



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, February 2026, pp. 482-494

Transformation of The Role of Musyrif as Murobbi in Developing Moral Integrity and Discipline of Students at Al-Kaaffah Islamic Boarding School Kuningan

Fauzi Nurjaman^{1*}, M Jadid Khadavi²

^{1,2} Institut Ahmad Dahlan Probolinggo, Indonesia

*Corresponding author-email: * fauzi.nurzaman94@gmail.com*

Abstract

This study aims to analyze the transformation of the role of the musyrif as a murobbi (leader) in developing the moral integrity and discipline of students at the Al-Kaaffah Islamic Boarding School in Kuningan. The urgency of this research lies in the increasing challenges of developing student character amidst modernization, necessitating a more transformative and relevant development approach. The study used qualitative methods with a descriptive design to explore the direct experiences of musyrifs, students, and pesantren leaders. Data were obtained through participant observation, in-depth interviews, and documentation analysis. The results indicate that the transformation of the musyrif's role is realized through strengthening role models, intensive spiritual guidance, personal communication, and consistent enforcement of discipline. This role significantly influences the internalization of integrity values such as honesty, responsibility, and obedience, while simultaneously enhancing discipline in learning activities and dormitory life. These findings provide a theoretical contribution to the study of pesantren character education, particularly regarding relationship-based and role-model-based development models. This study also emphasizes the importance of improving the capacity of musyrifs so that character development in pesantren can be more effective, adaptive, and sustainable.

Keywords: *Moral Integrity, Student Discipline, Polytheists, Murobbi, Islamic Boarding Schools*

1. Introduction

The As Islamic educational institutions, Islamic boarding schools (pesantren) play a strategic and fundamental role in shaping a generation that excels not only intellectually but also possesses strong character, moral integrity, and solid discipline amidst the increasingly complex dynamics of modernization, globalization of values, and socio-cultural change. Within the pesantren educational tradition, character development is



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, February 2026, pp. 482-494

understood as a holistic process oriented not solely toward the transfer of religious knowledge, but also toward the internalization of Islamic values through exemplary behavior (*uswah hasanah*), the instilling of worship habits, and the strengthening of etiquette in daily life. In this context, the *musyrif* (religious leader) occupies a central position, not merely as a dormitory caretaker or discipline supervisor, but as a *murobbi* (leader), bearing pedagogical, moral, and spiritual responsibility for fostering morals, shaping personality, and guiding the social behavior of students comprehensively and sustainably through intense, consistent, and educational interactions.

However, the social reality of the contemporary young generation presents increasingly complex and multidimensional development challenges, in line with changing mindsets, shifts in lifestyle, developments in information technology, and the dynamics of increasingly open social relations. This situation demands a development approach that is no longer merely normative-instructive, because a pattern that only emphasizes formal compliance has the potential to be less effective in instilling moral integrity and discipline that is internal and sustainable. Therefore, a transformation of the role of the *musyrif* is needed from a structural supervisor to a transformative mentor who is able to build a humanistic, dialogical, and participatory pedagogical relationship, so that the development process is not only oriented towards controlling behavior, but also on the formation of spiritual awareness, moral responsibility, and ethical commitment of students intrinsically.

Numerous studies over the past five years have consistently emphasized the urgency and significance of the role of dormitory mentors (*musyrif*) in the character formation of students in Islamic boarding schools (*pesantren*). Empirical studies demonstrate that Islamic boarding schools' function not only as institutions for the transmission of religious knowledge but also as centers for the effective internalization of social, moral, and spiritual values for adolescents. Research conducted by ((Asmar, Said, & Siagian, 2023) and (Jamil et al., 2023) reveals that a structured, habit-based, and Islamic-based Islamic boarding school system creates a conducive educational environment for the character formation of students. Furthermore, (Syamsuri, Labolo, & Firdaus, 2023) highlight the effectiveness of character development based on exemplary behavior and a spiritual approach, which has been shown to contribute significantly to the sustainable improvement of students' religious character. Other findings from (Windi, Aguswin, & Akromusyuhada, 2023) and (Zarkani, 2025) confirm that a humanistic and communicative coaching approach has a more significant impact than solely instructive and normative coaching patterns, as it fosters deeper internalization of values. Meanwhile, (Irfan & Bahrudin, 2022) and (nabila & Masruroh, 2024) emphasize that a conducive, safe, and supportive Islamic boarding school environment plays a crucial role in consistently and sustainably fostering discipline in students.

Subsequent research has further enriched understanding of the complexity and dynamics of the role of *musyrif* (leaders) in fostering student character. A study by



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, February 2026, pp. 482-494

(Rubini & Rifa'i, 2024), demonstrated that musyriks play a multidimensional role, encompassing the functions of director, facilitator, informant, motivator, and initiator in shaping students' disciplined character, with role models and intensive communication as key contributing factors to successful coaching. Research by (Ritonga, Indra, & Handrianto, 2021) examines a program for developing the character of independent musyrik (Islamic students) as a response to contemporary social challenges, while also emphasizing the strengthening of the role of musyrik as agents of change in the Islamic boarding school environment. Furthermore, (Permatasari, Rasyid, & Alfajri, n.d.) integrates the perspective of Islamic tarbiyah with modern challenges, emphasizing the importance of the role of musyrik as mentors and companions for students in facing ever-evolving social dynamics. Another study by (Nurlaelah, 2022) examines the mentoring program for musyrik and musyrikah in improving the performance of dormitory supervisors, particularly in the aspect of fostering discipline and exemplary behavior in students, while (Uyuni, 2025) explores the role of musyrik in building a language environment in Islamic boarding schools as an integral part of comprehensive character development for students.

Although various previous studies have provided a strong theoretical foundation for the urgency and significance of the role of musyrik in the character development of students in Islamic boarding schools (pesantren), most of these studies tend to position musyrik solely within the framework of technical functions of fostering and supervising discipline. This approach generally emphasizes implementation and administrative aspects, such as enforcing rules, supervising student activities, and externally controlling behavior. Therefore, it fails to fully explore the pedagogical and transformative dimensions of the musyrik's role as a murobbi. Consequently, these studies have not thoroughly examined how musyriks play a role in shaping the moral integrity and discipline of students holistically, namely through the process of internalizing values, strengthening spiritual awareness, and fostering moral responsibility that grows from the students' self-awareness, not merely through adherence to formal rules.

In addition to these limitations, research specifically linking the transformation of the musyrik's role to the local context of a particular Islamic boarding school (pesantren) is also relatively limited, even though each pesantren has its own unique social, cultural, and educational system characteristics. Differences in the backgrounds of students, institutional traditions, relationships between teachers and students, and the dynamics of the social environment surrounding Islamic boarding schools have the potential to influence the effectiveness of the role of the musyrik (leader) in developing moral integrity and discipline among students at Al-Kaaffah Islamic Boarding School, Kuningan, West Java. This focus is expected to not only fill the existing research gap but also provide conceptual and empirical contributions to enriching the body of knowledge on character-based Islamic boarding school education, particularly in formulating a transformative, contextual, and sustainable model for developing musyriks.



I J I S

Immortalis Journal of Interdisciplinary Studies

ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, February 2026, pp. 482-494

Based on this description, this study deems it important and relevant to examine in-depth the transformation of the role of the musyrif (leader) as a murobbi (leader) in fostering moral integrity and discipline among students within Islamic boarding schools. This study aims to comprehensively analyze the applied model of transformation of the musyrif role, identify the character development strategies used in daily practice, and uncover various supporting and inhibiting factors that influence the effectiveness of this development process. The research focuses on the Al-Kaaffah Islamic Boarding School in Kuningan as the context of the study, with the hope of gaining a comprehensive understanding of the dynamics of student character development, from the planning and implementation perspectives, to the implications of the resulting development outcomes. Therefore, this research seeks not only to capture ongoing development practices but also to analyze the achievements and outcomes of the transformation of the role of the musyrif (leader) in sustainably shaping the moral integrity and discipline of students.

This research positions itself within the contemporary discourse on Islamic education, which emphasizes the urgency of a transformative approach to character development amidst the challenges of modern education. This study not only strengthens the conceptualization of the musyrif as a murobbi (leader) with integral pedagogical, moral, and spiritual roles, but also offers an element of originality through the development of a character development model that is integrative, contextual, and responsive to the socio-cultural dynamics facing Islamic boarding schools today. With this approach, this research is expected to contribute to the enrichment of Islamic boarding school-based character education theory, while also providing practical benefits as a reference for Islamic boarding schools in designing and implementing more adaptive, humanistic, and sustainable student development strategies in accordance with Islamic values and the demands of the times.

2. Research Method

This study used a qualitative approach with a descriptive design to deeply understand the experiences and coaching practices carried out by musyrif (leaders) in the daily lives of students. A qualitative approach was chosen because it can capture the meaning, values, and processes of social interactions that occur naturally within the context of Islamic boarding school education, particularly in the development of students' character and morals. Through this approach, the researcher sought to explore the dynamics of the educational relationship between musyrif and students holistically and contextually.

The research was conducted at the Al-Kaaffah Kuningan Islamic Boarding School, an Islamic boarding school located at the foot of Mount Ciremai in Dukuh Picung Village, Luragung District, Kuningan Regency, West Java. This Islamic boarding school provides education at the Junior High School (SMP) and Madrasah (Islamic Senior High School)



levels, with separate male and female classes, and requires all students to live in dormitories. In its educational practices, Al-Kaaffah Islamic Boarding School integrates the national curriculum with the typical Islamic boarding school curriculum, allowing formal learning to coexist with Islamic and Islamic boarding school education. The primary strength of this Islamic boarding school lies in its Quran memorization program and strong focus on fostering the morals and character of its students, who are intensively guided by the musyrif (religious scholars) in the dormitory, supported by ustadz (Islamic teachers) and teachers from both Indonesia and abroad.

Data collection was conducted through a series of observations, interviews, and documentation, the validity of which was tested using triangulation techniques (barkah, Aziz, & Surbiantoro, 2024). The data collection process took place from November to December 2025 and included initial observation, in-depth field data collection, and verification and clarification of research findings. Informants were selected using purposive sampling techniques and expanded through snowball sampling to obtain richer and more representative data (Semadi, 2023).

Participatory observation, in-depth semi-structured interviews, and documentation review were used to generate rich, in-depth, and meaningful data. Data analysis followed the interactive model of Miles and Huberman, which includes data reduction, data presentation, conclusion drawing, and verification of findings. Data validity was maintained through triangulation of sources, techniques, and time to enhance the validity and credibility of the research results (Rizal, 2022); (Shaliha & Sawitri, 2020). This methodological approach is expected to produce a comprehensive picture of the role of musyrif in developing the character of students and provide a conceptual contribution to the development of a character-based Islamic education model in Islamic boarding schools.

3. Result

3.1. Transformation of the Role of Musyrif as Murobbi in Fostering the Moral Integrity of Students

The results of this study indicate that the transformation of the role of musyrif at the Al-Kaaffah Kuningan Islamic Boarding School has undergone a significant shift, from a role that initially focused primarily on administrative supervision to an educational role oriented towards the holistic development of students' character. This shift in orientation positions musyriks not merely as controllers of discipline, but as educators of values responsible for fostering students' moral awareness. In this context, musyriks are actively involved in the daily lives of students, so that the process of fostering moral integrity does not occur solely in a formal and normative manner, but rather through the students' real-



life experiences in their daily interactions within the Islamic boarding school environment.

The musyriefs' direct involvement in the students' lives is reflected in their role as mentors in various ongoing Islamic boarding school activities. Musyriefs are present not only during formal occasions but also in the students' daily lives, creating a dialogical and humanistic educational relationship. This relationship fosters an emotional closeness between the musyrief and the students, which in turn strengthens the effectiveness of the character development process. Thus, moral values are not only conveyed through instructions or rules, but are internalized through exemplary behavior and consistent guidance.

In practice, the musyrief intensively assists the students in various spiritual development activities, such as qiyamullail (recitation of the Quran), congregational prayer, dhikr (remembrance of God), and Quran memorization. These activities serve as the primary vehicle for internalizing Islamic religious and ethical values, which form the foundation of the students' moral integrity. Through consistent worship practices and the guidance of the musyrief, students are guided to internalize the values of honesty, trustworthiness, responsibility, and discipline as part of their daily lives, ensuring that moral integrity development takes place sustainably and contextually within the Islamic boarding school environment.

Based on an interview with Yusrin, the student council advisor, he stated that:

"Fostering the moral integrity of students begins with strengthening spiritual awareness, not simply enforcing rules. The musyrief consistently sets an example by arriving early, maintaining proper worship etiquette, and instilling the values of honesty, trustworthiness, and responsibility through brief, contextual advice."

Rohmat, the musyrief stated that:

"A relational approach is key to fostering the moral integrity of students. The musyrief builds personal communication through informal interactions, especially during informal times such as after prayer or during memorization of the Quran, so that students feel the musyrief's presence as a caring mentor, not a frightening figure."

This experience was confirmed by Abdul Aziz, a senior student in grade 12, who stated:

"The exemplary behavior demonstrated by the musyrief (leader) serves as a concrete example for the students in their attitudes and behavior. The



emotional closeness between the musyrif and the students fosters trust and respect. Through this relationship, the values of honesty and responsibility are more easily internalized. Students are encouraged to maintain behavioral integrity, not just because of supervision. Thus, positive behavior is maintained both under and without supervision."

These findings indicate that the formation of students' moral integrity occurs through daily relationships rich in role models and direct mentoring.



Figure 1. *Tahfidz Guidance with Students*

3.2. The Musyrif Strategy in Developing Discipline in Al-Kaaffah Students

Research results indicate that the development of student discipline in the Islamic boarding school environment is implemented through an integrative approach that prioritizes synergy between spiritual development, daily routine habits, and the role model of the musyrif as a mentor. This approach positions discipline not merely as a form of compliance with formal rules, but as part of a continuous character education process. By integrating the spiritual dimension and daily practices, the Islamic boarding school establishes a development pattern that gradually and deeply instills a sense of discipline in students.

In practice, spiritual development serves as the primary foundation for developing student discipline. Routine and structured worship activities, such as congregational prayer, dhikr (remembrance of God), and other religious activities, serve as a means of developing self-control and moral awareness. Through this habituation, students are guided to understand discipline as part of spiritual obedience and responsibility, so that discipline is not perceived as external pressure, but rather as an internal need that grows from religious awareness.

In addition to spiritual strengthening, establishing a daily routine is a crucial instrument in instilling discipline in students. All student activities are structured into a structured schedule and carried out consistently 24 hours a day, from the time they wake



up until they retire for the night. Consistent implementation of this routine fosters a pattern of ongoing disciplined behavior, training students to value time, obey rules, and be responsible for the duties and obligations they assume in Islamic boarding school life.

The exemplary behavior of the musyrif (leader) also plays a central role in strengthening the development of student discipline. The presence of the musyrif as a consistent figure in behavior, worship, and time management serves as a concrete example that students easily emulate. Through this example, the values of discipline are not only conveyed verbally but also embodied in daily practice. Thus, the development of discipline takes place not only at the supervisory level but is also internalized within the students through ongoing educational interactions throughout their 24-hour activities. Yusrin emphasized that:

“Student discipline is built through the orderliness of the Islamic boarding school system, supported by a musyrif figure who is consistent in his attitude and actions. The musyrif not only serves as a reminder of the rules, but also demonstrates disciplined behavior in worship, time management, and responsibility for Islamic boarding school duties.”

Rohmat explained that:

“A spiritual approach helps students understand discipline as part of obedience to God, so that discipline is no longer perceived as external pressure, but rather as an internal need born of religious awareness. In this context, supervision of night study is carried out persuasively through motivation and light evaluation, so that students continue to feel valued and responsible for their academic obligations.”

Abdul Aziz added that:

“The example of the musyrif has a stronger influence than the imposition of sanctions. The presence of the musyrif in evening study activities and congregational worship creates an atmosphere of discipline that develops naturally and sustainably. Students are motivated to be disciplined not because of fear of punishment, but because they have a role model they respect and follow.”



Table 1. *Daily Activities of Students (24 Hours)*

Time	Activities	Leader
04.00 – 04.30	Qiyamullail	Musyrif
04.30 – 05.00	Shubuh prayer & dhikr	Musyrif
05.00 – 05.55	Tahfidzul Qur'an	Kasie Tahfidz & Musyrif
05.55 – 07.15	Morning activities	Musyrif, OSKAFFA
07.20 – 14.30	Learning in the class	Headmaster
14.30 – 17.50	'Ashr Prayer, Tahfidzul	Musyrif
17.50 – 18.20	Maghrib Prayer	Musyrif & Asatidz
18.20 – 19.10	Tahfidzul Qur'an	Kasie Tahfidz & Musyrif
19.10 – 19.30	Isya' Prayer	Musyrif & Asatidz
20.15 – 21.15	learn to be independent	Musyrif
22.00 – 04.00	Sleep	Musyrif

4. Discussion

The findings of this study confirm that the transformation of the role of the musyrif as a murobbi represents a fundamental paradigm shift in the development of students, from an approach that emphasizes behavioral control and formal obedience to an educational approach oriented toward pedagogical relationships and role models. This paradigm shift demonstrates that student development is no longer understood as a mere process of enforcing rules, but rather as a systematic effort to foster students' moral and spiritual awareness through the ongoing internalization of values. In this context, the musyrif is positioned as an educator who is clearly present in the students' lives, so that moral values are not only conveyed normatively but also lived out through daily practice. This finding aligns with the view (Hafidh, Nurjaman, Baits, & Goffary, 2023), which emphasizes that character education in Islamic boarding schools must function as a process of in-depth and ongoing internalization of values, not merely a temporary and external mechanism for controlling behavior.

The mentoring of Muslim students in various spiritual activities, such as congregational prayer, Qiyamullail (recitation of the Quran), dhikr (remembrance of God), and Quran memorization, has been shown to strengthen the internalization of students' moral values. These activities serve not only as routine acts of worship but also as educational spaces that enable the contextual inculcation of religious values, honesty, responsibility, and trustworthiness. This corroborates the findings of (Pamuji, Roqib, Basit, & Yahya, 2024) and (Setiadi, 2023) which assert that religious culture and active learning contribute significantly to the effectiveness of character education. The educational relationship built through a personal approach between Muslim students and students makes moral values easier to accept, understand, and internalize as part of the students' identity. This condition aligns with the findings of (Syamsuri et al., 2023)



I J I S

Immortalis Journal of Interdisciplinary Studies

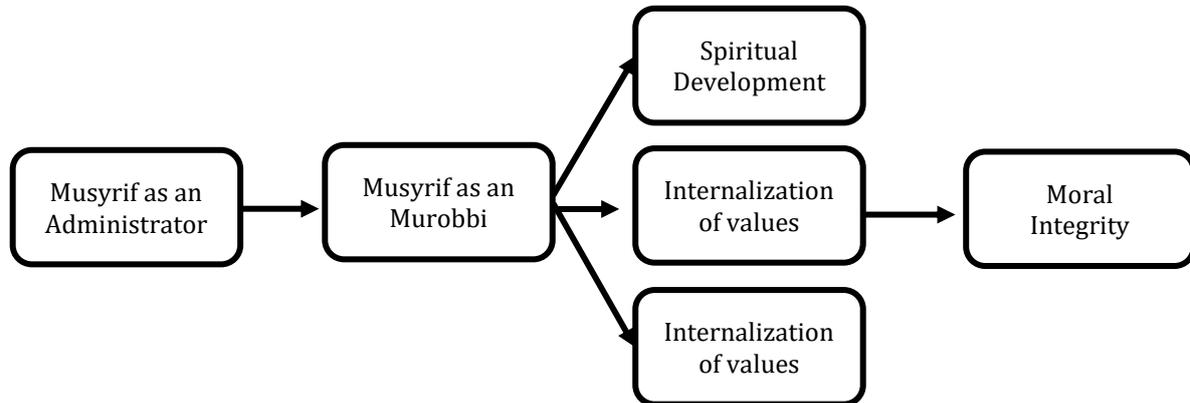
ISSN: 3123-3600 <https://immortalispub.com/ijis>

Vol. 2 Issue 1, February 2026, pp. 482-494

and (Windi et al., 2023) which state that the internalization of moral values will be more effective when supported by emotional closeness and the exemplary role models of educators in daily interactions. In the context of fostering discipline, the results of this study further strengthen the findings of (Zahra & Khoiruddin, 2023), (Marjuki, Nisoh, & Sabtudin, 2024), and (Irfan & Bahrudin, 2022) which emphasize the importance of a consistent, humanistic, and religious mentor in shaping the disciplined character of students. Discipline built through role models and habituation has proven to be more sustainable than approaches based on sanctions or punishment. Discipline is no longer perceived as external pressure, but rather grows as an internal awareness rooted in the values of obedience and responsibility. Thus, the presence of a mentor as a role model in time management, religious commitment, and academic responsibility serves as an internal moral control mechanism, encouraging students to maintain consistent discipline, both under and without supervision.

The implications of the transformation of the mentor's role as a mentor are also evident in the formation of a more dialogical, humanistic, and participatory Islamic boarding school culture. The relationship established between the musyrif (religious leaders) and the students (santri) creates a nurturing climate characterized by openness, mutual respect, and collective responsibility for upholding the values of the Islamic boarding school. Such a nurturing environment is a crucial prerequisite for optimal moral development of students, as emphasized by (Sastraatmadja, As'ad, & Tjahyafi, 2023). At the institutional level, these findings suggest the need to strengthen more structured Islamic boarding school development policies oriented toward character development, including through pedagogical training, improving interpersonal communication skills, and mastering the basics of counseling for musyrif. This aligns with the views of (Rahmadani, Anuar, & Pribadi, 2023) and (Rahmah & Amanda, 2023) who emphasize that the quality of educators and the development system are key factors in the success of character education in Islamic boarding schools.

Overall, the transformation of the role of musyrif as murobbi (leader) not only strengthens the foundation of Islamic boarding school character education but also emphasizes the musyrif's strategic position as a primary agent in shaping the moral integrity and discipline of students. The role of the musyrif is no longer limited to a supervisory role, but has evolved into a pedagogical companion capable of building educational relationships, instilling values contextually, and creating a conducive development environment. Thus, the goal of Islamic boarding school education, which is to produce students with a balance of intellectual, spiritual, and moral intelligence, can be realized in a more holistic and sustainable manner.



Picture 2. *Conceptual Model of the Transformation of the Musyrif's Role as a Murobbi*

5. Conclusion

This study concludes that the transformation of the role of the musyrif as a murobbi at the Al-Kaaffah Kuningan Islamic Boarding School represents a paradigm shift in the character development of students from mere nurturing to transformative and relational educational guidance. Musyrif plays a strategic role as a value educator who integrates exemplary behavior, spiritual guidance, and personal guidance throughout the rhythm of students' lives, so that character development does not stop at formal compliance with rules, but develops into a moral awareness that is continuously internalized. Theoretically, this study enriches the study of Islamic boarding school character education by strengthening the concept of the musyrif as a murobbi integrated into the system of student life, while practically, these findings offer a model of character development based on relationships that is relevant to be adapted by other Islamic boarding schools in responding to the challenges of modern education. In the future, the development of a more systematic model of musyrif training and further research, both comparative and with a mixed methods approach, are needed to test the sustainability and replication of the transformation of the role of the musyrif as murobbi in the broader Islamic boarding school context.



References

- Asmar, A., Said, N. M., & Siagian, H. F. (2023). Islamic Boarding School and Journalistic Da'wah (Da'wah Writing Campaign Study). *JKMD*, 5(2), 59–81. <https://doi.org/10.35905/jkmd.v5i2.7615>
- barkah, A. s., Aziz, H., & Surbiantoro, E. (2024). Peran Musyrif Dalam Meningkatkan Hasil Belajar Santri Melalui Program Muwajahah Di Pondok Pesantren Modern Al-Muawanah Cidawalong. *Bandung Conference Series Islamic Education*, 4(2), 644–652. <https://doi.org/10.29313/bcsied.v4i2.14423>
- Hafidh, Z., Nurjaman, I. M., Baits, A., & Goffary, I. (2023). Pendidikan Karakter Di Pondok Pesantren. *Al-Hasanah Islamic Religious Education Journal*, 8(1), 15–30. <https://doi.org/10.51729/81100>
- Irfan, A. I., & Bahrudin, N. (2022). Peran Lembaga Studi Islam Al-Awfiya Dalam Pembinaan Keagamaan Remaja Jakarta. *Literatus*, 4(2), 556–562. <https://doi.org/10.37010/lit.v4i2.873>
- Jamil, N. A., Masyhuri, M., Ifadah, N., Asmar, A., Said, N. M., & Siagian, H. F. (2023). Islamic Boarding School and Journalistic Da'wah (Da'wah Writing Campaign Study). *JKMD*, 5(2), 59–81. <https://doi.org/10.35905/jkmd.v5i2.7615>
- Marjuki, M., Nisoh, A., & Sabtudin, S. (2024). Kepemimpinan Demokratis Kyai Untuk Mengatasi Disiplin Santri. *Thawalib Jurnal Kependidikan Islam*, 5(1), 95–106. <https://doi.org/10.54150/thawalib.v5i1.308>
- nabila, A. n. A., & Masrurroh, S. A. (2024). PENGUATAN LITERASI PESANTREN MELALUI JURNALIS SANTRI (Studi Pada Komunitas Literasi Tebuireng). *Mjsi*, 1(02), 50–72. <https://doi.org/10.33752/mjsi.v1i02.6288>
- Nurlaelah, N. (2022). Program Bimbingan Musyrif Dan Musyrifah Di Pondok Pesantren. *Tawazun Jurnal Pendidikan Islam*, 15(2), 239. <https://doi.org/10.32832/tawazun.v15i2.7621>
- Pamuji, Z., Roqib, M., Basit, A., & Yahya, M. S. (2024). Implementation of Religious Culture to Develop Children's Character in Early Childhood Education. *Jpud - Jurnal Pendidikan Usia Dini*, 18(1), 81–98. <https://doi.org/10.21009/jpud.181.06>
- Permatasari, I. G., Rasyid, F., & Alfajri, H. (n.d.). *O f a h*. 6, 84–101.
- Rahmadani, R., Anuar, A. B., & Pribadi, I. (2023). Identifikasi Permasalahan Santri Melalui Instrumen Alat Ungkap Masalah Di Pondok Pesantren Kota Palopo. *G-Couns Jurnal Bimbingan Dan Konseling*, 8(01), 48–55. <https://doi.org/10.31316/gcouns.v8i01.5002>
- Rahmah, S., & Amanda, R. Z. (2023). Peningkatan Skill Santri Dayah Madinatuddiniyyah Jabal Nur Melalui Kegiatan Ekstrakurikuler: Model Dan Proses. *Itqan Jurnal Ilmu-Ilmu Kependidikan*, 14(1), 97–110. <https://doi.org/10.47766/itqan.v14i1.1068>
- Ritonga, M., Indra, H., & Handrianto, B. (2021). Program Penguatan Karakter Musyrif Di Pondok Pesantren Modern. *Islamic Management Jurnal Manajemen Pendidikan*



- Islam*, 4(01), 176. <https://doi.org/10.30868/im.v4i01.605>
- Rizal, F. (2022). Sistem Informasi Reservasi Jadwal Kunjungan Santri Pondok Pesantren Nurul Jadid Berbasis Android. *Coreai*, 3(1), 9–16. <https://doi.org/10.33650/coreai.v3i1.4089>
- Rubini, & Rifa'i, M. (2024). Peran Musyrif dalam Membentuk Karakter Disiplin Santri Pondok Pesantren Ibnul Qayyim Putra Bantul Yogyakarta. *SIIS: Jurnal Pendidikan Islam*, 2(1), 1–12. Retrieved from <https://jurnal.elsalima.org/index.php/siis/article/view/1>
- Sastraatmadja, A. H. M., As'ad, M., & Tjahyafi, I. (2023). Pengaruh Kualitas Guru Pendidikan Islam Dan Motivasi Belajar Terhadap Prestasi Akademik Siswa Di Pondok Pesantren Di Jawa Timur. *Jurnal Pendidikan West Science*, 1(11), 692–700. <https://doi.org/10.58812/jpdws.v1i11.800>
- Semadi, A. A. G. P. (2023). Fungsi Dan Nilai Ceritera Rakyat Bali Dalam Menuntun Pendidikan Karakter. *Widya Accarya*, 14(1), 48–57. <https://doi.org/10.46650/wa.14.1.1391.48-57>
- Setiadi, I. K. (2023). Penerapan Pendekatan Dilemma Story Pada Materi Statistika Melalui Model Pembelajaran Think Pair Share. *Wawasan Jurnal Kediklatan Balai Diklat Keagamaan Jakarta*, 4(2), 247–261. <https://doi.org/10.53800/wawasan.v4i2.255>
- Shaliha, N., & Sawitri, D. R. (2020). Hubungan Antara Kemandirian Dengan Self-Regulated Learning (Srl) Pada Santri Kelas Viii Di Pondok Pesantren Ibnu Abbas Klaten. *Jurnal Empati*, 7(2), 699–704. <https://doi.org/10.14710/empati.2018.21700>
- Syamsuri, S., Labolo, S. N. S. D., & Firdaus, I. M. (2023). Implementation of Panca Jangka as a Strategy to Develop the Pesantren Gontor. *Santri Journal of Pesantren and Fiqh Sosial*, 4(2), 177–194. <https://doi.org/10.35878/santri.v4i2.960>
- Uyuni, Y. R. (2025). *Peran Musyrif dalam Membangun Lingkungan Berbahasa di Pondok Pesantren Riyadhussholihiiin Kabupaten Pandeglang*. 5(2), 1054–1066.
- Windi, W., Aguswin, A., & Akromusyuhada, A. (2023). Kesadaran Santri Dalam Pengelolaan Sampah Dengan Metode Reuse, Reduce Dan Recycle. *Jurnal Informatika Ekonomi Bisnis*, 860–870. <https://doi.org/10.37034/infeb.v5i3.661>
- Zahra, I., & Khoiruddin, M. A. (2023). Membangun Kemandirian Santri: Peran Wali Asuh Di Pondok Pesantren Darussa'adah Lirboyo. *Journal of Islamic Education*, 1(2), 127–141. <https://doi.org/10.61231/jie.v1i2.192>
- Zarkani, M. (2025). Analisis Peran Pondok Pesantren Dalam Mengembangkan Konsep Pendidikan Islam Berbasis Akhlak Dalam Meminimalisir Arogansi Siswa Di Masyarakat. *Harapan*, 2(1), 122–130. <https://doi.org/10.70115/harapan.v2i2.304>