual framework in the scheme :

EDUCATION IN SCHOOL / *MADRASAH*

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Moral Degradation (Hostility, Fights, Sarcasm, etc.)

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THE PRACTICE OF *PANCA JIWA* VALUES IN SCHOOL ACTIVITIES AND POLICIES FOR BUILDING *UKHUWAH ISLAMIAH* CHARACTER

(The values of sincerity, simplicity, independence, helpers and *Ukhuwah Islamiah*)

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- **Policies in MA Malida Troso**
- **Invite to do daily habituation activities for the students lives based on the *Panca Jiwa* values to build *Ukhuwah Islamiah* character in MA MalidaTroso**

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- **Solve the students conflicts**
- **Build the students character who love peace**
- **Obey Allah's order to be brothers**