Panca Jiwa Pondok and Contemporary Psychology: A Comparative Review for Contextual Islamic Psychology

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ABSTRACT

One of the most essential values in the Islamic boarding school education system is the concept of the Panca Jiwa Pondok that was developed by Imam Zarkasyi in the Gontor Boarding School. These values serve as a guideline for students' lives and reflect the richness of local wisdom that can be developed within the scientific framework of Islamic Psychology. This article aims to critically examine the relevance of the five values of the Panca Jiwa Pondok to modern psychological theories such as Logotherapy, Self-Determination Theory, Positive Psychology, Attachment Theory, and Existential Psychology. This article analyzes the academic literature from indexed journals in the last ten years through the qualitative literature study method. It relates it to Qur'anic verses and Hadith as the primary normative sources. The study results show a strong wedge of meaning between Islamic values that live in Islamic boarding schools and fundamental concepts in modern psychology. The integration between the local values of Islamic boarding schools, Islamic teachings, and contemporary psychological theories has the potential to strengthen the construction of Islamic Psychology that is more contextual and relevant in answering the educational needs and spiritual mental development of students in the contemporary era. This study emphasizes the urgency of developing Islamic Psychology that is not only normative but also rooted in the social and cultural reality of the ummah.

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1. INTRODUCTION

Psychology as a discipline has grown rapidly, yet its foundations remain dominated by Western paradigms that tend to neglect spiritual and religious dimensions [1]. Most psychological theories that shape contemporary discourse are still secular and fail to fully reflect the complexity of human beings when viewed through spiritual perspectives and religious values [2], particularly within Muslim societies [3]. This limitation has raised growing calls for developing Islamic Psychology as an approach inspired by revelation while also responsive to the cultural and local contexts of Muslim communities.

Pesantren, as one of the oldest and most influential Islamic educational institutions in Indonesia, plays a vital role in shaping students' intellectual, moral, and spiritual character [4], [5]. According to Syafruddin et al. [6], the defining characteristic of pesantren lies in the cultivation of manners and morals through everyday student life. Even in the midst of global challenges such as technological disruption, identity crises among Muslim youth, and the rising prevalence of psychological disorders at a young age, pesantren continues to function as a center for mental, spiritual, and social development [7]. Therefore, exploring pesantren's values is essential not only for strengthening religious education but also for advancing a culturally grounded psychology that integrates faith, ethics, and human development.

One of the most concrete expressions of pesantren philosophy is the concept of Panca Jiwa Pondok [8], that formulated by K.H. Imam Zarkasyi, founder of Pondok Modern Darussalam Gontor [9]. This framework consists of five central values: sincerity, simplicity, independence, brotherhood, and freedom [8]. These values are not only taught but internalized in students' daily lives through cultural practices and role modeling [10]. For instance, sincerity forms the basis of selfless action [11], simplicity fosters an anti-consumeristic lifestyle [12], independence instills responsibility [13], brotherhood

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cultivates empathy and solidarity [14], and freedom is nurtured within the bounds of responsibility [15]. Collectively, these values carry deep psychological significance, especially in relation to character formation, emotional regulation, and mental well-being.

Scholars have noted that pesantren's educational system successfully integrates intellectual, moral, and social formation [16], [17]. Yet, systematic connections between Panca Jiwa Pondok and modern psychological theories remain underdeveloped. While Western frameworks such as Viktor Frankl's logotherapy highlight meaning-making [18], [19], Deci and Ryan's Self-Determination Theory emphasizes autonomy and competence [20], and positive psychology underscores well-being and life balance, these theories have rarely been studied in conversation with pesantren's indigenous philosophy. Some research on pesantren has concentrated more on institutional management, religious curricula, or its socio-cultural roles [21], [22], leaving its psychological dimensions relatively unexplored.

Although the Panca Jiwa Pondok has long been the moral and spiritual foundation of pesantren education, systematic studies linking these values to contemporary psychological theories are scarce. Existing research tends to describe pesantren's religious and educational roles [15], [16] but does not integrate them into broader academic debates in psychology. Furthermore, the limited scholarship often lacks a theoretical synthesis that connects pesantren's indigenous values with modern frameworks such as logotherapy, humanistic psychology, or self-determination theory. This gap indicates both a theoretical limitation and a practical problem: without systematic integration, the contribution of pesantren to Islamic Psychology remains underrecognized, and its potential application in addressing current psychological challenges among Muslim youth remains unrealized.

This study is important because it not only bridges the gap between Islamic boarding school values and contemporary psychological theories but also provides a contextual contribution to the development of Islamic psychology, ensuring that local wisdom and spiritual traditions are meaningfully integrated into the global psychological discourse. This study aims to examine and compare the values of Panca Jiwa Pondok with selected modern psychological theories. Specifically, it seeks to demonstrate how the

integration of local pesantren wisdom, Islamic teachings (Qur'an and Hadith), and contemporary psychology can advance the development of a contextual Islamic Psychology that is both academically rigorous and socially relevant.

2. METHOD

This study adopted a qualitative library research design with a descriptive–analytical orientation. The analysis was centered on examining Panca Jiwa Pondok as formulated by K.H. Imam Zarkasyi and comparing it with selected contemporary psychological theories. The research process followed several stages:

2.1 Data Sources and Search Process

Primary sources consisted of original texts and speeches of pesantren founders, while secondary sources included books, peer-reviewed journal articles, and previous studies related to Islamic psychology and modern psychological frameworks. The literature search was carried out through Google Scholar, ScienceDirect, and ProQuest between January and March 2024. Keywords such as "Panca Jiwa Pondok", "Islamic boarding school values", "Islamic psychology", "self-determination theory", "logotherapy", and "positive psychology" were combined in English and Indonesian to ensure broader coverage.

2.2 Selection and Criteria

The inclusion criteria covered academic works published between 2015–2024, written in either English or Indonesian, and directly discussing the intersection of Islamic educational values with psychological concepts. Non-academic writings, non-peer-reviewed materials, or works without clear theoretical discussion were excluded. From an initial pool of 142 documents, a screening process resulted in 23 main references that were analyzed in depth.

2.3 Analytical Approach

The data were examined using thematic and comparative content analysis. The process involved:
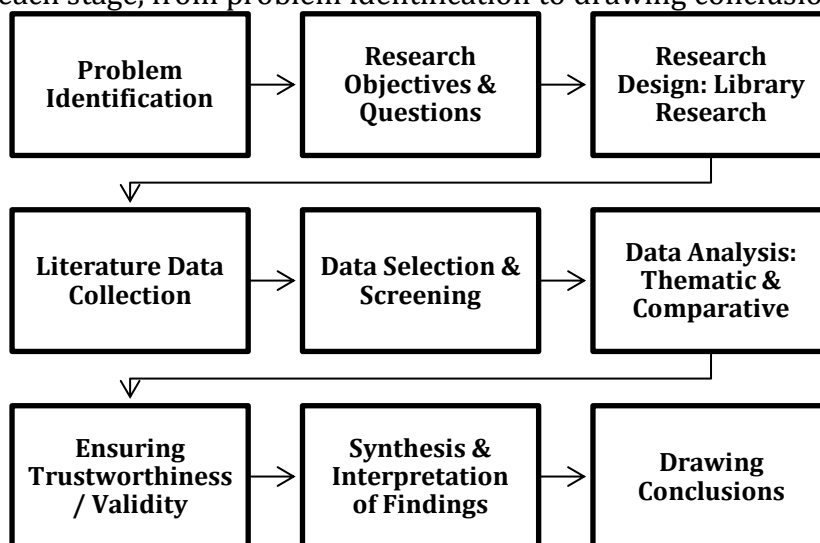
a) Identifying recurring ideas in the literature related to both Panca Jiwa Pondok and psychological theories.

b) Grouping these ideas into themes such as motivation, resilience, social connectedness, and spirituality.

c) Comparing each theme with contemporary psychological frameworks, highlighting points of convergence and divergence.

2.4 Ensuring Trustworthiness

To strengthen validity, the study applied source triangulation (pesantren texts compared with psychological literature) and theoretical triangulation (interpretation from Islamic and Western perspectives). In addition, coding and thematic categorization were discussed with two academic colleagues in Islamic psychology to minimize subjective bias.

This approach provided a structured yet flexible framework to explore how local Islamic values can be placed in dialogue with broader psychological theories, ensuring both academic rigor and contextual sensitivity. The overall research process is illustrated in the following flow diagram on Figur 1. to provide a clear overview of each stage, from problem identification to drawing conclusions

Problem Identification	→	Research Objectives & Questions	→	Research Design: Library Research
Literature Data Collection	→	Data Selection & Screening	→	Data Analysis: Thematic & Comparative
Ensuring Trustworthiness / Validity	→	Synthesis & Interpretation of Findings	→	Drawing Conclusions

Figure 1. Research flow diagram

3. RESULTS AND DISCUSSION
3.1 Definitions of *Panca jiwa Pondok*

Before comprehensively understanding the contribution of pesantren's core values in shaping students' character, it is necessary first to explain the conceptual meaning of each dimension in the *Panca Jiwa Pondok.* Table 1 presents the operational definition of each dimension based on the literature review results from various relevant academic sources. These definitions are

formulated to capture the essence of values that are normative-religious and have psychological implications in forming personality.

Table 1. Definition of the *Panca Jiwa Pondok*

Dimension	Definition	Source
Keikhlasan (Sincerity)	Sincerity means that all activities are carried out with pure intentions for the sake of Allah SWT without expecting worldly rewards.	[8], [9], [11], [12], [13], [14], [15], [16], [17], [23], [24], [25], [26]
Kesederhanaan (Simplicity)	Simplicity reflects a lifestyle that is not excessive and remains focused on self-control and maintaining independence.	
Kemandirin (Self-Reliant)	Independence teaches students to live independently, take responsibility for themselves, and not depend entirely on others.	
Ukhuwah Islamiyyah (Islamic Brotherhood)	Ukhuwah Islamiyyah emphasizes the importance of a close sense of brotherhood among fellow Muslims by respecting each other, cooperating, and caring.	
Kebebasan (Free Spirit)	Freedom in Islamic boarding schools is responsible freedom, where students have the space to think, act, and determine the path of life according to Islamic law.	

After understanding the conceptual definition of each dimension of the *Panca Jiwa Pondok* as explained in Table 1, for example, sincerity is not only interpreted in the abstract. Still, it is manifested through concrete behaviors such as sincerity in charity, learning, and worship and sincere respect for teachers. Similarly, simplicity is expressed through humility, self-control, and fortitude in facing life's challenges. The dimension of independence is developed through strengthening emotional aspects, behaviors, values, and independence in economic factors. Meanwhile, ukhuwah Islamiyah is reflected in the values of intimacy, unity, and the spirit of cooperation. Finally, freedom from the perspective of *pesantren* does not mean absolute freedom, but freedom to be responsible in determining the future, choosing a way of life, thinking critically, and doing good.

3.2 Thematic Relationship between Values and Theories

The synthesis indicates that each of the five values corresponds to specific psychological frameworks, see Figur 2.
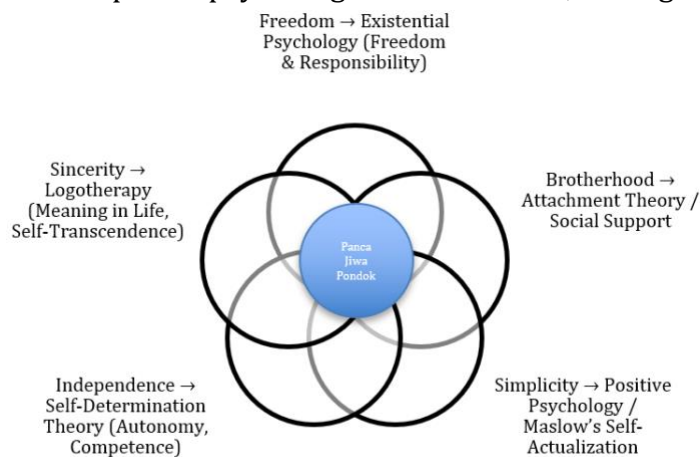
Figure 2. Thematic mapping between Panca Jiwa Pondok and modern psychological theories

3.2.1 Sincerity and Meaning-Seeking in Logotherapy

The value of sincerity in the *pesantren* tradition is understood as an action done solely for Allah's sake [11]without selflessness or worldly interests [16] In students' daily practice, sincerity is the spiritual foundation for seeking knowledge, serving, and undergoing the educational process [8] This value is not only

moralistic but also an inner motivation system that enables students to survive various pressures and limitations.

Psychologically, sincerity is closely related to the theory of logotherapy developed by Viktor E. Frankl. In logotherapy, the meaning becomes the existential core of the human being [27], [28]. Frankl [18] states that man can survive even the most severe suffering if he has a "reason to live" or *a sense of purpose*. In this context, sincerity in Islam is similar to the search for meaning from servitude and belief in transcendental values [29] This reinforces the argument that sincerity is not a passive form of acceptance but a form of solid spiritual agency.

Sincerity as taught in Islam is also teleological, the meaning is oriented towards the purpose of the hereafter and the pleasure of Allah SWT. In Surah Al-Bayyinah verse 5, Allah says:

وَمَآ أُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۜ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِۗ

Meaning: *"They are not commanded except to worship Allah by purifying obedience to Him in (purifying) the right religion..."* Al-Bayyinah: 5).

This verse affirms that sincerity is at the heart of all charity, and without sincerity, deeds become devoid of spiritual value. In a hadith, the Prophet PBUH said:

إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ،

Meaning: *"Indeed, the deeds depend on the intention..."* (HR. Bukhari no. 1; Muslim no. 1907).

Based on these verses and hadiths, the value of sincerity is in line with Frankl's thought that the meaning of life comes from three things: achievements, relational experiences, and ways of responding to suffering [19] At this point, sincerity becomes a form of spiritual attitude towards suffering, where a person chooses to continue to do charity with clear intentions, even without external appreciation. Contemporary studies in positive psychology show that meaning orientation correlates with psychological well-being, even exceeding hedonic well-being [30] Meanwhile, in the context

of religion, research by Wong [31] found that the meaning of life rooted in spiritual values and transcendent goals contributes to the resilience of individuals in the face of existential crises.

Thus, the value of sincerity in the *Panca Jiwa Pondok* is not only a normative ideal in the Islamic tradition but also contains a universal psychological concept that can be paralleled with logotherapy. Sincerity as a source of meaning can be the basis for the development of Islamic psychological interventions, especially in helping individuals build spiritual resilience in the challenges of modern life. A closer look at the comparison of the value of sincerity with logotherapy is explained in Table 2.

Table 2. Comparison of the Value of Sincerity and the Concept of Meaning in Logotherapy

Aspect	Sincerity	Search for Meaning (Logotherapy)
Definition	Sincerity in doing good deeds solely for Allah's sake, without ulterior motives or personal interests.	The primary motivation of humans is to find meaning in their lives, even in suffering.
Foundation of Spirituality	Based on monotheism and intention for the sake of Allah (QS. Al-Bayyinah: 5; HR. Bukhari no. 1).	Meaning can be found through values, relationships, and attitudes toward suffering.
Purpose of Life	Achieving the pleasure of Allah and the reward of the hereafter, sincerity is a moral and spiritual goal.	Realizing meaningfulness as the core of human existence.
Response to Adversity	Continuing to do good deeds selflessly even though in limitations or not appreciated.	Finding meaning even in suffering is a form of human inner freedom.
Traits of Motivation	Intrinsic and transcendental; not dependent on external recognition.	Driven by the existential need to find meaning in life.

Aspect	Sincerity	Search for Meaning (Logotherapy)
Contribution to Resilience	Sincerity strengthens steadfastness in living life as worship.	The meaning of life becomes the primary source of psychological resilience in crises and trauma.

3.2.2 Independence and Autonomy in Self-Determination Theory

Independence in the Panca Jiwa Pondok of the Pondok directs students not to depend on others, to manage themselves independently, and to take responsibility for their lives [13], [24]. This value is applied in physical activities such as washing one's clothes, cooking, or cleaning the dormitory, and decision-making, study time management, and emotional management [12] Islamic boarding school education with a boarding system creates a social ecosystem that educates students to become strong individuals and resist environmental pressures without external dependence.

This independence strongly correlates with the Self-Determination Theory (SDT) developed by Deci and Ryan [20] which states that humans have three basic psychological needs: autonomy, competence, and relatedness. Autonomy is the capacity to make choices and direct one's life. When these needs are met, individuals will grow up to be psychologically healthier, intrinsically motivated, and able to make decisions with personal responsibility [20]

In the context of Islamic boarding schools, independence cannot be separated from spiritual motivation. Students are taught that independence is part of actualizing faith and pious deeds. In Islam, the Prophet PBUH emphasized the value of independence with his words:

أَىُّ الْكَسْبِ أَطْيَبُ قَالَ عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٍ

Meaning: *"Indeed, the best effort is the effort of a person with his own hands."* (HR. Ahmad no. 8631)

Furthermore, in QS. Ar-Ra'd: 11 Allah says:

وَاِذَآ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْٓءًا فَلَا مَرَدَّ لَهٗۚ

Meaning: "Indeed, Allah will not change the condition of a people until they change what is in themselves."

These verses and hadiths underline that Islam encourages individuals to be active responsible, and not passively waiting for the help of others. In recent research, individuals with a strong sense of autonomy have been shown to have high self-efficacy, manage academic stress better, and show stronger psychological resilience [32] Therefore, independence as a value in the *Panca Jiwa Pondok* is not only a cultural practice of education but also has a theoretical foundation in modern positive psychology. This integration between local Islamic values and global psychology theories strengthens the argument that the development of contextual Islamic Psychology is highly possible and relevant. More clearly, the comparison of the value of independence with the Self-Determination Theory is explained in Table 3.

Table 3. Comparison of Independence Values and Self-Determination Theory

Aspect	Independence	Self-Determination Theory
Definition	The ability to manage oneself without relying on others.	The basic human need to manage one's life autonomously.
Value Foundation	Islamic spirituality, personal responsibility before Allah.	Humanistic psychology, self-actualization, and intrinsic motivation.
Educational Goals	Forming a strong personality, not spoiled, ready to live independently spiritually.	Facilitating healthy psychological growth and long-term motivation.
Behavioral Indicators	Discipline can make decisions and manage one's own time and emotions.	Autonomy, competence, and social connectedness as the basis for functioning.
Psychological Impact	Increasing self-confidence,	Promoting psychological well-

Aspect	Independence	Self-Determination Theory
	responsibility, and fighting spirit of students.	being, resilience, and intrinsic motivation.

3.2.3 Moderation and Self-Actualization: Between Zuhud and the Positive Psychology of Moderation and the Concept of Voluntary Simplicity

Simplicity teaches students to live as they are, avoid excessive attitudes, and form a resilient mentality in limitations [9], [25] In the *pesantren* environment, simplicity is not only an attitude of life but is cultivated through institutional policies, such as clothing, consumption, housing, and interaction patterns [8] This value is directed not to save alone but to the formation of the soul of *zuhud*, which makes the world a means, not a destination.

This concept aligns with modern psychological approaches, especially in the theory of Voluntary Simplicity, which is a lifestyle that consciously chooses to live sufficiently, break away from consumerism, and focus on meaningful things [33] From a positive psychology perspective, voluntary simple living correlates with life satisfaction, psychological well-being, and inner peace [34] According to Druică et al. [35] Voluntary simplicity is not a form of economic coercion but a conscious decision to reject a consumptive lifestyle that damages personal and environmental balance.

In Islam, the principle of simplicity is part of moral and spiritual teachings. Allah SWT says:

السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا (٢٦) اِنَّ الْمُبَذِّرِيْنَ كَانُوْا اِخْوَانَ الشَّيٰطِيْنِ

Meaning: *"And do not squander (your wealth) extravagantly. Indeed, those who are extravagant are the brothers of Satan..."* Al-Isra': 26–27).

The Prophet PBUH also set an example of living even though he had the opportunity to live in luxury. In a narration, it is stated that:

إِنَّ الْبَذَاَةَ مِنَ الْإِيْمَانِ

It means: *"Simplicity in life is part of faith."* (HR. Abu Dawud no. 4161).

Simplicity trains students to manage their desires, prioritize needs, and build self-control against worldly temptations in the pesantren environment. This aligns with the findings of contemporary studies that state that individuals who live and voluntarily show higher self-regulation skills and are better able to cultivate gratitude and spiritual connectedness [7] Therefore, simplicity in the *Panca Jiwa Pondok* is not just an institutional norm but a psychospiritual practice that strongly resonates with the theory of voluntary simplicity. This awareness is essential for developing contextual Islamic psychology approaches that do not conflict with modern science but enrich and integrate it. More clearly, the comparison of simplicity's value with voluntary simplicity is explained in Table 4.

Table 4. Comparison of the Value of Simplicity and the Concept of Voluntary Simplicity

Aspect	Simplicity	Voluntary Simplicity
Definition	A simple lifestyle is carried out collectively as a form of spirituality.	A conscious choice to live and avoid excessive consumerism.
Value Foundation	Islamic teachings about asceticism, self-control, and the priority of the afterlife.	Personal values, sustainability, and psychological well-being.
Life Goals	Developing an attitude of gratitude, contentment, and focus on worship.	Enhances well-being through meaningful and balanced living.
Psychological Impact	Forming a strong and humble character,	Enhances self-regulation, life

Aspect	Simplicity	Voluntary Simplicity
	avoiding envy and greed.	satisfaction, and social closeness.
Direction of Spirituality	Integrated into the worship system and values of the Pondok.	It can be secular but open to transcendental meaning.

3.2.4 Brotherhood and Relational Health: Ukhuwah in an Attachment Perspective

The value of brotherhood refers to building close emotional and social bonds between fellow students [15], [16] This value is taught and habituated in daily life at the *pesantren*, such as living in a room, eating together, helping each other when sick, or even strengthening when facing personal and academic problems [8] The ultimate goal is to form a sense of *Islamic ukhuwah* that is not just formal but grows from shared experiences in joy and sorrow.

This concept is in line with the theory in contemporary psychology, namely the Attachment Theory introduced by John Bowlby [36] and developed by Mary Ainsworth. This theory explains that safe and warm relationships with others are an essential foundation for a person's emotional regulation, mental health, and coping skills. Although this theory was initially focused on the parent-child relationship, in its development, attachment can also be formed horizontally—including in peer relationships such as in the pesantren environment [37]

Islam strongly upholds the value of brotherhood. In the Qur'an, Allah says:

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ

Meaning: *"Verily the believers are brothers..."* (QS. Al-Hujurat: 10)

The Prophet PBUH also said:

لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيْهِ مَا يُحِبُّ لِنَفْسِهِ

Meaning: *"The faith of any one of you is not complete until he loves his brother as he loves himself."* (HR. Bukhari and Muslim)

The value of ukhuwah in a psychological context functions as an essential support system, especially for students who live far from their families. Contemporary psychological studies show that safe and supportive social bonds can prevent anxiety disorders and depression and strengthen stress regulation [38] With their fraternal values, Islamic boarding schools create an ideal environment to develop secure attachment horizontally—between friends, teachers, and communities [25] Brotherhood in *Panca Jiwa Pondok* of the Pondok is a relational concept and a psychological protective factor. Strong emotional bonds support *resilience*, motivation to learn, and even the meaning of life [39] Therefore, this brotherhood value directly relates to attachment theory and is very worthy of inclusion in the construction of Islamic psychology based on local values. More clearly, the comparison of fraternal values with attachment theory is explained in Table 5.

Table 5. Comparison of Fraternal Values and Attachment Theory Concepts

Aspect	Brotherhood	Attachment Theory
Definition	Emotional bonds between students are formed based on faith and empathy.	A stable and secure emotional bond with a significant other.
Psychological Function	Supporting, strengthening, and alleviating emotional difficulties.	Provides a sense of security, emotional regulation, and psychological stability.
Manifestation in Institutions	Shared room system, helping each other, Palawan culture.	A positive response to distress through a safe base.

Aspect	Brotherhood	Attachment Theory
Direction of Spirituality	It is part of Islamic brotherhood social worship.	Spiritually neutral, but essential to personality development.
Psychological Impact	Increasing happiness, resilience, and social support.	Reduces anxiety, promotes coping, and healthy interpersonal relationships.

3.2.5   Freedom and Existential Responsibility in Western Psychology and Islam Freedom and Humanistic Psychology

The value of freedom in the *Panca Jiwa Pondok* is often interpreted narrowly as physical freedom or limited to the absence of rules. The meaning of freedom referred to in the *pesantren* tradition is more existential and spiritual, namely freedom of thought, *freedom* to express oneself responsibly, and the freedom to choose a way of life according to Islamic values [9], [24]. Students are taught to be individuals not constrained by lust, social pressure, or emotional dependence but can choose the right one, even under challenging conditions.

In contemporary psychology, this value is closest to the principle of free will, which is the foundation of Humanistic Psychology. Carl Rogers (1961) argues that humans can direct themselves toward actualizing their best potential [40] Similarly, Abraham Maslow (1971), in the hierarchy of human needs, placed self-actualization as the pinnacle of human motivation [41] in which a person becomes the most authentic, responsible, and psychologically independent individual.

Islam emphasizes the importance of freedom in the corridor of moral responsibility. In the Qur'an it is mentioned:

وَقُلِ الْحَقُّ مِنْ رَّبِّكُمْۚ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَّمَنْ شَاءَ فَلْيَكْفُرْ

Meaning: *"And say: 'The truth comes from your Lord; then whoever wills (believe) let him believe, and whoever wills (disbelieve) let him be a disbelieve...'"* (QS. Al-Kahfi: 29)

The Prophet's hadith also emphasizes that every human being is responsible for their choices:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ أَلْ مَامُ ر

It means: *"Each of you is a leader, and every leader will be held accountable for his leadership."* (HR. (Bukhari, no. 893)

In the cottage environment, freedom does not mean unlimited freedom but freedom within divine values and responsibilities. Students are trained to think critically, ask questions, develop their potential, and face life with faith-based choices [12]. Recent research shows that an educational environment that provides space for responsible freedom encourages a growth mindset, self-efficacy, and better mental health [42]. As a traditional institution, *Pesantren* shows educational practices parallel to modern psychological approaches, predominantly humanistic. A clearer comparison of the value of freedom with humanistic psychology is explained in Table 6.

Table 6. Comparison of the Values of Freedom and Humanistic Psychology

Aspect	Freedom	Humanistic Psychology
Definition	Spiritual and moral freedom in consciously choosing the right.	The human ability to direct oneself freely and consciously.
Purpose	Increasing responsibility, courage to choose the truth, and authenticity of faith.	Self-actualization and authentic personal growth.
Religious Context	Based on faith responsibility to God, not just free from rules.	Religiously neutral, focusing on universal human potential.

Aspect	Freedom	Humanistic Psychology
Psychological Impact	Increasing self-control, courage to act, and moral responsibility.	Enhancing self-confidence, self-actualization, and meaning in life.
Educational Manifestation	Given space to discuss, choose a study path, and convey aspirations in a civilized manner.	Non-directive learning, empathy-based counseling, and conscious choice.

The values of Panca Jiwa Pondok are a form of local wisdom of the pesantren that has shaped students' personalities for decades. However, the study of Islamic psychology that raises these values as a theoretical framework is still relatively minimal. This is an essential conceptual gap to be filled to build Islamic Psychology that is more contextual, based on local realities, and relevant in the global academic world.

From the perspective of Islamic Psychology, personality formation is not only seen from the psychological aspect but also from the integration between spiritual and social aspects. By integrating the five values of *Panca Jiwa Pondok* with modern psychological theories and Islamic teachings, we can build a framework of Islamic Psychology that is normative, apologetic, empirical, and contextual. These values not only live in the culture of the *pesantren* but also have universal power that can be translated into clinical psychological interventions, education, and character development. This emphasizes the importance of building Islamic Psychology based on local values that can compete academically but are still rooted in the cultural wisdom of Indonesian Muslims. Therefore, this article answers the importance of developing an Islamic Psychology approach sourced from local values such as Panca Jiwa Pondok. This approach enriches the treasures of Islamic science and opens up space for Indonesia's contribution to the global academic map of Islamic Psychology.

Table 7. Comparative Relationship between Panca Jiwa Pondok and Psychological Theories

Panca Jiwa Value	Pesantren Meaning	Related Psychological Theory	Thematic Implication
Sincerity	Selfless devotion, acting for God's sake	Logotherapy (Frankl)	Enhances meaning-making, resilience
Independence	Personal responsibility, self-reliance	Self-Determination Theory	Supports autonomy, intrinsic motivation
Simplicity	Anti-consumerism, focus on essentials	Positive Psychology, Maslow	Fosters gratitude, life balance
Brotherhood	Social empathy, mutual support	Attachment Theory, Social Support	Strengthens resilience, belonging
Freedom	Responsible freedom, choice within limits	Existential Psychology	Encourages agency, accountability

4 DISCUSSION

Based on the research results and data analysis, three main themes emerged that illustrate the relationship between the Panca Jiwa values of Islamic boarding schools and modern psychological theory: (1) the concept of character building and the meaning of life, (2) self-management strategies and psychological resilience, and (3) social relations and freedom in a spiritual context. The comparative table presented (Tables 2–6) serves not only as a description but also represents a thematic synthesis that connects each Panca Jiwa value to relevant psychological theory.

First, the value of sincerity bears similarities to Viktor Frankl's logotherapy, which emphasizes the importance of finding meaning in suffering. The literature analyzed demonstrates that

sincerity fosters resilience in the face of academic and spiritual pressures. Second, the value of simplicity aligns with the principles of self-determination theory, particularly in the dimensions of autonomy and intrinsic motivation. Students who internalize simplicity are better able to regulate their learning motivation autonomously, rather than being solely driven by external pressures.

Third, independence intersects with Bandura's concepts of self-efficacy and mental toughness. The results of the articles analyzed confirm that independence fosters students' resilience in facing the challenges of Islamic boarding school education. Fourth, the Islamic Brotherhood aligns with social psychology theories such as the sense of belonging and the social support theory. The analysis shows that brotherhood strengthens group cohesion and supports the mental health of students. Fifth, freedom is relevant to positive psychology, particularly aspects of flourishing and psychological well-being. Freedom in Islamic boarding schools is not unlimited, but rather freedom guided by religious values, which strengthens the students' capacity for optimal growth.

Overall, the synthesis shows that the Panca Jiwa Pondok (Islamic Boarding School) can be mapped within a modern psychological framework, but also presents a spiritual dimension that is mentioned but not fully accommodated in Western theory. This research discussion confirms the conceptual relevance of the Panca Jiwa Pondok values to modern psychological theories, while also revealing some limitations in their epistemological alignment.

Although sincerity has similarities with logotherapy, The difference lies in its transcendental foundation. In Islam, sincerity is oriented toward God (Allah), not merely an individual search for meaning. This enriches logotherapy with a deeper spiritual dimension, while also demonstrating the limitations of Western theories that tend to be secular. Furthermore, simplicity and self-determination theory both emphasize self-regulation, but SDT is rooted in Western individualism, while simplicity in Islamic boarding schools thrives in a collective culture anchored in the value of brotherhood. This cultural context is important because not all SDT principles can be directly applied to Islamic education without adapting its values.

Independence shares similarities with the concept of self-efficacy, but in Islamic boarding schools, independence is understood more as a form of spiritual and social practice, rather than simply personal achievement. This demonstrates an epistemological distinction between individual-centered Western psychology and community-centered Islamic values. The value of Islamic brotherhood enriches social psychology theory with an afterlife (eschatological) dimension, where social relations are viewed not only for psychological benefits but also for worship. This integration confirms that Islamic psychology does not simply adopt Western social theory but offers a more holistic alternative paradigm. Finally, freedom within the Panca Jiwa differs from freedom in positive psychology. The freedom of Islamic boarding school students (santri) is not absolute, but rather responsible freedom within the framework of sharia. This challenges the assumptions of Western psychology, which often emphasizes unlimited self-expression.

Critical reflection shows that the integration of Panca Jiwa with modern psychological theory is both complementary and corrective. Complementary because there are overlapping values that both strengthen psychological well-being; corrective because Panca Jiwa presents spiritual and cultural dimensions often overlooked in Western theory. However, this study also has limitations. First, the data used are derived from a library study and therefore do not include direct empirical testing in the field. Second, the comparative analysis may contain subjective interpretation bias, despite attempts at systematic synthesis. Third, there is limited involvement in contemporary Islamic psychology literature that directly critiques Western epistemology.

The implication of this research is the importance of developing an Islamic psychology based on local values, such as the Panca Jiwa Pondok, rather than simply adopting Western theory. These values can serve as conceptual pillars in designing psychological interventions, Islamic boarding school education models, and more contextual and transcendental research frameworks.

5   CONCLUSION

This study highlights that the values of Panca Jiwa Pondok (sincerity, simplicity, independence, brotherhood, and freedom) can be meaningfully positioned in dialogue with modern psychological theories such as logotherapy, self-determination theory, positive psychology, and existential psychology. Rather than claiming a direct equivalence, this article offers a conceptual mapping that reveals potential intersections and complementarities between local Islamic values and contemporary psychology. The novelty of this work lies in proposing a contextual framework of Islamic Psychology grounded in pesantren traditions, an area that has been largely overlooked in previous studies. Practically, this synthesis has implications for Islamic educational institutions, particularly pesantren, which may benefit from integrating psychological insights into their pedagogical and character-building models. It may also inform broader Muslim communities and policymakers in designing culturally relevant approaches to student well-being, resilience, and moral education.

Nevertheless, the study has limitations. As a conceptual and literature-based analysis, it does not provide empirical validation, nor does it systematically measure the strength of the associations suggested. These limitations call for future research that employs empirical methods to test and refine the proposed framework, such as through field studies in pesantren, psychological interventions with santri, or comparative studies with other cultural contexts. In sum, the Panca Jiwa Pondok offers not only a philosophical and spiritual foundation for pesantren education but also a valuable contribution to the ongoing development of Islamic Psychology in non-Western contexts. By situating these values in conversation with modern psychological theories, this article contributes to enriching the discourse on culturally grounded approaches to human development, while recognizing the need for further empirical validation and theoretical refinement.

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