Implementation of the "SANTRI" moral movement as an effort to realise the Pancasila student profile

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Article Info

Abstract

Education not only transforms knowledge but also instils good values in life. Various moral problems in education, especially among students in schools, are increasing, ranging from simple to complex issues. Strengthening the Pancasila Student Profile at school is a strategic foundation to shape students with noble character aligned with the six dimensions of lifelong learners. One approach to instilling good character is through moral movements, where the method of habituation allows students to apply values in their daily lives gradually. This study uses a qualitative approach to explore how such movements operate with data collected through observation, interviews, documentation, and literature review. Within this framework, the SANTRI moral movement emerges as a meaningful initiative that embodies politeness, independence, and excellence values that harmonise with the essence of the Pancasila Student Profile. When embedded into the school culture, these efforts subtly but powerfully influence students' behaviour and mindset, offering a sustainable path toward cultivating strong moral foundations in education.

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Introduction

Character-strengthening education in schools plays a crucial role, aligning with Presidential Regulation Number 87 of 2017 and the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 20 of 2018. These regulations emphasise that schools must implement character-strengthening education by applying Pancasila values through formal education. This approach integrates character education across intracurricular, co-curricular, and extracurricular activities (Acetylena, 2018; Ainia, 2020; Dewantara, 1977; Rahayuningsih, 2022).

To strengthen the character of students who are integrated through school teaching that is harmonised through heart, taste, mind, and exercise with the involvement and cooperation between education units, families, and communities as part of the National Movement for

Mental Revolution (GNRM) (Irawan, Masyitoh, Rahmat, Darmawan, & Anggraeni, 2024). The presence of the Presidential Regulation on Strengthening Character Education is a collective effort between the government and society to strengthen the identity of the Indonesian nation now and in the future. Through this Presidential Regulation on Strengthening Character Education, all elements of the nation are determined to make a cultured nation that upholds noble morals, noble values, wisdom, and character (Irawan & Firdaus, 2021; Irawan & Masyitoh, 2023).

The Ministry of Education and Culture of the Republic of Indonesia emphasises its policy through Regulation No. 22 of 2020, which outlines the Strategic Plan for 2020-2024. This plan defines "Pancasila Students" as Indonesian students who embody lifelong learning, possess global competence, and uphold the values of Pancasila. It highlights six main dimensions: faith, fear of God Almighty, noble character, global diversity, cooperation, independence, and critical and creative reasoning, as the embodiment of Indonesian people who are in line with the character of Pancasila (Irawan, Masyitoh, Rahmat, Darmawan, Anggraeni, et al., 2024; Islam, 2017; Muhtar et al., 2019; Muslich, 2011; Wibowo, 2012).

The Pancasila student profile *(Profil Pelajar Pancasila)* serves as a curricular and philosophical framework that directly responds to this moral gap by emphasising six holistic dimensions: faith and piety to God Almighty, global diversity, cooperation, independent thinking, critical reasoning, and creativity. When designed and implemented with these dimensions, the curriculum becomes a living instrument to shape students' moral compass and social behaviour. Character strengthening education has the main goal that schools can guarantee students in fulfilling and protecting the rights of students, as well as ensuring that education units can develop the interests, talents and potential of students in order to form the character of students who are responsible in life, respect each other, and work together for progress and the spirit of peace (Jalil et al., 2012; Moretti et al., 2023; Muhtar et al., 2019; Narvaez & Lapsley, 2008; Yang et al., 2023). However, various phenomena and problems that have occurred in the educational environment lately demand the importance of strengthening character education, one of which is the problem of moral degradation (Istianah, 2024; Istianah et al., 2021, 2024; Pradanna & Irawan, 2024).

Currently, there are very many in educational institutions in Indonesia, we often hear through various media and news, so many students in Indonesia commit deviations that violate increasingly diverse norms, such as arriving late, clothing that is not appropriate to wear as a student, pornography and cybercrime sexual harassment, bullying, promiscuity, consuming drugs, drinking alcohol, brawls, and even murder cases occur in the world of Indonesian education today (Adnan, 2005; Iryayo et al., 2018; Komalasari & Saripudin, 2017; Ubaidillah et al., 2000)

One of the efforts to shape students' character in the school environment is through boarding schools. Islamic boarding schools are educational institutions that shape students' character through religious values in education and teaching. Islamic boarding schools with more comprehensive and holistic education patterns make it possible to create an ideal educational environment. So far, Islamic boarding schools have been considered an ideal place in shaping children's character in accordance with the norms and religious morals prevailing in society (Dermawan et al., 2024; Huda et al., 2020; Indriani et al., 2024; Miftahuddin et al., 2024)

Islamic boarding schools, which are predicted to be character workshops, have recently become the mouthpiece of various cases of violence and deviance. The Commissioner of the National Commission on Violence Against Women (Komnas Perempuan) stated that violence in the education environment during 2015-2020, Islamic boarding schools ranked second after universities. Furthermore, as reported by Metro TV News, a case of persecution by 12 students against another student to the death that occurred at the Darul Qur'an Lantaburo Islamic Boarding School, Cipondoh, Tangerang, occurred in August 2022. This moral problem in education must be given an immediate solution (CNN Indonesia, 2022). Departing from this background, the researcher developed the idea of the Santri moral movement to strengthen

morals in students at the High School. This movement aims to teach students about Islamic moral values and apply them in everyday life. This movement is expected to form students who are polite in speech and action, independent in making decisions, responsible for their actions, and achieve in various fields.

Through this movement, Integrated High School hopes that students can become role models for the surrounding environment and show that Islamic moral education not only stops at the theoretical aspect but must also be applied in everyday life. Thus, this movement is expected to contribute positively to society and the nation.

Method

This article employs a qualitative descriptive method approach. Qualitative research is used as a procedure that produces descriptive data in the form of written or spoken words from the people observed. As Kirk and Miller (in Moleong 2010) defined, qualitative research is a tradition in social science that fundamentally relies on direct human observation within its natural context and perspective. Similarly, Bogdan and Taylor emphasise that qualitative methods involve detailed observations of human behaviour, interactions, and experiences (Creswell, 2017; Miles et al., 2014; Tashakkori & Creswell, 2007; Yadav, 2022; Yin, 2006).

The research focus is guided by the relevance, urgency, and feasibility of the problem, considering constraints of time, energy, and funding. This study focuses on the SANTRI Moral Movement (Santun, Mandiri, Berprestasi) as a strategic effort to strengthen the Pancasila Student Profile—observational techniques collected data from student behaviour inside and outside the classroom. The primary data sources were participants' words and actions, while secondary sources included documents, journals, articles, and relevant photographs.

A thematic analysis approach was used to analyse the data to enhance the rigour and transparency of the study. Following Braun, Müller-Seitz, and Sydow (2012) model, the analysis involved six steps: (1) familiarisation with the data, (2) generating initial codes, (3) searching for themes, (4) reviewing themes, (5) defining and naming themes, and (6) producing the report. Transcripts from interviews, field notes from observations, and secondary data were first organised and coded manually based on recurring patterns and meaningful units. The coding process was inductive, allowing themes to emerge from the data, and deductive, guided by the conceptual framework of the Pancasila Student Profile. Data sources, interviews, documents, and observations were triangulated to ensure credibility. As a result, core themes related to politeness *(santun),* independence *(mandiri),* and achievement *(berprestasi)* were identified as integral dimensions of character development linked to the SANTRI moral movement.

Results and Discussion
Results
Concept of SANTRI Moral Movement

According to Juliani & Bastian (2021), character education is a procedure that fosters character values in students, including insight, self-understanding, determination, and the spirit component and steps to implement values, both towards God Almighty, self, others, environment, and society, so that Insane Kamil will be realised. Further, Komalasari (2010), Komalasari & Sapriya (2016), and Komalasari & Saripudin (2017) outline the importance of character education as an effort to equip students in life as individuals, members of society, and citizens of a nation. Character education aims to develop the potential for goodness in individuals, to behave well, to be multicultural and to increase competitiveness in global association H. Gunawan (2022); I. Gunawan, (2016). Through the SANTRI moral movement, students are given good character strengthening so that they can implement it in their daily lives in creating the Pancasila Student Profile (Darmawan, 2022; Masrukhi, Wijayanti, Melynda, et al., 2024; Purnamasari & Ysh, 2022; F. Rachman et al., 2021).

The moral movement "SANTRI" stands for Santun, Mandiri, and Berprestasi. The pattern of habituation is carried out in the boarding school environment, as well as the reference sources applied in optimising the values of national character based on the Ministry of

Education (2010: 8) are as follows: (1) Religion: religion contains teachings and beliefs that Power exists, and what is prohibited should be avoided and what is commanded should be implemented. State life should also be based on religious values (Nur & Laili, 2023).

Therefore, the core of character teaching should be based on religious principles. (2) Pancasila: Pancasila is the foundation of the Indonesian State, which is the source of all laws and the nation view of life. Pancasila has values derived from Indonesia, meaning that it is derived from the wealth, spiritual, moral and cultural values of the people and nation of Indonesia (Irawan et al., 2023). In the five precepts of Pancasila, some values limit Indonesian society's political, regulatory, economic, social, customary and artistic life. The purpose of teaching character is to prepare the next generation with the skills and desire to apply the Pancasila as citizens. (3) Culture: The position of habits is important in the life of society. Habitual values become the basic concept of communication between people. Therefore, habits become the main score in teaching national character.

Figure 1.
Source of Santri Moral Movement
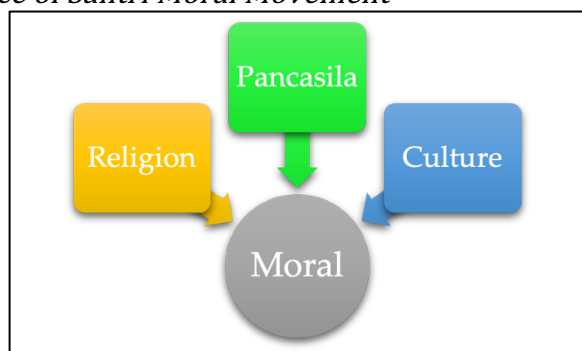
Source: *Processed by the author, 2025*

Referring to this reference, the SANTRI moral movement has the following meaning:

Santun, according to Andayani (2012) and Putra et al. (2023), is an action and speech that does not conflict with the prevailing ethics and norms and is realised towards himself and others. Santun itself has the meaning of understanding, namely being able to respect one another and being able to carry out obligations, namely practising good deeds in everyday life, indicators of strengthening character that are emphasised in the context of students having good attitudes and morals in accordance with norms and ethics towards anyone. (Syafri et al., 2022) explain the indicators of polite behaviour, including being polite to oneself, polite to parents, polite to teachers, polite to others, and polite to the surrounding environment. As well as mutual respect and respect for others, and showing exemplary attitudes in every behaviour.

Mandiri, Djahiri (1985) and Syarnubi et al. (2023) explain that independent character is reflected in everyday life in meeting their own needs without the help of other people. This is in line with Nova & Widiastuti (2019), who explain that independence is a state of being able to stand alone and not be dependent on others. Furthermore, students can be responsible for their learning process, understand themselves and the situation at hand, and carry out self-regulation.

Berprestasi learners can understand the potential within themselves and develop and bring up their ideas and potential to compete in competitions. In line with the opinion of Mustamiin (2016), with increasing student motivation in achieving academics, their learning achievements will also improve. This aligns with the character of achievement that must continue to be echoed as the embodiment of the Pancasila Student Profile in Indonesia; students recognise their potential. They can know when the things they like can be done and cannot be done, and finally, independent students will be motivated to achieve (Anggraeni, Sepudin, et al., 2025; Irawan, Wijayanti, et al., 2025; Kahfi, 2022; Syafri et al., 2022).

Discussion

*Pattern of Santri Moral Movement Habituation*

According to Djazilan et al. (2024), Gillard et al. (2023) and Masyitoh (2015), habituation is the process of forming new habits or reinforcing existing ones through consistent and structured practice. The SANTRI moral movement, focusing on *Santun* (politeness), *Mandiri* (independence), and *Berprestasi* (achievement), is designed as an effort to build student character within a boarding school context in an integrated and sustainable manner. This approach reflects the philosophy of Ki Hajar Dewantara's *"Tri Pusat Pendidikan"* (Three Centres of Education), which emphasises the interconnected role of school, family, and society in shaping a learner's character. Globally, character education programs such as Social Emotional Learning (SEL) in the United States, Values Education in the Philippines, and Moral Education in Japan share similar goals of fostering holistic development, including empathy, responsibility, and discipline. However, what sets the SANTRI movement apart is its cultural and spiritual rootedness in Indonesian values and Islamic boarding school traditions, which emphasise internalisation through daily religious and communal practice (Arsy et al., 2022; Dewantara, 1977).

Despite its strengths, implementing the SANTRI movement in diverse educational settings presents challenges. In urban or non-Islamic school contexts, there may be a need to adapt the religiously nuanced components to ensure inclusivity. Additionally, a lack of teacher training, parental involvement, or alignment with national curricula can hinder its sustainability. On the other hand, the opportunities are substantial: the movement can be adapted as a localised character framework that promotes national identity through Pancasila values, and its experiential model of learning through habituation can serve as a practical blueprint for other countries seeking culturally grounded character education models (Dishon & Goodman, 2017; Masrukhi, Wijayanti, Pramono, et al., 2024). With proper contextualisation, professional development, and community engagement, the SANTRI moral movement has the potential to become a scalable and transformative model for character education across various school types in Indonesia and beyond (Acetylena, 2018; Irawan, Masyitoh, et al., 2025; Irawan & Istianah, 2023; Suhardiyanto et al., 2025).

The value cultivation approach used in this value habituation is the Inculcation Approach, which is an approach that emphasises the cultivation of social values in students. The purpose of value education, according to this approach, is first, the acceptance of certain social values by students; second, the change of students' values that are not in accordance with the desired social values. The methods used in the learning process according to this approach include exemplary, positive and negative reinforcement, simulation, role play, and others. In order to equip students with character, *ahlakul karimah,* in line with the goals and ideals of education, especially the Islamic boarding school environment, which produces the next generation, this is in line with Imam al-Ghazali's character habituation. There are two ways to strengthen morals, namely, *first, mujahadah and* familiarise training with good deeds. *Second,* the action is done by repeating it again and again (M. Rachman & Wijayanti, 2019; Wijayanti et al., 2021, 2023).

Figure 2.
Santri Moral Movement Habituation Models
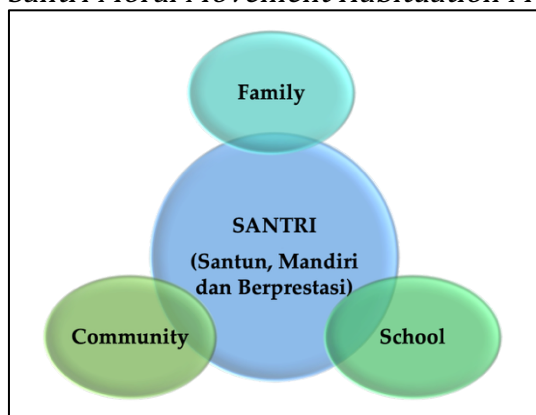
Source: Ki Hajar Dewantara's tripusat Concept.

Habituation is a method used to instil habits in students to be able to think, behave, and act in accordance with the applicable rules (Keraf & Komalasari, 2019; Wijayanti & Kurniawan, 2023). Habituation is a repetitive activity that is carried out continuously, and it is carried out to form someone who can get used to thinking, behaving, and behaving properly (Setyowati et al., 2023). Through the SANTRI movement, students will implement good character in line with the meaning of character echoed by Thomas Lickona, namely knowledge according to Thomas Lickona, the definition of good character includes knowledge of goodness (moral knowing), then raises commitment (intention) to goodness (moral felling), and finally actually does goodness (moral behavior) can be implemented properly which is integrated through the three centers of education (Anggraeni, Nurbayani, et al., 2025; Cahyono et al., 2024; Indriani et al., 2024; Rafzan et al., 2024).

Methods of Implementing the SANTRI Moral Movement

According to Maryono et al. (2018), character education must be sustainable and never-ending (never-ending process), as an integrated part of preparing the nation's generation, which is tailored to the future human figure, rooted in the philosophy and religious cultural values of the Indonesian nation. Character education must foster the philosophy and practice of the entire character of this nation, and thoroughly. According to Mulyasana et al. (2020), one of the methods that can be done is through habituation, as something that is deliberately done repeatedly, so that something can become a habit. Habituation actually emphasises experience; what is familiarised is something that is practised (Downey & Kelly, 1978; Jerome & Kisby, 2019; Koller et al., 2019).

The following is the flow of methods for implementing the SANTRI moral movement at the Integrated:

Figure 3.

Character Habituation Syntax
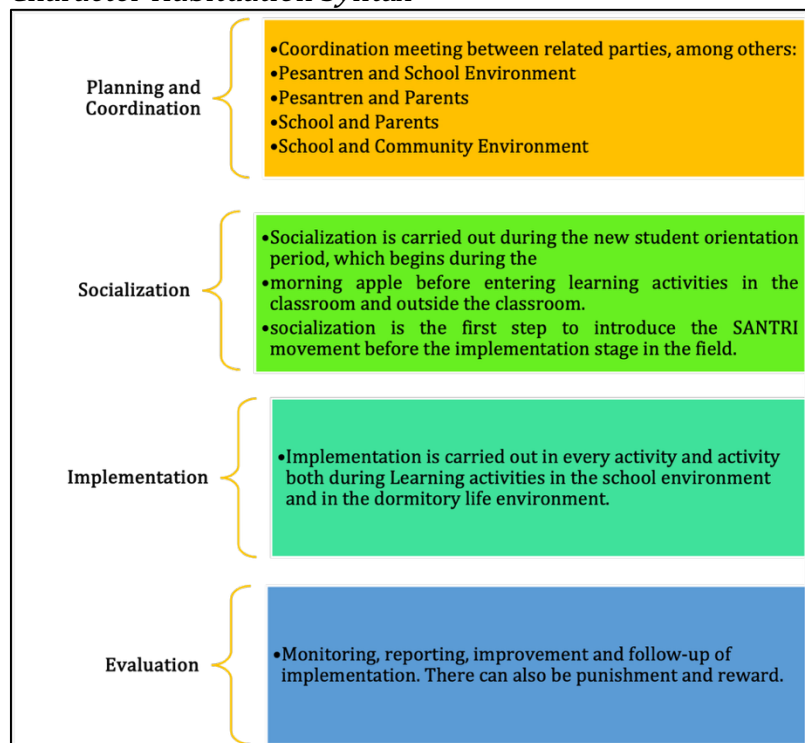
Source: Processed by the Author, 2025.

Realisation of Pancasila Student Profile through SANTRI Moral Movement

The Pancasila student profile is a program in the independent curriculum as an effort to improve the quality of education as an effort to strengthen character education. Furthermore, it is emphasised by Safitri et al. (2022) to realise an advanced Indonesia that is sovereign, independent, and has a personality through the creation of Pancasila students. The profile of Pancasila learners reflects students as lifelong learners to achieve the abilities and attitudes of global society based on the intended Pancasila values, which are summarised in six

characteristics, including faith, obeying God Almighty and practising positive and noble values, global diversity, mutual cooperation, independent thinking and process, critical thinking and endless creativity (Fajariah et al., 2024; Irawati et al., 2022; Mery et al., 2022; Nur & Laili, 2023; Yulia et al., 2023).

Table 1 is the SANTRI moral movement in order to realise the Pancasila Student Profile.

Table 1.

Indicator Moral of SANTRI

MORAL	INDICATOR
SANTUN	1. Greeting and greeting when meeting with teachers, ustadz, and peers by familiarising the 5 S + 1I attitude (Salam, Sapa, Smile, Polite, Santun and Ikhlas).
	2. Always make it a habit to speak kind and praiseworthy words and not be physically violent to anyone, be it friends or teachers.
	3. Not bullying anyone in physical or verbal form that can hurt others, and not demeaning others.
	4. Always implement good behavior and attitudes that are in accordance with the norms or rules that apply both in the school environment and in everyday life in the community.
	5. Always dress modestly in accordance with applicable rules and look neat as a reflection of students with character.
	6. Always respect and appreciate each other, have an open attitude in accepting input and opinions of others by not imposing one'sone's own will on others.
	7. Do not interrupt other people'speople's conversations in forums or in daily life.
	8. Promoting a good attitude by always implementing TTM namely (*Please, Thank You, and Sorry*). The word please is said in asking for help to others and do not forget to say thank you, and apologise when making mistakes to others both to teachers and peers as a knightly attitude with character.
	9. Humble when praised, not arrogant and always appreciate others by congratulating and praising as a form of respect to others for their achievements.
	10. 10. As well as always obeying and applying the norms and ethics that apply in the school environment, pesantren, family and society as a reflection of students with character
MANDIRI	1. Able to complete mandated tasks and responsibilities in accordance with the specified time limit.
	2. Able to overcome and provide solutions to problems that are being faced with wise steps.
	3. Able to carry out their obligations with full responsibility, namely being aware of their duties not because of coercion or pressure from others.
	4. Able to always think critically, creatively, and solve all situations that are being faced.
	5. Have a sense of excitement to try new things
	6. Have a confident attitude and not easily insecure and inferior to other people's abilities or what others say.
	7. Have an open attitude in accepting criticism and input from others in self-improvement and introspection.
	8. Admitting mistakes and being able to take responsibility for what has been done.
BERPRESTASI	1. Participate in various competitions in the fields of arts, sports and science and technology organised by schools, other institutions and in the community according to their interests and abilities.
	2. Promote creative and innovative ideas in working on assignments or projects given by teachers and *ustadz.*
	3. Have a spirit of healthy competition with others as a manifestation of the spirit of achievement by prioritising the spirit of honesty and sportsmanship.
	4. Always be proud of your own work and abilities and always be challenged by new things.
	5. The spirit of learning new knowledge by participating in various workshop activities to develop their competencies.
	6. Have a high social attitude and spirit of cooperation in resolving various situations encountered

Source: *Processed by the Author, 2025.*

While this study provides valuable insight into the implementation of the SANTRI moral movement and its alignment with the values of the Pancasila Student Profile, several limitations must be acknowledged. First, the scope of the research was limited to a specific school environment, primarily in Islamic boarding schools *(pesantren),* which naturally emphasise religious and communal moral formation. As a result, the generalizability of the findings to non-

pesantren settings, or diverse multicultural environments, remains limited. Furthermore, the qualitative nature of the study, although rich in descriptive depth, does not capture longitudinal outcomes or measurable behavioural change over time. Future research could expand on this foundation by adopting mixed-method or longitudinal designs to quantify character development outcomes linked to the SANTRI model. Comparative studies between *pesantren*-based and non-*pesantren* schools could offer further insights into the adaptability and scalability of the moral movement. Additionally, exploring student, teacher, and parent perceptions across diverse geographic and cultural settings in Indonesia would help reveal context-specific challenges and success factors. Research could also examine how digital platforms or extracurricular programs might be leveraged to reinforce SANTRI values beyond formal classroom instruction. These future directions will be crucial in determining whether the SANTRI moral movement can evolve from a localised character initiative into a national framework capable of supporting inclusive, culturally rooted character education throughout the Indonesian education system.

Conclusion

Moral movement is a character habituation that comes from religion, national ideology, namely Pancasila and Indonesian culture. The moral movement is able to become a breakthrough in strengthening morals in educational institutions, which will equip students for their daily lives. The SANTRI moral movement contains the teachings of polite, independent and outstanding values that can be implemented through three educational environments, namely family, school and community, in line with the concept of Ki Hajar Dewantara. Through the SANTRI movement initiated by the author, it is hoped that it can be a contribution in overcoming various moral problems that exist in Indonesia in order to strengthen the Pancasila Student Profile as a lifelong learner. It is hoped that this SANTRI moral movement can be applied not only in the *pesantren*-based education environment but can be applied in the general education environment in Indonesia as an effort to strengthen the nation's character.

Ethics Approval

This study does not require ethics approval because it does not involve human subjects, animal testing, or sensitive personal data. All data used are secondary and publicly available

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