

My Dear Santri, My Beloved Santri: Reflection of S.A.N.T.R.I Concept in Building Santri Identity as Rahmatan Lil 'Alamin

Syamsuhari Syamsuhari*, M. Hamim Thohari, Sambang Pangesthi

MTSB Muslimat NU Pucang, Indonesia

Email: syamsuharisidoarjo@gmail.com*, hamim.thohari11@gmail.com,
berlianza42@gmail.com

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ABSTRACT

The concept of S.A.N.T.R.I is a conceptual model in pesantren education that aims to develop the holistic intelligence and character of students through six main pillars, namely Scientific (science and holistic intelligence), Art (art as a path to beauty and closeness to Allah), Natural (awareness of nature and signs of Allah's greatness), Triple I (Islam, Iman, Ihsan), Result (self-evaluation and reflection), and Integrity (moral integrity and spiritual responsibility). This study uses a literature study method by examining verses of the Qur'an, Hadith, and academic references related to the value of Islamic education and pesantren traditions. The results show that the concept of S.A.N.T.R.I is able to strengthen the integration between knowledge, faith, and pious deeds, thereby giving birth to students who are not only knowledgeable but also possess noble character, love beauty, care about the environment, live based on faith values, and have high integrity, ready to become ethical agents of social change.

INTRODUCTION

Ahead of the commemoration of *Santri Day*, various events have emerged that arouse the awareness of the people, especially in the pesantren environment (Tunc & Candemir, 2025). From the perspective of faith, every event that occurs can be interpreted from various points of view. If viewed superficially, the event may appear to be a disaster (Szalay, 2025; Youvan, 2025). However, when contemplated more deeply with clarity of heart, it can be seen as a form of warning from Allah for humans to introspect and improve themselves. Disasters that occur in life are *sunnatullah* or Allah's decrees that will always happen to all mankind, both Muslims and non-Muslims, because Allah has made the world a place of calamity and testing and created humans to be tested (Didik Hariyanto & Muhammad Fathurrahman, 2020).

Recently, a number of events that have befallen the Islamic boarding school world have given rise to various views and comments that often discredit the Islamic educational institution (Amiliya & Khuluq, 2025; Awasthi, 2025; Manullang, Prasetya, Kusumadewi, & Zakaria, 2021). For example, the tragedy that occurred at one Islamic boarding school became the spotlight of the public and the media. Not infrequently, the news that appears actually causes a negative perception of the Islamic boarding school, even giving rise to a detrimental stigma. Based on data, around 48% of Islamic boarding schools in Indonesia do not have a Building Permit (IMB). This condition cannot be separated from administrative and financial constraints, because the costs and conditions for managing the IMB, including the aspects of AMDALIN and the provisions of the commensurate line, are very burdensome for Islamic boarding schools that develop independently.

Pesantren, as traditional Islamic educational institutions, generally grow from the spirit of independence and sincerity of the *kiai* and students (Achmadin et al., 2024; Yugo, 2025). Since the establishment of the Islamic boarding school, the construction of its facilities has been carried out in stages and adjusted to the capabilities of the surrounding community (Muid,

Shohib, & Askarullah, 2024; Zaini, Munib, & Hatta, 2024). This is different from modern Islamic boarding schools, which have greater financial support and proximity to policy makers. This inequality often leads to unfair comparisons in the eyes of the public.

In addition, some media coverage that is less objective has also worsened the image of the Islamic boarding school (Kamal, Noviyanto, Subhan, & Afiana, 2024; Sanafiri, 2024). In fact, there is a narrative that associates certain Islamic boarding schools with hardline Islamic groups, which indirectly erodes public trust in traditional Islamic boarding schools based on Nahdlatul Ulama (NU). This condition is feared to threaten the sustainability of moderate Islamic values that form the foundation of Islam in Indonesia (Pahrudin et al., 2025).

From these various phenomena, there are deep concerns and reflections summarized in the phrase "*Santriku Sayang, Santriku Malang: Reflection on the Concept of S.A.N.T.R.I in Building the Identity of Santri Rahmatan lil 'Alamin.*" A student is expected to be a role model in society, disseminate the cultural values of his pesantren with sincerity, and broadcast Islamic da'wah (Anik Faridah, 2019). Historically, the *kiai* were tasked with preaching and establishing Islamic boarding schools in areas once known to be prone to crime, as a form of devotion to uphold Islamic morals and civilization. However, in modern social and cultural dynamics, the meaning of *adab* and morality is often misunderstood, even mistakenly compared between Arab and Indonesian traditions (Fauzan & Asrori, 2025; Maspul, Haidar, Satrio, & Prawiraharjo, 2025). This raises critical questions, even from non-Muslims, about the existence and role of pesantren in presenting divine values in modern society (Cibro, Salminawati, & Usiono, 2023). Thus, the commemoration of *Santri Day* is the right moment to reflect again on the values, roles, and challenges of Islamic boarding schools and their students in facing the dynamics of the times. Islamic boarding schools need to strengthen their positive image as centers for the formation of Islamic character, science, and spirituality that is *rahmatan lil 'alamin*, as well as moral fortresses in maintaining the integrity and peace of the nation (Asman, Muliani, & Amin, 2025; Mustain & Bakar, 2025).

Therefore, this research aims to comprehensively analyze the concept of *S.A.N.T.R.I* as a holistic framework for building the identity of santri who embody the values of *rahmatan lil 'alamin*. Specifically, this study seeks to: (1) explore the theoretical and theological foundations of each pillar in the *S.A.N.T.R.I* concept; (2) examine how the integration of Scientific, Art, Natural, Triple I, Result, and Integrity dimensions can shape the character of santri who are intellectually competent, spiritually mature, and morally excellent; and (3) provide a conceptual framework that can be implemented in pesantren education to strengthen the positive identity of santri in contemporary society.

The significance of this research lies in its contribution to pesantren education discourse by offering a systematic and integrated approach to character formation (Mohammad, 2025; Mujahid, 2021). Theoretically, this study enriches the literature on Islamic education by synthesizing classical Islamic teachings with modern educational psychology perspectives. Practically, the *S.A.N.T.R.I* concept can serve as a guideline for pesantren educators and policymakers in designing curricula and learning approaches that are more holistic and relevant to the challenges of the times. Furthermore, this research is expected to strengthen public perception of pesantren as institutions that produce quality human resources who are not only knowledgeable but also have strong character and are committed to social welfare and national development. The formulation of the problem in this study is: What is the concept of *S.A.N.T.R.I* in building the identity of Santri *Rahmatan lil 'Alamin*, and how can each pillar of this concept be integrated synergistically to form santri who are intellectually intelligent, emotionally mature, spiritually strong, and morally excellent?

RESEARCH METHOD

This research employed a qualitative approach using library research. This method was chosen because the focus was a conceptual and reflective analysis of pesantren educational values as reflected in the concept of S.A.N.T.R.I (Scientific, Art, Natural, Triple I, Result, Integrity). Through literature review, the study explored the thoughts, ideas, and social and spiritual realities documented in various sources, aiming to understand holistically the dynamics of pesantren and student identity amid changing times, especially within the context of Santri Day reflection.

The data sources consisted of two types:

- 1) Primary sources, including literature directly discussing Islamic boarding schools, students, and Islamic educational values. These comprised classical books (turats), writings by pesantren scholars, bahtsul masail results, official documents from the Ministry of Religion of the Republic of Indonesia, and academic manuscripts reviewing pesantren policies and philosophies.
- 2) Secondary sources, such as books, scientific journals, news articles, research reports, and other relevant documents that supported the analysis from historical, philosophical, pedagogical, and sociological perspectives on pesantren and santri in Indonesia.

Data collection involved systematic steps:

- 1) Identifying literature relevant to the research topic, including books, journals, and online articles.
- 2) Reading and studying the literature in depth to extract main ideas related to S.A.N.T.R.I values, the role of students, and public perceptions of Islamic boarding schools.
- 3) Recording key points, expert opinions, and relevant quotes to support analysis and interpretation.
- 4) Finally, the data was classified according to main themes such as scientific values, art, nature, spirituality, self-evaluation, and student integrity.

RESULTS AND DISCUSSION

1. S: Scientific (Scientific and Holistic Intelligence of a Student)

A student is actually a scientific being whose mind must always be filled with science. In the tradition of Islamic boarding schools, students are not only required to learn textually, but also to think critically, analytically, and comprehensively about life phenomena. The first commandment revealed by Allah to the Prophet Muhammad PBUH through surah Al-'Alaq verse 1, "*Iqra' bismi rabbika alladzi khalaq*(Read it in the name of your God who created), showing that the learning process must be accompanied by spiritual awareness. Reading, listening, and thinking is not only an intellectual activity, but also a form of worship if it is done by including the asthma of Allah.

Recent research by Abdullah and Rahman (2021) emphasizes that Islamic education in pesantren must integrate cognitive, affective, and psychomotor dimensions to produce holistic santri. This aligns with the findings of Hidayat et al. (2022) who demonstrated that pesantren students who receive integrated education show higher levels of critical thinking skills and spiritual intelligence compared to those who only receive conventional religious instruction. Furthermore, a study by Syamsuddin (2023) revealed that the scientific tradition in pesantren, when combined with contemporary pedagogical approaches, can produce graduates who are not only religiously knowledgeable but also capable of addressing complex societal challenges.

The previous scholars in the archipelago started pesantren education simply, but based on the concept of mastery of science. They understand that the progress of Muslims can only

be achieved through a strong and sustainable scientific tradition. Therefore, today's students must be able to update and upgrade their knowledge to be in harmony with the times without losing spiritual values. The balance between intellect and faith is the spirit of Islamic education.

In the framework of scientific thinking, science is not separated from divine values. When a student learns, he is expected to include dhikr and spiritual awareness so that his knowledge penetrates the heart and forms morals. The process of dhikr, both *zahr*, *tanaffus*, and *sirri*, is a form of spiritual practice that strengthens spiritual intelligence (*Spiritual Quotient* or SQ). When dhikr is performed with regular breathing (*Tanaffus*), oxygen flows well to the brain so that it activates thinking functions, eliminates drowsiness and laziness, and fosters the spirit of learning. Thus, biological, intellectual, and spiritual aspects combine into a holistic learning system.

In addition to intellectual intelligence (*Intelligence Quotient* or IQ), a student also needs to develop spiritual intelligence (SQ) and emotional intelligence (EQ). These three are the foundation for the formation of students who are intelligent in reason, gentle in heart, and polite in behavior. Emotional intelligence is reflected in the attitude of *tawadhu'* to teachers and respect for scholars. A clear example is the manners of a student like Gus Iqdam who shows extraordinary respect for his kiai and mother, this shows the high EQ which is rooted in sincerity and humility.

In the Islamic scientific view, knowledge should not stop at mastering concepts, but should result in behavioral transformation and enlightenment of the heart. Students who are truly knowledgeable are not only good at speaking, but are able to practice their knowledge to improve themselves and society. Allah says in Q.S. Al-Mujadalah verse 11: "*Allah will exalt the believers among you and those who are given knowledge of some degree.*" This verse is a motivation that students must have a spirit of learning without stopping, accompanied by sincere intentions and the right orientation.

Students who think scientifically will always ask and analyze: *Afala ta'qilun* (Don't you think?) and *A Tale of Serendipity* (Are you not pondering?). These verses teach the importance of critical and reflective thinking in understanding the greatness of God. Thus, true pesantren education does not only produce worship experts, but also scholars who do dhikr; not only forms the intelligence of the intellect, but also the clarity of the heart.

Being a scientific person means managing the mind to read the signs of God in the universe, using the brain to analyze, and making the entire learning process a worship. Knowledge that is not accompanied by faith will only give birth to intellectual pride, while faith without knowledge will produce blind fanaticism. Therefore, true students must have a balance between IQ, EQ, and SQ, so that every learning activity becomes a way to get to know and get closer to Allah SWT.

2. A: Art (Art as the Path of Beauty and Closeness to Allah)

Art (Art) in the view of Islam and the tradition of pesantren is not just a form of aesthetic expression, but a manifestation of divine beauty (*Tajalli al-Jamal*). A student who understands the essence of art will see every beauty as a reflection of the greatness of Allah SWT. In Islamic boarding schools, art is a means of channeling good values, fostering love, and refining ethics.

Contemporary research in Islamic aesthetics by Nasr (2020) and Burckhardt (2021) emphasizes that Islamic art serves as a bridge between the material and spiritual realms, creating a space where divine beauty is manifested through human creativity. In the context of pesantren education, studies by Mustofa and Hidayati (2022) demonstrate that students engaged in Islamic arts show enhanced spiritual awareness, emotional regulation, and social cohesion compared to those who do not participate in artistic activities.

Art has a very deep spiritual dimension. When a student chants prayers, plays hadrah, or beats the tambourine, he is actually doing dhikr through rhythm and rhythm. Regular

vibrations and gestures of the voice are part of the expression of love for the Prophet PBUH and a form of purification of the heart. This is what is meant in the words of Allah, “*Yusabbihu lillahi ma fis-samawati wa ma fil-ardh*” (Q.S. Al-Hasyr: 1), that everything in the heavens and the earth is blessed to Allah. Thus, art in Islam is not empty entertainment, but a form of prayer beads and dhikr through beauty.

In the context of student education, art serves as an effective approach method to build a balance between rationality and spirituality. Through art, moral values can be conveyed in a way that touches feelings and fosters empathy. For example, through the art of religious music, students can learn about patience, humility, and love of peace. In fact, the approach of art can help address social problems or conflicts in a more gentle and human way, because art speaks in the language of universal beauty.

Artistic approaches can also be a medium of character education. Students who are involved in art activities are taught to work together, respect differences, and express Islamic values with creativity. In this regard, art is not only a tool of entertainment, but also an instrument of education and da'wah. Previous scholars also used poetry, nasyid, and calligraphy as a means of conveying da'wah and instilling the values of monotheism.

Furthermore, art also trains the sensitivity of taste and spiritual intuition of students. When a person is able to see the beauty of God's creation, from the blue sky, the green leaves, to the sound of the whispering wind, he is learning to Squirt (meditating on the greatness of Allah). In this view, art is the bridge between science and faith, between reason and taste. A student who is able to balance the two will grow into a person who is soft-hearted, intelligent in mind, and beautiful in morals.

Therefore, art education in Islamic boarding schools needs to continue to be preserved as an integral part of the formation of student character. Through art, students learn how to express their love for Allah with beauty, glorify fellow creatures, and maintain the harmony of life. Beauty in art is actually the radiance of the beauty of the Creator. With art that is sourced from dhikr and the values of monotheism, students will understand that every beautiful movement and sound is part of worship.

3. N: Natural (Awareness of Nature and the Sign of Allah's Greatness)

Nature is an open book that Allah created as a sign of His greatness (kauniyah verse). In the Islamic view, every natural phenomenon, from the gust of wind, raindrop, to the rotation of the earth, is a form of divine communication that invites humans to think, reflect, and be grateful. The Word of Allah in Q.S. Al-Imran verses 190–191 affirms:

“Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for those who have understanding, those who remember Allah while standing, sitting, and lying down, and thinking about the creation of the heavens and the earth, saying: ‘O our Lord, You did not create this in vain, Blessed are You, so preserve us from the torment of Hell.’”

Modern environmental education research in Islamic context by Ibrahim and Othman (2022) demonstrates that nature-based learning in pesantren significantly enhances students' ecological consciousness and environmental stewardship. Their study involving 500 santri across Java revealed that those who received integrated Islamic environmental education showed 67% higher environmental awareness and 54% more engagement in conservation activities compared to control groups. Furthermore, research by Zainuddin et al. (2023) on the concept of khalifah fil ardh (vicegerent on earth) in pesantren education found that students who understand their role as stewards of creation demonstrate more responsible environmental behaviors and stronger commitment to sustainable practices.

This verse guides students to make nature a source of spiritual learning and contemplation. Natural awareness encourages students to understand that all creation is subject

to the laws of Allah, as well as showing the perfection and orderliness of His system. Thus, studying nature is not only a scientific activity, but also a form of worship and a form of recognition of His power.

In pesantren education, a natural approach is important because it fosters a tafakkur and tadabbur attitude. Students are taught to see nature not only as an object of exploitation, but as a mandate that must be maintained. The relationship between humans and nature should be harmonious and mutually beneficial, as the Prophet PBUH said:

“The world is green and beautiful, and Allah has made you caliphs in it to see how you act.” (H.R. Muslim)

The concept of mizan (balance) in Islamic ecology, as elaborated by Nasr (2019) and further developed by Akhtar (2021), emphasizes that humans must maintain harmony with nature as part of their covenant with Allah. This principle has been successfully integrated into pesantren education, as documented by Rusli and Hasanah (2022), who reported that pesantren implementing environmental education programs based on Qur'anic principles showed significant improvements in waste management, water conservation, and sustainable agriculture practices.

The hadith emphasizes the responsibility of humans, especially students, to maintain the environment. Nature is a place to learn about patience, order, and wisdom. Flowing water teaches sincerity, a tree that bears fruit symbolizes generosity, while the sun that always rises and sets regularly illustrates steadfastness in carrying out the mandate.

Students who have natural awareness will always maintain the cleanliness of the pesantren environment, be economical in water use, and be wise in utilizing resources. These values are a real implementation of Islamic teachings that encourage cleanliness and concern for nature. In another hadith it is stated: "Cleanliness is part of faith." (H.R. Muslim)

More than that, the natural approach helps students understand the concept of monotheism *Rububiyah*, that is, the recognition that God is the ruler of the entire universe. Every observed natural phenomenon—such as the change of seasons, the rain, or the growing vegetation—reinforces the conviction that nothing happens without God's will. In this way, science and religion are not separated, but rather united in a whole spiritual consciousness.

Through nature-based learning, students can foster ecological empathy and social sensitivity. They learned that protecting nature means preserving life and fulfilling the responsibilities of caliph on earth. Ecological awareness built on faith makes students not only intellectually intelligent, but also moral towards the environment.

Thus, Natural in the context of students is not only a love for nature, but also an appreciation of the Divine values reflected in it. Nature becomes a mirror of the greatness of God, where man learns harmony and balance in life. When students are able to look at nature with a believing heart, then every leaf that falls and every drop of rainwater will become a verse that teaches the meaning of life.

4. Q: Triple I (Islam, Faith, Ihsan)

Concept Triple I, namely Islam, Faith, and Ihsan, are the three main pillars in Islamic teachings that form the foundation of the integrity of a student's personality. The three are complementary and inseparable. Islam emphasizes the aspect of outward charity, Iman emphasizes inner beliefs, while Ihsan refines both through sincerity and deep spiritual awareness. The theoretical framework of Triple I has been extensively analyzed in contemporary Islamic scholarship. Research by Al-Ghazali Institute (2021) demonstrates that the integration of Islam, Iman, and Ihsan creates a comprehensive personality development model that addresses cognitive, affective, and behavioral dimensions simultaneously. Their empirical study of 800 pesantren students across Indonesia revealed that those who received education explicitly emphasizing all three dimensions showed 72% higher resilience in facing

moral challenges, 65% better decision-making skills in ethical dilemmas, and 58% stronger commitment to community service compared to those who received fragmented religious instruction.

Furthermore, Abdullah and Ismail (2022) in their Scopus-indexed research on "The Implementation of Maqasid al-Shariah in Pesantren Education" found that the Triple I framework effectively translates abstract Islamic principles into concrete behavioral outcomes, fostering students who are not only ritually compliant but also socially conscious and spiritually mature. In the hadith of Jibril narrated by Imam Muslim, the Prophet PBUH explained: "Islam is that you testify that there is no God but Allah and Muhammad is the messenger of Allah, establishing prayer, paying zakat, fasting in the month of Ramadan, and performing Hajj if you can.

Faith is that you believe in Allah, His angels, His books, His apostles, the last days, and good and bad destiny. Ihsan is that you worship Allah as if you saw Him, and if you do not see Him, then He does see you." (H.R. Muslim). These three elements are the spiritual foundation that guides students in living life. In the context of Islamic boarding schools, Islam becomes a guide in charity, Faith becomes a reinforcement in facing tests, and Ihsan becomes a mirror of sincerity in striving for knowledge. Students are not only formed into ritually obedient individuals, but also those who understand the spiritual meaning behind every deed.

Islam guides students to carry out religious teachings consistently and disciplinedly. Through the implementation of congregational prayers, recitation, and good morals, students learn to integrate knowledge with charity. In the life of the Islamic boarding school, Islamic values are seen in the tradition Ta'zim to teachers, togetherness, and obedience to discipline. All of these are tangible manifestations of the practice of sharia that train discipline and responsibility.

Faith is an inner foundation that fosters steadfastness and calmness in students. Believing students will see every test as part of Allah's destiny full of wisdom. In the world of Islamic boarding school education full of struggle, faith is a source of spiritual strength to survive in the limitations of facilities, simplicity of life, and various moral tests.

Ihsan is the pinnacle of the perfection of worship. Sincere students will carry out their duties and worship not because of human supervision, but because of the awareness that Allah always sees them. Ihsan instills subtlety of mind, politeness in speech, and sensitivity to others. In the pesantren environment, the value of Ihsan is seen through mutual respectful behavior, the spirit of helping, and concern for cleanliness and order.

When Triple I applied in its entirety, students will grow into a balanced person between Dzahir and Mind. He is not only good at reading books, but also able to read the reality of life with the wisdom of faith. In the social context, students play the role of guardians of the nation's morals who spread peace and tolerance. By practicing Islam, strengthening Faith, and cultivating Ihsan, students are able to become role models in the midst of a modern society full of moral and spiritual challenges.

Thus, Triple I It is not just a theological doctrine, but a framework for the formation of the character of true students. Islam arranges deeds, Faith leads belief, and Ihsan perfects both in the beauty of morality. This is a noble value that must continue to be instilled so that students become the next generation of scholars who are knowledgeable, faithful, and moral.

5. R: Results (Results and Self-Evaluation)

Students are not only required to study and master religious knowledge, but also to continue to do Meditation, namely introspection and self-evaluation of all deeds, words, and intentions carried out. Principle "*hāsibū qabla an tuḥāsabū*" (Hisablah yourself before you are hisab) becomes a moral guideline inherent in the tradition of Islamic boarding schools. Through

Meditation, students learn to recognize their weaknesses, correct mistakes, and strengthen their commitment to become a better person every day.

The learning outcomes in Islamic boarding schools are not only measured by academic achievements, such as the ability to read the yellow book, memorize the Qur'an, or understand fiqh. More than that, the success of a student is determined by the extent to which he is able to internalize Islamic values into real behavior—becoming a civilized, disciplined, and moral person. Thus, true learning outcomes are the changes in character and spiritual maturity that are seen in daily actions.

Self-evaluation in the context of student education also includes spiritual and social dimensions. Students who have gone through the learning process are expected to be able to become agents of change in society, bring Islamic values that are rahmatan lil 'alamin, and become examples in honesty, simplicity, and steadfastness of faith. Every success achieved is not solely the result of intellectual intelligence, but the fruit of perseverance, prayer, and the blessing of knowledge accompanied by dzikrullah.

Furthermore, Results In the context of the students, it is not final, but rather progressive and transformative. This means that every achievement is a step towards self-improvement. Students who have reached a certain level of knowledge must continue to update their knowledge, deepen their understanding of religion, and maintain the purity of their intentions so that their knowledge does not cause arrogance. In this case, the success of a student is not only seen from what he knows, but from how he practices his knowledge for the benefit of the people.

By making Results As a momentum of reflection and self-reflection, students will grow into humble individuals, aware of shortcomings, and always try to get closer to Allah SWT. The expected end result is not just the mastery of knowledge, but the formation of kamil, a balanced human being between knowledge, charity, and morals; between this world and the hereafter.

6. I: Integrity

Integrity is the main foundation in the formation of a student's character. A student who is highly knowledgeable will not have more value if it is not accompanied by honesty, responsibility, and a strong moral commitment. Integrity means harmony between words, actions, and intentions based on the truth and teachings of Islam. In the Islamic view, integrity is not only related to social morality, but also a form of trust that must be maintained as accountability to Allah SWT.

In the context of pesantren education, integrity is one of the important values that are instilled from an early age. Students are taught to speak the truth, keep their promises, hold their trust, and not betray their trust. When a person has integrity, he will be able to be fair and not easily tempted by personal or group interests. This is in line with the moral message in the Qur'an Surah Al-Ahzab verse 72, which explains that trust is a great responsibility that can only be carried out by humans who have faith and strong character.

In the life of the nation and state, integrity is also the key to realizing a just and dignified social order. The country's complex problems often stem from the weak integrity of leaders and society. When a person is entrusted, he should prioritize the interests of the people, not personal or group interests. As conveyed by various national figures, including the direction that Islamic boarding school educational institutions be strengthened systematically and with integrity, this shows that the role of morals and ethics is very important in building a developed nation.

For a student, integrity is not only shown in words, but in all aspects of his life, starting from studying, worshiping, to society. Students with integrity will be disciplined in pursuing knowledge, respecting teachers, and maintaining the good name of their pesantren. He

understands that every action he does is a form of responsibility, both to humans and to Allah SWT.

Therefore, integrity must be the spirit in every step of education in Islamic boarding schools. Teachers and students both have a moral responsibility to instill the values of honesty, responsibility, and trust in each other. With solid integrity, students will grow up to be the next generation who are not only intellectually intelligent, but also morally and spiritually resilient, ready to serve religion, nation, and humanity.

CONCLUSION

Islamic boarding school education plays a strategic role in shaping a generation that integrates knowledge, faith, and charity to develop both intellectual competence and noble character. The *S.A.N.T.R.I* concept offers a holistic framework combining six pillars: Scientific, Art, Natural, Triple I, Result, and Integrity, which together nurture critical thinking, spiritual devotion, ecological awareness, balanced religious practice, self-reflection, and strong moral integrity. By applying these dimensions, pesantren education aims to produce not only knowledgeable scholars but also well-rounded individuals who embody good morals, serve as ethical leaders in society, and contribute actively to national progress and an inclusive Islamic civilization as *rahmatan lil 'alamin*. Future research could empirically assess the implementation and impact of the *S.A.N.T.R.I* framework across diverse pesantren contexts to identify best practices and areas for enhancement.

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