Revitalizing the *Panca Jiwa* as a Value-Based Framework for Building a Resilient Smart Society

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Abstract

This research aims to reconstruct the values of *Panca Jiwa* as a value-based education framework for building a smart society. Data was obtained through interviews and observations, then analyzed with thematic methods according to Robert K. Yin. The study results show that *Panca Jiwa* values are actively internalized in students' lives and support the formation of resilient, integrity, and adaptive characters to social dynamics. This research also confirms that boarding school education has a significant contribution in preparing individuals who are not only religious but also socially and morally capable of facing the challenges of the digital era. The practical implication of these findings is the need to revitalize the values of boarding schools in the Islamic education system to strengthen the ethical foundations of an intelligent society. This research makes a conceptual contribution to the development of contextual local value-based Islamic education psychology.

Keywords **:** *Panca Jiwa Pondok; Islamic Boarding School; Smart Society; Resilience; Local Wisdom.*

INTRODUCTION

The development of the concept of a smart society in the last decade has brought a large flow of technology-based modernization (Tavares et al., 2022) to various aspects of human life, ranging from education and government to culture. An intelligent society is often identified with the use of information and communication technology in building efficiency, connectivity (Dhelim et al., 2021), and automation of public services (Androutsopoulou et al., 2019) and social interaction (Kashef et al., 2021). However, this approach tends to be technocentric in practice and ignores fundamental elements such as psychological resilience, social ethics, and local cultural values that are the foundation of community sustainability. Therefore, there is an urgent need to reconstruct the innovative society paradigm that emphasizes the sophistication of digital systems (Gawer, 2022) and integrates the values of local wisdom as the foundation of human development.

In the Indonesian context, Islamic boarding schools as value-based educational institutions (Syamsuri et al., 2023) have a historical role in shaping individual character and community collectivity. One unique and distinctive intellectual heritage of modern

Islamic boarding schools is the concept of *Panca Jiwa*, which was developed at Pondok Modern Gontor (Laili et al., 2023). The values in *Panca* include sincerity, simplicity, independence, Islamic ukhuwah, and freedom, all of which are directed to form the personality of students who are morally strong, spiritual, and social (Taufiq, 2023). These five values are not just normative principles but are manifested practically in the daily lives of students in the boarding school environment, creating a holistic and resilient educational ecosystem (Laili et al., 2023).

From a global perspective, these values have great potential to answer the value crisis that arises in modern society, especially in the face of challenges such as academic stress, social alienation, and the crisis of meaning of life that is increasingly widespread in the younger generation (Vestad & Tharaldsen, 2022). Sincerity and freedom, for example, reflect the spiritual dimension and internal autonomy that are so much needed in building adaptive (Noviandari, 2024) and meaningful individuals (Ma'afi et al., 2021). Meanwhile, simplicity and independence support a sustainable lifestyle and strengthen the social function of individuals in their communities (Suradi, 2017). The value of ukhuwah Islamiyah also strengthens social ties, tolerance, and collaboration, which are the main principles of an inclusive, smart society (Habibi, 2019).

Furthermore, the implementation of the values of the *Panca Jiwa* in boarding schools not only reflects the form of character education, but can also be understood as the practice of value-based green governance on a micro scale (Nurdianto & Sudrajat, 2018; Romdoni & Malihah, 2020). A system of collective nurturing, habituation of independent living, and the strengthening of spiritual communities that take place consistently create participatory, sustainable, and contextual educational governance (Purnomo et al., 2024). Unfortunately, the contribution of boarding schools in contributing alternative models for the development of smart and sustainable societies is still very rarely raised in international academic forums, including in smart governance and resilient society discourses.

Based on this reality, this study aims to analyze how the values of *Panca Jiwa Pondok* are internalized in students' lives and how these values can be constructed as a basic framework for forming a resilient, smart society. This study offers a local Islamic value-based approach that has not been widely explored in sustainable, intelligent society development. The analysis will focus on how each value is implemented, designed, and impacts students' personal and social resilience in facing the demands of the modern world. This research is intended to answer the following questions: (1) How are the values of *Panca Jiwa*of Pondok implemented in the daily life of students? (2) How do these values shape students' psychological and social resilience? (3) How can the value framework be developed as a model of a resilient smart society? So that it can make a theoretical contribution to the development of a more contextual and valuable concept of smart society, as well as a practical contribution to Islamic educational institutions in designing value-based education governance that is relevant to today's global challenges.

LITERATURE REVIEW

1. The Philosophical Foundation of *Panca Jiwa Pondok*

   The concept of *Panca Jiwa Pondok* (sincerity, simplicity, self-reliance, brotherhood, and freedom) forms the philosophical core of Islamic boarding school education in Indonesia (Laili et al., 2023). These five principles, originally articulated by K.H. Imam Zarkasyi at Pondok Modern Darussalam Gontor (Zarkasyi, 2011), serve as the ethical foundation guiding the daily life and personality development of *santri* (students). According to Laili et al. (2023), *Panca Jiwa* is not merely a moral code but a system of values that integrates faith, discipline, and social consciousness in shaping holistic human characters. Fitri and Ondeng (2022) highlight that the pesantren tradition emphasizes not only intellectual development but also spiritual depth and emotional maturity. In this sense, the *Panca Jiwa Pondok* provides a timeless moral compass for nurturing individuals who are spiritually strong, socially responsible, and intellectually adaptive.

2. Value-Based Education in Islamic Boarding Schools

   Education within Islamic boarding schools is deeply rooted in value-based pedagogies that prioritize moral and spiritual formation over mere cognitive achievement. Value-based education is defined as a learning approach that integrates ethical, religious, and cultural principles into the educational process (Lickona, 2022). In the context of pesantren, these values are internalized through the modeling behavior of *kyai*, the communal life of *santri*, and the consistent practice of worship and discipline.

   Research by Fitri and Ondeng (2022) and Sridadi (2022) demonstrates that pesantren education nurtures social cohesion, humility, and self-control through collective living. These findings resonate with Schwartz's (2021) value theory, which categorizes universal human values such as benevolence, conformity, and self-transcendence. The integration of *Panca Jiwa Pondok* in learning thus represents a localized model of value-based education that aligns with Islamic ethics while fostering character resilience and social empathy.

3. The Concept of Resilience in Islamic Psychology and Education

   Resilience refers to an individual's capacity to adapt positively in the face of adversity. In positive psychology, resilience is conceptualized as a dynamic process of coping and growth (Andreou et al., 2020). From the perspective of Islamic psychology, resilience is not only psychological endurance, but also spiritual steadfastness (*tsabat*) grounded in faith and surrender to God (*tawakkal*).

   Ayati (2014) emphasizes that Islamic education aims to form *insan kamil*, a complete human being who maintains balance between intellect, spirit, and morality. This aligns with studies showing that religious commitment and spiritual meaning-making enhance one's psychological strength (Aziz et al., 2023). In pesantren life, resilience is nurtured through disciplined routines, simplicity, and brotherhood, all

reflections of *Panca Jiwa Pondok* values. Hence, resilience is not seen as individual toughness alone, but as a collective moral fortitude embedded within a community of faith.

4. Building a Smart Society through Local Wisdom Values

The idea of a smart society extends beyond technological advancement; it emphasizes human-centered development characterized by adaptive intelligence, collaboration, and moral awareness (Monroe, 2025). A resilient smart society is therefore one that combines digital literacy with ethical literacy, enabling individuals to respond wisely to rapid social and technological changes.

In Indonesia, the integration of local wisdom into educational and social transformation frameworks provides a unique path toward this goal. Local wisdom embodies cultural resilience, collective spirituality, and social harmony (Aziz, Nashori, et al., 2025). By recontextualizing *Panca Jiwa Pondok* in the era of Industry 5.0, pesantren can serve as moral incubators for developing smart citizens, individuals who are technologically adept yet grounded in ethical and spiritual consciousness.

5. Conceptual Linkage: From *Panca Jiwa* to a Resilient Smart Society Framework

Synthesizing the above literature, the *Panca Jiwa Pondok* can be conceptualized as a value-based framework that links moral formation to social resilience and intelligent adaptation.

a. Sincerity (*Ikhlas*) cultivates moral integrity and authentic motivation, serving as the ethical foundation of leadership and service.
b. Simplicity (*Kesederhanaan*) fosters humility and contentment, reducing materialistic tendencies in a consumer-driven society.
c. Self-reliance (*Kemandirian*) promotes proactive behavior and adaptive problem-solving, key components of individual resilience.
d. Brotherhood (*Ukhuwah Islamiyah*) strengthens social cohesion and collaboration, essential in building community resilience.
e. Freedom (*Kebebasan*) nurtures critical thinking and responsible autonomy, which are indispensable in a democratic smart society (Aziz, Madjid, et al., 2025).

When revitalized and applied contextually, these values form a *Panca Jiwa*-Based Resilient Smart Society Framework, in which spiritual intelligence, moral virtue, and adaptive competence converge. This model underscores that technological progress must be anchored in moral wisdom, aligning with Islamic humanistic values that aim to balance modernity and spirituality.

RESEARCH METHOD

This research uses a qualitative approach with the type of intrinsic case study to explore in depth how the values of *Panca Jiwa* are applied in the formation of character and social resilience of students in the context of a smart society. The research location was determined at the modern Isamic boarding school at Kebumen, which philosophically adopted the value education system developed by the Gontor Modern Islamic Boarding School. In-depth interviews, participatory observations, and documentation were used as data collection techniques. This study involved five key informants selected through purposive sampling techniques. The selection criteria include active involvement in the educational process at the boarding school and an understanding of the values of the Five Souls. Details of the informants are presented in Table 1.

Table 1

List of Research Informants

Informant Code	Position	Gender	Long Service (years)	Description
KI-01	Deputi of Boarding School	Male	15	Knowing the philosophy and values of the Pondok
KI-02	Senior Teacher	Male	10	Actively fostering student activities and organizations
KI-03	Final Student	Male	6	Head of student organizations
KI-04	Secondary Student	Male	3	Active in extracurricular activities and discussions
KI-05	New Student	Male	1	Providing initial perspectives in adapting values

Source: Research Data, Processed

Data analysis was carried out thematically with an inductive approach, following the explanation-building strategy of Yin (Yin, 2016). This process begins with open coding, which is identifying the units of meaning from interview transcripts and observation notes. Next, axial coding is carried out to group these codes into broader categories. Finally, the selective coding process formulates the main themes that represent the values of *Panca Jiwa* as internalized in the daily lives of the Modern Islamic Boarding School students. The single-case embedded design was chosen because this research focuses on one location but includes several interrelated units of analysis, namely leaders, teachers, and students. The validity of the data is maintained through the triangulation of sources and methods, as well as member-checking mechanisms. To strengthen the accuracy and

integrity of the analysis, the researcher also recorded personal reflections and maintained audit trails during the research process.

RESULTS AND DISCUSSION

1. Description of Case Context: The Islamic Boarding School and the Implementation of the *Panca Jiwa* Values

The Modern Islamic Boarding School located in Kebumen Regency, Central Java. Genealogically and philosophically, the boarding school adopts the educational model of Pondok Modern Darussalam Gontor, both in the curriculum system, parenting, and fundamental values. One of the main characteristics of the academic approach implemented in this Pondok is the practice and cultivation of the *Panca Jiwa Pondok* values: sincerity, simplicity, independence, Islamic ukhuwah, and freedom. These five values are not just moral slogans but are a framework for character development and social life in the boarding school environment. *Panca Jiwa* is positioned as an institutional ethos that forms the relationship between teachers, students, and boarding school administrators in a collective and transformative structure.

In the context of a digital society and the era of a smart society, the existence of Modern Islamic Boarding School displays a value-based educational practice firmly rooted in local culture but still adaptive to global changes. This boarding school not only carries out an educational function in a formal sense but also builds an ecosystem of values that can produce individuals with resilient, independent, and visionary characters. This model reflects the synergy between the traditional Islamic education system and the vision of an intelligent society that prioritizes ethics, collaboration, and moral leadership. Thus, modern Isalmic boarding school deserves to be used as a case study to explore how the distinctive values of boarding schools can contribute to building a value-based society during social and technological transformation challenges.

2. Thematic Meaning of the *Panca Jiwa* of Students in the Context of an Intelligent Society

Based on the results of the research data analysis, five main themes were found that align with the five values of the Five Souls, namely Sincerity, Simplicity, Independence, Ukhuwah Islamiyah, and Freedom. These themes show how these values are not just institutional slogans but have become students' living framework and mindset in shaping their personal and social character. A summary of the results of the thematic analysis is presented in Table 2 below:

Table 2

Thematic Coding Process Matrix of the *Panca Jiwa*

Open Coding	Axial Coding	Selective Coding
"We learn to be sincere, from cleaning the room to keeping the mosque clean."	Selfless devotion practice	Sincerity as the Spiritual Foundation of Santri
"Our life is simple, we eat enough, we wear simple clothes, but our hearts are broad."	Simple lifestyle based on values	Simplicity as a Value-Based Lifestyle
"Students here cannot be spoiled; everyone must be independent from the first day."	Independence in daily life	Independence as a Pillar of Character Education
"We feel like we have many brothers and sisters here. We help each other, we look after each other."	Close and supportive social relationships	Islamic Brotherhood as a Social Glue
"We are given the freedom to think, to express ideas, as long as we remain polite."	Freedom within the corridor of values	Freedom as a Space for Santri to Grow

Source: Research Data, Processed

These findings indicate that each value in *Panca Jiwa* is taught verbally and has become an integral part of character education in the cottage. In the next section, each theme will be explained in depth through narrative quotes from the informants to show the context, meaning, and psychosocial implications of these values in forming the resilient character of students within the framework of a value-based intelligent society.

2.1 Sincerity as the Spiritual Foundation of Santri

Sincerity emerged as one of the dominant themes in students' daily experience at the modern Islamic boarding school. This value is not only interpreted as an inner attitude in worship. Still, it has been transformed into a life principle that shapes the way of thinking and acting of students in facing various challenges of the boarding school. One of the informants stated:

> "*We are here to learn sincerely from small things, such as cleaning the room and caring for the environment, all done without waiting to be told or given in return. Over time, get used to it, become light*" (Interview KI-03, 2025)

This statement illustrates that sincerity is practiced through routine daily activities, but it is precisely from routine that this value is firmly rooted. Selfless service activities are a concrete training space for students to interpret the meaning of their spiritual

existence. This follows Islamic educational literature's view that sincerity is the primary foundation of tazkiyatun nafs, or soul purification (Purnomo et al., 2024).

From a psychological perspective, sincerity can be associated with the spiritual resilience component, a person's ability to survive and remain optimistic under pressure because it has a transcendent orientation of meaning (Huber, 2023). Students who practice sincerity in various situations tend to show more stable emotion regulation abilities and stronger intrinsic motivation, as they are not bound to external reward impulses.

In the context of a smart society, the value of sincerity can be a crucial ethical and psychological capital. Technological advances, critical thinking skills, and strong character in integrity and social commitment characterize an intelligent society. Sincerity, in this case, becomes the spiritual foundation that underpins honest, collaborative, and common good-oriented social action (Appiah et al., 2022). Therefore, this value is religiously relevant and essential in forming resilient and highly competitive citizens in the digital era.

Therefore, sincerity cannot be separated from forming the character of resilient students in Islamic boarding schools. This value is instilled not through theory but through consistent and contextual practical internalization. In practice, sincerity not only strengthens the spiritual aspect of students but also builds psychological resilience in a community full of challenges and discipline.

2.2 Simplicity as a Value-Based Lifestyle

The value of simplicity is a very prominent identity in students' lives at the modern Islamic boarding school. Simplicity is not only shown in material aspects, such as food, clothing, or facilities. However, it becomes a framework of thinking and attitude that educates students to live adequately, not exaggerate, and still maintain dignity. A student said:

> "*We usually eat rice with simple side dishes, sometimes only tempeh, vegetables, or eggs. But we are taught to be grateful, not envious or inferior. Precisely here, I feel rich because I have friends, knowledge, and experience*" (Interview KI-04, 2025)

The statement reflects that simplicity is not considered a shortcoming but a form of psychological and social strength. Simple life trains students to manage expectations, form self-awareness, and cultivate grit in facing difficulties. This resonates with the view in positive psychology that minimalist and controlled living is one of the supporting factors for life satisfaction and emotional regulation (Kuanr et al., 2020).

In the Islamic educational tradition, moderation (*al-qana'ah*) is a commendable morality that shows one's ability to keep one's heart from dependence on the world. According to Al-Ghazali, simplicity becomes the door to inner peace and spiritual focus because one is not preoccupied with excessive desires that ensnare the soul (Al-Ghazali, Ihya' Ulum al-Din). This value is taught not in theory but through the arrangement of

the environment and the cottage system, shaping students' daily lives in a sufficient situation.

In the context of smart society, simplicity has an increasingly strategic position. An intelligent society is not only measured by its ability to access and develop technology but also by its ability to maintain human values that support a balance in life. A simple lifestyle encourages resource efficiency, wise consumption management, and the formation of ecologically and spiritually conscious citizens (Jain et al., 2024; Ozanne et al., 2021). Students who are used to living a simple life from an early age have the potential to be part of a society that is not consumptive, adaptive, and more resilient in facing crises.

Furthermore, simplicity also has an impact on the formation of social solidarity. When all students live their lives to an equal standard, there is no noticeable social distancing. This strengthens the principle of equity, not just equality, in the value-based education system. In the long run, it forms the character of a leader who is a people, not an elitist, who understands the underlying reality because of having experienced it firsthand.

Thus, simplicity is a symbol of concern or a survival lifestyle and an essential asset in shaping resilient, frugal, and responsible individuals. This character is indispensable in constructing an intelligent society not trapped in technological hedonism.

2.3 Independence as a Pillar of Character Education

The value of independence is one of the central aspects systematically developed in modern Islamoc boarding school's educational system. Independence in a cottage is not just the ability to care for oneself. Still, it is a well-rounded form of character education—encompassing emotional, social, spiritual, and cognitive aspects. A student daily manager said:

> "*Here, students are educated to be responsible for their time, care for their personal needs and schedules, and even become activity administrators. All of this without having to be constantly supervised. If you can't be independent, you won't be able to survive here*" (Interview KI-01, 2025)

This statement reinforces that the cottage system creates a demanding culture and training independence from day one. Students are not served but educated to serve themselves and others. This reflects the direct application of the experiential learning approach in character education, where direct experience is the primary means of value formation (Lantu et al., 2022).

In developmental psychology, independence is closely related to self-determination (Deci & Ryan, 2015), which includes autonomy, competence, and social relations. When students have control over their lives in a disciplined system, they develop confidence,

personal responsibility, and the capacity to make informed decisions. This is an essential foundation for psychological resilience and moral maturity.

From an Islamic perspective, independence is a balanced form of izzah (self-esteem) and tawakkul (spiritual confidence). Self-reliance education in the boarding school does not foster selfishness but rather forms a strong personality that relies on Allah but is active in striving. The Prophet PBUH also emphasized the importance of a person to earn his own livelihood rather than depending on others (HR. Bukhari).

In the context of smart society, independence is a fundamental element. A smart society needs individuals who can work independently and manage resources effectively, adapt to change, and take initiative in the face of digital and social challenges. Digital literacy, life skills, and productivity cannot grow without independence as the foundation of attitudes and character (Mahmud & Wong, 2022).

Students who are used to solving problems independently, managing study schedules, and being actively involved in the cottage community have important provisions to become actors in social transformation. They do not passively wait but actively take on roles and are responsible, following the principles of individual agentic in a knowledge- and technology-based society.

Therefore, independence in the cottage system is not just a survival skill but a liberating force that prepares students to become leaders with character amid the complexity of the modern world. This value is not only crucial for the personal realm but is also one of the indicators of citizens' readiness to build an adaptive and dignified civilization.

2.4 Ukhuwah Islamiyah as the Foundation of Social Cohesion

One of the essential dimensions in Islamic boarding school education that is of special concern is the formation of social solidarity based on Islamic ukhuwah. At modern Islamic boarding school, this value is not taught through lectures alone. Still, it manifests in daily interactions between students and dormitory culture, emphasizing equality, togetherness, and cooperation. A coaching teacher stated:

> "*In this boarding school, there is no term for the children of rich or poor; all are the same. We sleep in the dormitory, eat together, do community service, and sometimes help each other when we are sick or sad. That's where we learn to be fellow Muslims*" (Interview KI-02, 2025)

This quote shows that ukhuwah Islamiyah, in the context of boarding school, is not just a formal social relationship but a form of emotional and spiritual connection. The collective life model shapes students into individuals who are not selfish but caring and trained in social empathy. Within the framework of social psychology, this experience aligns with the concept of communal orientation that strengthens social cohesion and support (Sirgy, 2019).

Furthermore, this value of ukhuwah encourages the emergence of a high sense of security, emotional support, and resilience in the group. Students do not feel alone in facing academic or personal difficulties, because they are in a social ecosystem that supports each other. This is particularly relevant to research on peer support systems that effectively lower stress and improve psychological well-being (Hong et al., 2016).

In Islamic education, ukhuwah Islamiyah is the central pillar in building a rahmatan lil 'alamin civilization. This value is sourced from the Qur'an (QS. Al-Hujurat: 10) and became one of the essential foundations in the life of the Prophet Muhammad PBUH, who fraternized the Muhajirin and Anshar. This spirit is inherited through cottage education that prioritizes collective life, based on love and responsibility between others.

When associated with the context of smart society, ukhuwah Islamiyah is a very relevant social component. An intelligent society is about technology, social intelligence, and trust-based society. Social cohesion, tolerance, and active involvement in the community are essential indicators for the social maturity of the digital society (Shahina & Parveen, 2020). Individuals with high empathy and can build productive social networks in a complex ecosystem will be more adaptive and constructive.

Ukhuwah education in Islamic boarding schools' forms individuals with high social skills who are ready to live in plurality and have flexible relationships. Students learn religion and live a community life that fosters equality, tolerance, and solidarity—values crucial in building an intelligent, humanistic society.

2.5 Responsible Freedom as a Pillar of Moral Autonomy

The value of freedom in boarding school education is often misunderstood as a form of total submission to the rules. However, at modern Islamic boarding school, freedom is central to forming moral autonomy. The freedom in question is not absolute, but freedom framed by spiritual and social responsibility. One of the cottage nannies explained:

> "*Here the students do have rules, but they are not monitored constantly. We want them to get used to choosing the right one out of awareness, not out of fear. This is what we call responsible freedom*" (KI-01, 2025)

This educational model aligns with self-governance, where individuals are not controlled from the outside, but act based on values firmly embedded in them. Responsible freedom allows students to develop self-control, reflective skills, and moral integrity. This aligns with Lawrence Kohlberg's (Carpendale, 2000) theory of moral autonomy, in which individuals choose actions based on internal ethical principles rather than external pressures.

Psychologically, providing a structured space of freedom builds a sense of competence and self-confidence. The self-determination theory (Deci & Ryan, 2015)

states that autonomy is a basic human need that, if fulfilled, will result in intrinsic motivation, active involvement, and healthy psychological development. Therefore, the cottage system that provides space for students to learn from mistakes, make their own choices, and bear the consequences accelerates personal maturity.

In the framework of Islam, freedom does not mean being free from sharia but is a form of spiritual enlightenment. The Qur'an emphasizes that humans are given reason and free will (*ikhtiyar*) to choose the path of righteousness but remain responsible for every decision (QS. Al-Kahfi: 29). Boarding school education instills that sincere values and intentions must guard freedom. This essence of spiritual autonomy is very relevant for today's generation of Muslims.

Responsible freedom is key to shaping ethical and independent digital citizens in an intelligent society. Amid a highly open flow of information, the ability to filter, select, and act wisely is needed. Individuals who are not only technologically literate but also have moral autonomy will be able to avoid the misuse of information and contribute positively to the digital social ecosystem (Kanungo et al., 2022; Setiadi et al., 2023).

Students who are used to making decisions based on noble values and are taught to be responsible from an early age will grow up to be adaptive, critical, and integrity citizens. They are part of religious communities and potential agents of change who can integrate personal freedom with social responsibility in modern society.

CONCLUSION

This research reveals that the values of *Panca Jiwa* are still actively lived and applied consistently in the education system at modern Islamic boarding school. These five values are not only the normative identity of the boarding school but have been internalized in student behavior, institutional culture, and daily education strategies. These findings show that value-based education systems such as *Panca Jiwa Pondok* are relevant to responding to the challenges of the smart society era. An intelligent society is not only supported by technology, but also by ethical values, reflective spirituality, and life skills. These findings confirm that *Panca Jiwa Pondok* can be revitalized as a value-based education framework that contributes to building a resilient, smart society that is both technologically capable and strong morally, socially, and spiritually. However, this study has several limitations, namely that data is collected from one location, so the generalization of results must be done carefully, and the qualitative interpretive study approach has the potential to be influenced by the subjectivity of researchers and informants. Therefore, further research is needed that is comparative between Islamic boarding schools, or that integrates quantitative approaches to measure the effectiveness of these values in shaping smart society indicators such as resilience, ethical leadership, and social literacy.

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