



The Exploration of *Santri's Akhlak* and Its Relevance with Pancasila Student Profile in the Novel *Negeri 5 Menara*

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Abstract

Moral education is crucial as it gives positive impacts on both individuals and the society around them. However, moral decadence continues to prevail among adolescents. To solve this issue, literature studies can serve as a solution. The novel *Negeri 5 Menara* depicts the lives of *santri* (muslim students who are studying Islam as education) in *pondok pesantren* (Islamic boarding school) that emphasizes morality. The purpose of this research is to find the moral representations that can be role modeled and implemented to strengthen Pancasila students profile. Therefore, the focus of this research is the representation of *santri's akhlak* in the *Negeri 5 Menara* novel and its relevance as a literacy material to strengthening Pancasila students profile. This research uses content analysis as a method. The object and data source of this research is a literary work titled *Negeri 5 Menara*. The data is obtained through precise, critical, and in-depth reading of discourses or quotations that explicitly or implicitly relate to the depiction of *santri's akhlak* and values in *Negeri 5 Menara* novel. In the *Negeri 5 Menara* novel, the *santri's* behavior can be found depicting morals to God, morals to parents, morals to teachers, morals to each other, and morals to oneself. Whereas in Pancasila student profile, the dimensions of faith, devotion to the God Almighty, and morality are emphasized to form religious morals, personal morals, morals to humans, morals to nature, and morals to the country. This research exploration has found relevance between the results and the Pancasila student profile. The representation of *akhlak* in *Negeri 5 Menara* can be used as an excellent reference on how a student should behave, either to God, to others, or to themselves. In addition, *Negeri 5 Menara* has the potential to be a literacy material to develop good morals in students.

Keywords: *Akhlak*, *Santri*, Pancasila Student Profile, Morality

Introduction

Nowadays, the need for moral education is crucial because it affects both individuals and the society around them (Bafadhol, 2017). The purpose of moral education is to train humans to have noble traits such as modest behavior, mannered speech, wise, truthful,

sincere, etc. Morals play an important role in creating a peaceful and civilized life. It also determines the progression or regression of a nation. History has proven that no nation has fallen solely because of an intellectual crisis. A nation can collapse due to a moral crisis first, and then lead to other crises (Izzah & Hanip, 2018).

The importance of moral education goes hand in hand with the Pancasila student profile that has been introduced simultaneously with the *Merdeka Curriculum*. The concept of Pancasila student profile is written in the Minister of Education, Culture, Research and Technology Decree of the Republic of Indonesia Number 262/M/2022. Pancasila Students are the manifestation of Indonesian students as lifelong learners who have global competence and conduct themselves in accordance with Pancasila values (Rusnaini et al., 2021). The character value of Pancasila students is actually not new. In the previous curriculum (*Kurtilas*), it was recognized using the term strengthening character education or PPK, which was also aimed at developing student characteristics to fit the virtuous deeds of Indonesia (Utami et al., 2023). Character education is also referred to as value education because a character is a value in action. It is also known as operative value or values that are implemented through action or behavior (Zulkarnain, 2019).

Unfortunately, moral decadence continues to prevail among adolescents despite the efforts to enhance the Pancasila student profile or improve the character education. There are many students or adolescents who begin to lose morality in their daily lives (Adham, 2020; Rahmawati & Achsani, 2019). According to Zubaedi and Manan in Fatmawati (2022) that moral decadence is signified by integrity crisis, decreasing work ethic, creativity and competitiveness, lack of social solidarity and respect, abortion, sexual harassment, fraud, wealth hoarding, drug abuse and even murder. Of course, these issues need to be tackled. Because the progress and regression of a nation's civilization depends heavily on the morals of the nation, and whether it is good or bad is determined by education (Sukatin & Al Faruq, 2020). Therefore, even character education is not enough to shape the morals of our nation, but rather moral education that should be applied in education nowadays (Martan, 2020).

One of the solutions to overcome moral decadence is through literature studies in schools. Literature is a mergence of imaginative-creative and mimesis. As an imaginative-creative form, literature is created using language as a medium through the author's reflection on societal reality (Wicaksono, 2014). As a mimesis or imitation of life, literature is closely related to various aspects of life such as morals, religion, ethics, traditions, economics, social behavior, communities, and many others (Arifin, 2019). Etymologically, the word "*sastra*" or literature comes from Sanskrit, a compound of the words *sa* (to educate, teach, instruct) and *tra* (tool or medium) (Wulandari, 2015). In that sense, *sastra* or literature can be defined as a method or platform of educating, teaching, or instructing. Literature is a sensitive and responsive piece to universal truths, thus conveying both implicit and explicit moral messages (Sukirman, 2021). Through these messages, literary

works encourage readers or audiences to implement them in their daily lives.

The researcher chose *Negeri 5 Menara* to be analyzed because it is about the life of *santri* (muslim students who are studying Islam as education) in *pondok pesantren* (islamic boarding school). As we all know, *pondok pesantren* are educational institutions that emphasize *akhlakul karimah* or good morals. Their moral education is conducted using habits, exemplary, encouragement, advice, and persuasion as methods (Prasetya, 2018). With these in mind, it is expected that there are many moral representations that can be learned and used to strengthen the Pancasila student profile in schools as a whole. Therefore, the focus of this research is the representation of *santri's* morals in the *Negeri 5 Menara* novel and its relevance as a literacy material to strengthen the Pancasila student profile.

Literature Review

The Essence of Akhlak

The word “*akhlak*” is derived etymologically from Arabic, as the plural form of “*khuluq*”, which means tradition, habit, mannerism, or behavior. However, terminologically, according to Imam Al Ghazali, the definition of morals in Amin (2016) and Bakry (2021) is an inherent trait in a person's soul that makes them prone to do things without hesitation. It is similar to Ibn Miskawih's perception in Amin (2016) and Rifa'i Ahmad (2016) that morality is a mental state that causes a person to act impulsively. Ali (2018) stated that the reflection of an individual's morality can be determined under two conditions, which include: 1) It is done repeatedly, if it is a one-time thing and rarely done, means that it is not considered as a moral criteria; and 2) It comes naturally by itself as it has already become a habit.

A study of morality, specifically *akhlak*, teaches people how to live decently following religious precepts to prevent doing immoral acts in their connections with God, another individual, and the world around them (Sawaty & Tandirerung, 2018). Students' understanding of morality will affect their behavior in everyday life (Sari et al., 2020). By studying morality, hopefully it can be a way for students to become an ideal human being.

The Essence of Santri

Santri is a term for an individual who pursues Islamic education in an establishment called *pesantren*, and they usually stay there until their education is completed (Sawaty & Tandirerung, 2018). Whereas Azizah (2021) defines *santri* as having gained such a broad knowledge which implies that *santri* are more than just those who are devoted to following the *kyai's* teachings. In general, anyone who has *santri*-like morals is a *santri*. In either a narrow or broad sense, *santri* are considered as individuals who have a greater understanding of religion and diligently practice them.

Relevant Research

Research on morals in literary works (novel) has been done by (Fatmawati, 2022). The research stated that the values in literary works (novels) that were analyzed have theoretical implications, which are to expand the variety of novels that can be used as learning media; the pedagogical implication that can be used as a learning media; and the practical implication that this research serves as a way to broaden the scope of knowledge. In a research conducted by Khakim & Munir (2017) the results stated that in literary works (novels) that were analyzed, there were moral values towards Allah and His messengers, morals towards parents, morals towards ourselves, and morals towards each other. Mukaromah (2023) also did research that was quite similar to the research by Khakim & Munir (2017), which are morals to God, morals to other people, and morals to the environment. Furthermore, research by Julita (2022) and Mashuda & Inderasari (2019) has found not only moral values in literary works (novel), but also the relevance of these values to the learning materials in intracurricular activities.

The difference between this research and previous research is the discussion, aside from analyzing the representation of morals in literary works (novels), it also explores its relevance to strengthening the Pancasila student profile. In the *Merdeka Curriculum*, the strengthening of Pancasila profile is a co-curricular activity. That is, activities outside of school subjects to help students improve themselves based on their needs, potential, talents, and interests through activities specifically organized by teachers who have the capability and authority at school (Sukadari & Huda, 2021). Co-curricular implementation for strengthening Pancasila student profiles is specifically carried out as an effort to optimize the students' character education.

Method

This research aims to provide a description of *santri* morality in the *Negeri 5 Menara* novel. Moreover, this research also aims to find the relevance of the values in the novel as a literacy material to strengthen Pancasila student profile. Therefore, this research uses content analysis as the method. Content analysis is a scientific research method that focuses on describing the characteristics of the content and referencing it in a literary work (Eriyanto, 2015; Hudhana & Mulasih, 2019). The purpose of content analysis is to determine the meaning of the text and to identify and categorize the elements and explore the relation (Zuchdi & Afifah, 2019).

The object and source data in this research is a literary work titled *Negeri 5 Menara* written by Ahmad Fuadi with 425 pages, published in 2013 by Gramedia Pustaka Utama. The data in this study consist of discourses or quotations that explicitly and implicitly correlate with the depiction of *santris' akhlak* and the values found in *Negeri 5 Menara*. The data is obtained through precise, critical, and in-depth reading and taking on the

necessary information to meet the research objective.

This research was conducted by following the steps proposed by Miles et al., (2014), which are: data condensation, data display, and drawing as well as verifying conclusions. In the data reduction step, the researcher read, took notes, and marked the parts that depicted the *akhlak* of *santri* and the values in the novel. At the data display step, the researcher classified the depiction of the *santri's akhlak* and its values into five categories, such as morals to God, morals to parents, morals to teachers, morals to each other, and morals to themselves. The researcher also searched for the relevance of the values in the novel as a literacy material to strengthen the Pancasila student profile. In the drawing and verifying conclusions, the researcher described and interpreted the message and interaction symbolically in the literary work.

Results

Ahmad Fuadi's *Negeri 5 Menara* tells the story of a teenager from Bukittinggi who attends one of Indonesia's prominent *pesantren*. At this place, Alif meets Baso, Raja, Dulmajid, Atang, and Said are studying more than just religion, but also friendships, honesty, and the values of life. Together, they started a friendship group that they called "*Shahibul Menara*". The friendship bonds help them to nurture the challenges of the school life and support each other's ambitions. The novel provides an in-depth look at the experience of living in *pesantren*. The story also explores the main character's journey of maturity and to a better grasp of self and the real world. *Negeri 5 Menara* is not merely a story about an educational journey, but it also taught us meaningful and universal values of life.

Based on the explanation above, the researcher elaborates on the moral scope proposed by Amin (2016) and Aslamiyah et al., (2021) to be explored in the *Negeri 5 Menara* novel. There are: 1) Morals to God; 2) Morals to Parents; 3) Morals to Teachers; 4) Morals to Others; and 5) Morals to Ourselves. The results will be described as follows.

Morals to God

Morals to God can be defined as actions that humans should do to their creator. The first thing a human being should do is to express gratitude to the Creator. It is God who created humans, gives us wealth, grants us health, gives us all five senses, gives us protection, grants us our wishes, and other blessings that are beyond human ability to name (Suryani & Sakban, 2022). Therefore, humans ought to follow all the commandments and refrain from the forbidden acts of God.

As for the moral representations to God in *Negeri 5 Menara* novel are listed below.

Table 1: Moral representation to God

No	Behavior	Code	Description
1	worship	N5M/AKT/31 N5M/AKT/57 N5M/AKT/70 N5M/AKT/313 N5M/AKT/382	When it is time to have a prayer, all santri immediately rush to do it together as in congregation. They also extend their prayer time at certain times of the day.
2	pray	N5M/AKT/38 N5M/AKT/52 N5M/AKT/191 N5M/AKT/279 N5M/AKT/281 N5M/AKT/379	For <i>santri</i> , prayer provides them with strength to make sure that whatever they do will go as intended.
3	faith in destiny	N5M/AKT/107 N5M/AKT/405	In the <i>santri</i> 's belief, everything that has happened is the best scenario from God even though sometimes it is not what they expected.
4	gratitude	N5M/AKT/136 N5M/AKT/205 N5M/AKT/213 N5M/AKT/269 N5M/AKT/271 N5M/AKT/316 N5M/AKT/327 N5M/AKT/395	Expressions of gratitude are always embedded in <i>santri</i> 's lives once they receive something that they have desired.
5	<i>tawakal</i> or trust	N5M/AKT/136 N5M/AKT/190 N5M/AKT/199 N5M/AKT/203 N5M/AKT/297 N5M/AKT/318 N5M/AKT/384	The <i>santri</i> believe that all they have to do is to pray and do their best, while the outcome is up to God.
6	repentance	N5M/AKT/45 N5M/AKT/144	When the <i>santri</i> are aware of their mistakes, they ask God for forgiveness.
7	positive prejudice	N5M/AKT/180 N5M/AKT/195	Having a positive mindset is always reflected in the <i>santri</i> 's beliefs because they are confident that God will answer all their prayers.
8	modesty	N5M/AKT/197	Alif realizes that he is nothing without God's help.

Based on these results, the morals towards Allah depicted include worship, prayer, faith in destiny, gratitude, trust, repentance, positive prejudice, and modesty. These behaviors are part of *hablumillah* or human connection with God Almighty. This *hablumillah* behavior is a manifestation of human devotion to the creator himself, which is done vertically and individually (Sholikhah & Faristiana, 2022). This connection is only known by ourselves and God. *Negeri 5 Menara* has taught us that every individual should always develop a bond with the Creator.

Morals to Parents

Morals to parents can be defined as a strong personality in a person's soul for always

doing good to people who have raised them from the womb until adulthood (Darmiah, 2019). In Islam, morals to parents are known as *birrul walidain*, it means that children's commendable behavior to their parents causes them to be happy. This form of *birrul walidain* must be acted out as intention, words, and actions.

As for the moral depiction to parents in Negeri 5 Menara are listed below.

Table 2: Moral representation to parents

No	Behavior	Code	Description
1	obedience	N5M/AKO/12 N5M/AKO/44 N5M/AKO/141 N5M/AKO/142	Alif always tries to be obedient to everything his parents have to say. When there are disagreements between Alif and his parents, he will still choose to obey his parents.
2	devotion	N5M/AKO/14 N5M/AKO/141 N5M/AKO/224 N5M/AKO/362 N5M/AKO/364 N5M/AKO/365 N5M/AKO/373	Devotion to parents that is reflected in <i>santri</i> is praying for their parents, being polite, doing what their parents ask for, taking care of their parents when they are sick, and intending to dedicate the Qur'an recitation to their parents
3	asking for forgiveness	N5M/AKO/147	Alif quickly asked for forgiveness from his parents when he realized he had made a mistake.
4	returning favors	N5M/AKO/361 N5M/AKO/362	Baso's character has a wish to return the favor to all those who have given him their support to study at Pondok Madani.

Based on the table, there are depictions of obedience, devotion, asking for forgiveness, and returning favors to parents. The four behaviors occur to show the children's love, respect, and affection for their parents. Being morally good to parents is one of the highest principles after having faith in God (Sari et al., 2020; Syukur, 2020). Negeri 5 Menara provides a lesson that a child will be considered *saleh/solehah* when they always act in a proper manner towards their parents.

Morals to the Teachers

In general, morals to the teachers are behaviors, attitudes, and good acts by students as a way of respect, appreciation, and gratitude for their knowledge. The students' success cannot be separated from the teacher's support. Hence, it is necessary for a student to respect teachers (Bakah, 2020).

Here are the morals to teachers in *Negeri 5 Menara*.

Table 3: Moral representation to teachers

No	Behavior	Code	Description
1	positive prejudice	N5M/AKG/49 N5M/AKG/51	The <i>santri</i> are always trying to have good prejudice towards their teachers, both in their words and actions.
2	respect	N5M/AKG/251 N5M/AKG/378	All <i>santri</i> shows their respect as reflected in their attitude whenever they interact with their teachers.
3	gratitude	N5M/AKG/397	At the farewell, the <i>santri</i> expressed their gratitude for their teachers' dedication and sacrifices for educating and guiding them during their time at Pondok Madani.

Morals to teachers are very important and those who are currently studying should be educated about this. Teachers are our second parents who will guide and prepare us for the future. Therefore, it is only proper that we treat teachers like we do to our own parents. The representations above, which are, positive prejudice, respect, and gratitude towards teachers in the *Negeri 5 Menara* novel, are examples that should be followed by students.

Morals to Others

Morals to other humans refer to a person's attitude towards other people (Aslamiyah et al., 2021). Morals to others are built on the values of kindness, justice, and respect. These values are the basis for healthy and constructive social interactions.

The depiction of morals to others in *Negeri 5 Menara* is shown below.

Table 4: Moral representation to others

No	Behavior	Code	Description
1	<i>silaturahmi</i>	N5M/AKS/4 N5M/AKS/287	The characters are constantly keeping in touch with each other even though distance has separated them.
2	social awareness	N5M/AKS/8 N5M/AKS/243 N5M/AKS/253 N5M/AKS/358 N5M/AKS/377	Every character wants their life to be more than just about themselves. They also want their existence to be impactful for everyone around them.
3	motivating each other	N5M/AKS/45 N5M/AKS/50 N5M/AKS/107 N5M/AKS/108 N5M/AKS/211 N5M/AKS/295 N5M/AKS/296 N5M/AKS/325 N5M/AKS/372	The <i>santri</i> are motivators when they notice the people around them are losing their passion. They also have their ways of motivating each other, from the religious dogma approach to the emotional one.
4	apologize	N5M/AKS/66 N5M/AKS/121 N5M/AKS/397	The <i>santri</i> will immediately apologize whenever they make a mistake, intentionally or not.
5	responsible	N5M/AKS/72	Every task that was entrusted to the <i>santri</i>

		N5M/AKS/81 N5M/AKS/91 N5M/AKS/317 N5M/AKS/345 N5M/AKS/351	would be done thoroughly with full responsibility.
6	sympathy	N5M/AKS/104 N5M/AKS/252 N5M/AKS/361 N5M/AKS/363	The santri will always try their best to understand each other's feelings when someone suffers something terrible. They will also offer their help when necessary.
7	teamwork	N5M/AKS/118 N5M/AKS/182 N5M/AKS/210	Every <i>santri</i> realizes that they have their own unique strengths and flaws; as a result, they will always try to work together to get the job done in the best possible way.
8	generous	N5M/AKS/122 N5M/AKS/123 N5M/AKS/198 N5M/AKS/217 N5M/AKS/225 N5M/AKS/227 N5M/AKS/272 N5M/AKS/290 N5M/AKS/359	The bond between them is strong and they like to share with each other, they sometimes lend each other money, buy each other snacks, and share their food.
9	wise	N5M/AKS/131 N5M/AKS/249	The <i>santri</i> will consider different points of view in order to resolve a situation.
10	honesty	N5M/AKS/138	Amak will only do and say things that are true to the actual facts.
11	fair	N5M/AKS/139	Amak remains fair and unfazed by the people around him.
12	helpful	N5M/AKS/152 N5M/AKS/194 N5M/AKS/259	The mutual friendship continues to grow, causing them to be helpful to each other.
13	loyal	N5M/AKS/283	The santri are constantly together so there is a sense of loyalty among them.
14	sincere	N5M/AKS/295 N5M/AKS/354	One of the principles in Pondok Madani is to always do everything with sincerity, so this trait becomes naturally ingrained in everyone.
15	polite	N5M/AKS/303	Politeness and courtesy are always shown by all <i>santris</i> in their communication.
16	praying for each other	N5M/AKS/322 N5M/AKS/367	In their daily lives, the <i>santri</i> are not only pray for themselves, but they also pray for other people around them.
17	deliberation	N5M/AKS/339 N5M/AKS/343	When it comes to deciding something that involves a lot of people, the <i>santris</i> will prioritize the principle of deliberation for consensus so the results can be accepted by everyone.
18	keeping secrets	N5M/AKS/360	The <i>santri</i> will always keep their secrets as one of the principles that they uphold.

Humans are social beings who cannot live on their own without the help of others. As a part of social beings, humans must be able to build a healthy relationship with each other (Firwan, 2017). In reality, good relationships between individuals are beyond day-to-day interactions, but it also extends to such behaviors and attitudes including

environmental awareness, social justice, and community participation. Thus, decent morals to others are an important principle that sets the foundation for a healthy and harmonious social life. In *Negeri 5 Menara*, there are many representations of good morals to others that can be applied in everyday life.

Morals to Ourselves

Morals to ourselves refers to how we treat ourselves as a God's message (Warasto, 2018). Being kind to ourselves is a basis for other good morals. If we cannot be kind to ourselves, then it will be difficult to be kind to others. This includes a person's attitude towards themselves, both *jasadiyah* (physically) and *nafsiyah* (soul and mind) (Suryani & Sakban, 2022).

The embodiment of morals to ourselves in *Negeri 5 Menara* can be found below.

Table 5: Moral representation to ourselves

No	Behavior	Code	Description
1	firm	N5M/AKD/16 N5M/AKD/163 N5M/AKD/163 N5M/AKD/216 N5M/AKD/366	The <i>santri</i> are always adamant about their intentions to make them come true when they set their minds to something.
2	discipline	N5M/AKD/68 N5M/AKD/92 N5M/AKD/103	The 24-hour education system at Pondok Madani allows the <i>santri</i> to be disciplined on every occasion.
3	optimistic	N5M/AKD/82 N5M/AKD/109 N5M/AKD/233 N5M/AKD/160 N5M/AKD/203 N5M/AKD/243	The first thing to learn when enrolling in Pondok Madani is to be optimistic by using the "Man Jadda Wajada" philosophy. Therefore, all students will always have an optimistic attitude towards everything.
4	welldressed	N5M/AKD/87 N5M/AKD/252 N5M/AKD/258 N5M/AKD/318	All <i>santri</i> are always dressed neatly in any occasion and activity.
5	hard working	N5M/AKD/132 N5M/AKD/150 N5M/AKD/151 N5M/AKD/192 N5M/AKD/199 N5M/AKD/264 N5M/AKD/274 N5M/AKD/302 N5M/AKD/383	The competitive learning culture at Pondok Madani pushes all <i>santri</i> to work hard and give their best to their abilities.
6	staying healthy	N5M/AKD/196	The <i>santri</i> are always taking care of their health in order to attend the hectic schedule at Pondok Madani.

Being morally responsible to ourselves is an important aspect that often gets

overlooked. Human beings as God's creation have certain rules that should be followed by everyone in actions or behaviors (Firwan, 2017). Being selfless is an important step to develop a holistic well-being and a meaningful life. It is the basis for living a balanced life where we not only care about others' well-being, but also for our own well-being. The data depicting morals to ourselves in *Negeri 5 Menara* are firm, disciplined, optimistic, well-dressed, hard working and staying healthy. These behaviors are examples that can be used to maintain our *jasadiyah* (physically) and *nafsiyah* (soul and mind).

Discussion

Pancasila Student Profile

Pancasila student profile becomes the main reference to steer educational policies, including the reference for the educators to develop students' character and competence (Sujana & Ekasriadi, 2022). Pancasila students are the manifestation of Indonesian students as lifelong learners who have global competence and conduct themselves in accordance with Pancasila values, which are faithful, devoted to the God Almighty and have high morals, global diversity, teamwork, independence, critical reasoning, and creativity (Rahayuningsih, 2021; Setiyaningsih & Wiryanto, 2022; Susilawati & Sarifuddin, 2021). These aspects show that Pancasila student profiles focus on the attitudes and behaviors consistent with their identity as Indonesians and global citizens (Badan Standar, Kurikulum, dan Asesmen Pendidikan, 2022).

One of the dimensions that focus on moral development is the dimension of faith, fear of the God Almighty, and high morality. This includes an individual's relationship with God, with others, and with the universe (Irawati et al., 2022). There are five core elements to the dimension of faith, devotion to God, and morality, which are: (1) religious morals; (2) personal morals; (3) morals to humans; (4) morals towards nature; and (5) morals for the country (Badan Standar, Kurikulum, dan Asesmen Pendidikan, 2022a).

1. Religious morals. Pancasila students recognize themselves as beings who have been given a responsibility from God as leaders on earth who have the responsibility to love and care for themselves, people and nature, and to follow His commandments and to avoid His prohibitions.
2. Personal morals. Pancasila students will always take care of their physical, mental, and spiritual health with social and sports activities, and prayer in accordance with their respective religious beliefs.
3. Morals to humans. The Pancasila student recognizes that all humans are equal before God. Their morality is not only reflected in their affection for themselves, but also in their compassion for others.
4. Morals towards nature. Pancasila students express their morality through responsibility, affection, and care for the environment. This awareness becomes the foundation to

- familiarize themselves with environmentally sustainable lifestyles, so that they actively contribute to preserving the environment.
5. morals for the country. Pancasila students are aware of their rights and obligations as a good citizen and are aware of their role as a citizen. They place humanity, integrity, importance, and the nation's safety as common interests above personal interests.

The Relevance of *Santri's* Morality with Pancasila Student Profile

In *Negeri 5 Menara* novel, there are *santris'* behaviors that show morals to God, morals to parents, morals to teachers, morals to others, and morals to themselves. Meanwhile, in Pancasila Student Profile, the dimension of faith, devotion to God, and morality is emphasized to build religious morals, personal morals, morals to humans, morals to nature, and morals for the country. There are three similarities that can be found between the two, which are morals to God, morals to others, and morals to oneself.

Based on the exploration of *santri's akhlak* in *Negeri 5 Menara*, the researcher found a correlation between the results and Pancasila Student Profile. As a way to educate the students about morality, *Negeri 5 Menara* can be used as an alternative literacy material. The representation of morality in *Negeri 5 Menara* can serve as an example of how a student should behave, either to God, to others, or to themselves.

Conclusion

Negeri 5 Menara offers a story of profound and universal life values through the world of education in *pesantren* (Islamic boarding school). The storyline explores the characters' journey to maturity and a greater understanding of who they are and the world itself. The atmosphere of *pesantren* make the narrative feel very connected to moral education. As we all know, *pondok pesantren* is an educational institution that focuses on *akhlakul karimah* or good morals. Consistently to that, the curriculum system in Indonesia also concerns itself with moral education through Pancasila Student Profile. It includes the dimensions of faith, devotion to the God Almighty, and good morality.

On the other hand, moral decadence continues to prevail among adolescents. To address this issue, it is necessary to find various ways to embed morality in students. *Negeri 5 Menara* novel offers a representation of how a student can demonstrate good morality in their behavior. In the novel, there are depictions of morals to God, morals to parents, morals to teachers, morals to others, and morals to oneself. Therefore, *Negeri 5 Menara* can be used as literary material to teach morals to students.

There have been several considerations in using this novel as literacy material to instill morality. One of which is that the novel consists of values and instances of morality. This research is also expected to be used as an additional reference for teachers as teaching material since the message in the *Negeri 5 Menara* novel by Ahmad Fuadi can be

implemented in everyday life.

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