

THE STRATEGIC ROLE OF *MUSYRIFAH* IN SHAPING STUDENTS' MORALS THROUGH CHARACTER EDUCATION IN MADRASAHS

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Abstract: This study aims to analyze the strategic role of *musyrifah* in shaping students' morals through character education at MAS Pondok Pesantren Nurul Hakim Tembung. The study employed a qualitative approach using a descriptive case study design. Data were collected through in-depth interviews, participatory observation, and documentation involving *musyrifah*, students, the madrasah principal, and teaching staff. Data analysis was conducted through data reduction, data presentation, and conclusion drawing, while data validity was established through source triangulation, technique triangulation, prolonged observation, and member checking. The findings indicate that *musyrifah* plays a strategic role as a guide, educator, supervisor, motivator, and role model in students' daily lives. Moral formation is carried out through habituation of worship, discipline, exemplary behavior, guidance, emotional approaches, supervision, and continuous evaluation. These practices are consistent with the concept of character education, which encompasses moral knowing, moral feeling, and moral behavior. The main challenges include students' diverse character backgrounds, family parenting patterns, the influence of social media, and consistency in habituation. The study emphasizes the importance of strengthening *musyrifah* capacity and fostering synergy among all educational stakeholders to create a conducive pesantren environment for students' moral development.

Keywords: Islamic Religious Education, Teacher Strategies, Ukhuwah Islamiyah

Abstrak: Penelitian ini bertujuan menganalisis peran strategis *musyrifah* dalam pembentukan akhlak santri melalui pendidikan karakter di MAS Pondok Pesantren Nurul Hakim Tembung. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus deskriptif. Data diperoleh melalui wawancara mendalam, observasi partisipatif, dan dokumentasi dengan melibatkan *musyrifah*, santri, kepala madrasah, dan tenaga pendidik. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data diuji melalui triangulasi sumber, triangulasi teknik, ketekunan pengamatan, dan *member check*. Hasil penelitian menunjukkan bahwa *musyrifah* memiliki peran strategis sebagai pembimbing, pendidik, pengawas, motivator, dan teladan dalam kehidupan santri. Pembentukan akhlak dilakukan melalui pembiasaan ibadah, kedisiplinan, keteladanan, bimbingan, pendekatan emosional, pengawasan, serta evaluasi berkelanjutan. Praktik tersebut sejalan dengan konsep pendidikan karakter yang mencakup *moral knowing*, *moral feeling*, dan *moral behavior*. Tantangan utama meliputi keberagaman karakter santri, pola asuh keluarga, pengaruh media sosial, dan konsistensi pembiasaan. Penelitian menegaskan pentingnya penguatan kapasitas *musyrifah* dan sinergi seluruh unsur pendidikan dalam membangun lingkungan pesantren yang kondusif bagi pembentukan akhlak santri.

Kata Kunci: Pendidikan Agama Islam, Strategi Guru, Ukhuwah Islamiyah

INTRODUCTION

Moral development is a fundamental objective of Islamic education because educational success is measured not only by students' acquisition of knowledge but also by their ability to internalize Islamic values and translate them into attitudes and everyday behavior. In Islamic boarding school settings, this objective is pursued through an integrated educational environment that combines formal learning, residential life, religious practices, discipline, role modeling, and social interaction. Previous research demonstrates that character education in Islamic boarding schools is implemented through integrated learning activities, religious routines, extracurricular programs, habituation, and the cultivation of discipline and responsibility (Hidayat & Bujuri, 2020; Alinafiah et al., 2024). Such an environment provides continuous opportunities for students to develop moral dispositions through direct experience and habituation. Within this context, the role of female dormitory supervisors (*musyrifah*) becomes strategically important because they interact intensively with female students in their daily residential activities. At MAS Pondok Pesantren Nurul Hakim Tembung, moral development constitutes an important dimension of educational practice, positioning the *musyrifah* as one of the key actors responsible for translating Islamic moral values into everyday educational practices.

The strategic role of *musyrifah* extends beyond supervising students' activities. They function simultaneously as

mentors, educators, guides, motivators, and role models who facilitate the implementation of Islamic values in students' daily lives. Conceptually, a role refers to a set of behavioral expectations associated with an individual's particular social position (Ahmadi, 1999). From this perspective, the position of *musyrifah* as a residential supervisor entails educational, social, and moral responsibilities toward the students under their guidance. Their strategic position is strengthened by the residential nature of pesantren education, which enables moral guidance to take place continuously rather than being confined to formal classroom instruction. Studies concerning *musyrifah* have shown that their involvement encompasses guidance, supervision, motivation, personality development, and the cultivation of Islamic behavior among female students (Hidayanty, 2022; Ningrum & Yudhistira, 2023; Siregar, 2023). The position of *musyrifah*, therefore, represents an important component of the residential educational system through which values are reinforced in students' everyday activities.

The strategic significance of *musyrifah* becomes more evident when moral development is understood as a process of value internalization that requires consistent role modeling and habituation. Morality is not merely knowledge concerning right and wrong but involves dispositions embedded within the individual and manifested through habitual behavior. Abdullah (2017) explains that *akhlak* encompasses manners, conduct,

disposition, and human character, while moral education is directed toward developing behavior that corresponds with Islamic values. Salsabila et al. (2020) similarly demonstrate that Islamic Religious Education can contribute to the formation of *akhlakul karimah* through systematic educational processes. Consequently, the development of students' morality requires continuous educational processes involving role modeling, habituation, advice, guidance, motivation, persuasion, and meaningful narratives. These approaches are also reflected in studies of character education in Islamic boarding schools, which emphasize habituation, exemplary behavior, guidance, religious activities, and the integration of character values into students' daily lives (Fauzi et al., 2022; Mutawakil Husaini et al., 2024). In this process, *musyrifah* serve as strategic educational agents who transform normative Islamic values into concrete practices within students' residential lives.

This understanding is closely connected to Thomas Lickona's theory of character education, which conceptualizes good character through the interconnected dimensions of *moral knowing*, *moral feeling*, and *moral behavior*. Character education therefore does not merely provide students with knowledge about moral values but also develops their emotional commitment to those values and encourages their manifestation in actual behavior (Lickona, 1991, 2004). Character formation consequently requires an educational environment in which students can acquire moral knowledge, develop moral sensitivity

and commitment, and consistently practice moral behavior. Recent research on Islamic character education in boarding schools reinforces the importance of integrating moral knowledge, habituation, exemplary conduct, and institutional practices within a sustained educational environment (Miftahuddin et al., 2024). In this setting, *musyrifah* can function as mediators who connect religious knowledge with moral feelings and observable behavior through role modeling, habituation, supervision, and continuous guidance. Their strategic role thus lies in facilitating the transformation of moral values from externally taught principles into internalized dispositions and everyday practices.

The need to strengthen such moral development has become increasingly significant amid rapid social change and the expansion of digital technology, which provide both opportunities and challenges for young people. Students are no longer influenced exclusively by the values established by their families and educational institutions but are also exposed to diverse information, lifestyles, social interactions, and behavioral models through social media. Research on students' self-regulation and social media use indicates the importance of students' capacity to manage their interaction with digital environments (Anggraini, 2019). Consequently, moral education cannot rely solely on normative instruction but must also respond to the changing social environment in which students develop. At the institutional level, character education in boarding schools has been shown to

require continuous cultivation through structured activities, supervision, habituation, and evaluation (Hidayat & Bujuri, 2020; Salim et al., 2025). At MAS PP Nurul Hakim, the institution's annual internal report (MAS PP Nurul Hakim, 2025) indicates that more than 80% of students demonstrated improvement in discipline and responsibility after participating in moral development programs led by *musyrifah*. Nevertheless, approximately 20% of students continued to experience difficulties in consistently applying moral values in their everyday lives. This condition suggests that although the existing program has produced positive outcomes, the internalization of moral values remains an ongoing educational challenge requiring sustained guidance.

These circumstances highlight the need to examine more closely how *musyrifah* perform their strategic roles, what strategies they employ, and what challenges they encounter in shaping students' morality. Previous studies on character education in Islamic boarding schools have examined institutional models, curriculum integration, religious activities, habituation, and general character-building strategies (Fauzi et al., 2022; Hidayat & Bujuri, 2020; Miftahuddin et al., 2024). Other studies have specifically addressed *musyrifah* in relation to students' Islamic personality, moral development, and residential guidance (Hidayanty, 2022; Ningrum & Yudhistira, 2023; Siregar, 2023). However, these studies have not sufficiently integrated the strategic role of *musyrifah* with the three dimensions of character

education proposed by Lickona while simultaneously examining the challenges of moral internalization in a contemporary boarding school environment. This research gap becomes particularly significant because the residential environment provides a distinctive context in which moral education occurs continuously through interaction, supervision, habituation, and example. The novelty of this study lies in integrating the Islamic concept of *akhlak* with the dimensions of *moral knowing*, *moral feeling*, and *moral behavior* to examine how *musyrifah* contribute to students' moral development. Rather than merely describing the normative responsibilities of *musyrifah*, this study analyzes their educational strategies, role-modeling practices, habituation processes, supervisory functions, and the internal and external challenges that influence moral value internalization.

Based on this context, this study aims to explore and analyze the strategic role of *musyrifah* in shaping students' morality through character education at MAS Pondok Pesantren Nurul Hakim Tembung. Particular attention is given to the condition of students' morality, the forms and strategies of *musyrifah* guidance, and the challenges encountered in sustaining moral development within the residential environment. Theoretically, this study contributes to the development of Islamic education scholarship by positioning *musyrifah* as strategic educational actors within residential-based moral and character education and by connecting

Islamic moral education with the character education framework proposed by Thomas Lickona. This perspective is supported by recent studies demonstrating that character education in boarding schools requires integrated educational models, habituation, exemplary practices, and continuous supervision (Alinafiah et al., 2024; Miftahuddin et al., 2024; Salim et al., 2025). Practically, the findings are expected to provide a basis for strengthening the capacity and professional role of *musyrifah*, improving residential moral education programs, and developing adaptive strategies that enable Islamic boarding schools to respond effectively to contemporary social and digital challenges.

METHOD

This study employed a qualitative approach using a descriptive case study design to gain an in-depth understanding of the strategic role of female dormitory supervisors (*musyrifah*) in shaping students' morals through character education within the natural context of an Islamic boarding school. The research was conducted at MAS Pondok Pesantren Nurul Hakim Tembung, located at Jl. Moh. Yakub Lubis No. 51, Tembung, Percut Sei Tuan District, Deli Serdang Regency, North Sumatra, Indonesia. The study focused on moral development practices among female students in the dormitory, particularly the roles, guidance strategies, role modeling, habituation, supervision, and challenges encountered by *musyrifah* in internalizing Islamic character values.

Research informants were selected purposively based on their involvement in and knowledge of the moral development process. The main informants consisted of *musyrifah* as supervisors and mentors in residential life; Nurlia Suci, a Grade XII student, and Mutia Fildza, a Grade XI student, as representatives of students receiving moral guidance; Zulfendri, the head of the madrasah, as the institutional policymaker; and Ustadzah Irma Ridwani, an educator involved in supporting the moral development program. The research data consisted of primary data obtained from informants and direct observations, as well as secondary data in the form of curriculum documents, activity reports, guidance materials, dormitory regulations, annual reports, and documentation of activities related to character education.

Data were collected through in-depth interviews, participatory observation, and documentation. Interviews employed a semi-structured format to explore informants' understanding, experiences, strategies, and evaluations concerning the role of *musyrifah* in shaping students' morals. Observations were conducted during various dormitory activities, particularly religious practices, discipline routines, social interactions, behavioral habituation, moral guidance, supervision, and role modeling by *musyrifah*. Documentation was used to complement and corroborate information obtained through interviews and observations.

The data were analyzed thematically through a process of data organization, reduction, coding, theme identification, presentation of findings, and iterative conclusion drawing. The analysis focused on identifying patterns in the roles of *musyrifah* associated with the dimensions of moral knowing, moral feeling, and moral behavior within Thomas Lickona's character education framework. Data trustworthiness was ensured through source and technique triangulation, persistent observation, and *member checking*. Triangulation was conducted by comparing information obtained from different informants and examining consistency among interview, observation, and documentary data. *Member checking* was conducted to ensure that the researchers' interpretations accurately reflected the experiences and information provided by the informants.

RESULTS AND DISCUSSION

The Moral Condition of Students at MAS Pondok Pesantren Nurul Hakim Tembung

The findings indicate that the moral condition of students at MAS Pondok Pesantren Nurul Hakim Tembung is generally good and demonstrates a constructive pattern of moral development within the residential education system. Direct observations showed that students generally displayed respectful and courteous behavior when interacting with teachers, *musyrifah*, peers, and other members of the pesantren community.

Students were accustomed to greeting others, offering *salam*, showing respect toward older people, and maintaining appropriate interpersonal behavior. These findings suggest that moral values have not remained merely as normative teachings but have been translated into observable patterns of everyday conduct. The head of the madrasah and teachers similarly confirmed that students generally demonstrate good manners, mutual respect, affection toward peers, and appropriate attitudes toward teachers. Students themselves acknowledged that the culture of greeting, respecting *musyrifah* and teachers, and maintaining proper conduct had become part of their daily routines. These findings are consistent with the understanding of *akhlak* as a disposition reflected in human conduct and character, rather than merely theoretical knowledge about morality (Abdullah, 2017).

The relatively positive moral condition is closely related to the residential character of pesantren education. Students participate in religious activities, communal prayers, Qur'anic recitation, *murojaah*, academic learning, extracurricular activities, sports, and environmental cleanliness on a regular basis. Such routines create repeated opportunities for students to practice religious and social values. The process corresponds with the principle that moral education requires continuity between knowledge, habituation, and actual conduct. Sulaiman (1993) emphasizes the importance of education that integrates intellectual, spiritual, and behavioral dimensions, while Al-'Utsaimin

(2013) places strong emphasis on the cultivation of commendable conduct through continuous practice. In this respect, the residential environment at Nurul Hakim provides a social and educational setting in which moral behavior can be repeatedly practiced and reinforced.

The findings are also consistent with previous research demonstrating that character education in Islamic boarding schools develops through the integration of religious routines, discipline, habituation, and social interaction. Hidayat and Bujuri (2020) explain that boarding schools possess a distinctive environment for character education because students experience educational processes beyond formal classroom instruction. Similarly, Alinafiah et al. (2024) demonstrate that character education in modern boarding schools is strengthened through institutional programs and habituation that operate throughout students' daily lives. Fauzi et al. (2022) likewise show that the implementation of character education in Islamic boarding schools requires systematic institutional practices rather than isolated instructional activities. These findings reinforce the interpretation that the relatively positive moral condition of students at Nurul Hakim is associated with the continuous character-building environment established by the pesantren.

Nevertheless, the findings should not be interpreted as indicating that moral development has been completely achieved. Informants acknowledged that some students still experience difficulties in maintaining appropriate behavior,

particularly because students come from different family environments, possess different personalities, and experience different levels of emotional maturity. This condition is consistent with Ahmadi's (1999) view that individual behavior is shaped through complex interactions between personal characteristics and social environments. Anggraini (2019) further illustrates the relevance of self-regulation in understanding students' interaction with social media, indicating that students' behavioral choices may be influenced by their capacity to regulate themselves within changing social environments.

From Lickona's (1991, 2004) perspective, the moral condition observed at Nurul Hakim can be understood as an interaction between *moral knowing*, *moral feeling*, and *moral action*. Students demonstrate knowledge of expected moral conduct, develop positive attitudes toward such values, and increasingly express them through everyday behavior. The persistence of respectful greetings, honesty, discipline, friendliness, and religious practices among some alumni further suggests that certain values have developed into moral habits. This finding corresponds with Sari et al. (2025), who emphasize the importance of character education, morality, and etiquette in strengthening students' moral intelligence in pesantren. It is also compatible with Miftahuddin et al. (2024), who emphasize that Islamic character education in boarding schools requires an integrated model connecting Islamic values with students' daily practices.

Thus, the moral condition of students at MAS Pondok Pesantren Nurul Hakim Tembung can be characterized as relatively positive but continuously developing. The strength of the existing system lies in its ability to integrate religious instruction, habituation, discipline, social interaction, and residential supervision. However, the dynamic nature of students' development means that moral formation requires continuous reinforcement. Moral education must therefore be understood not as a final achievement but as an ongoing process of internalization that requires consistent guidance, supportive relationships, and an environment capable of sustaining moral behavior.

The Strategic Role of *Musyrifah* in Shaping Students' Morals through Character Education

The findings demonstrate that *musyrifah* occupy a central and multidimensional position in the moral development of students at MAS Pondok Pesantren Nurul Hakim Tembung. Their role extends beyond administrative supervision of residential activities and encompasses moral guidance, education, motivation, emotional support, behavioral monitoring, and role modeling. This finding confirms that the position of *musyrifah* represents a strategic educational role because they maintain intensive interaction with students throughout their daily lives. In the context of social roles, an individual's position generates expectations concerning appropriate behavior and responsibilities

(Sarwono, 1984). Accordingly, the position of *musyrifah* entails not only supervisory responsibilities but also educational and moral responsibilities. The terminology itself reinforces this function because *musyrif* refers to a person who supervises or guides, making the activity of directing and accompanying students central to the role of *musyrifah* (Munawwir, 2007).

The first dimension of this role is moral guidance or *moral knowing*. The findings reveal that *musyrifah* provide students with directions concerning discipline, independence, religious conduct, interpersonal respect, and appropriate behavior. This guidance is implemented not only through verbal advice but also through structured activities, including congregational prayer, Qur'anic recitation, *murojaah*, academic learning, sports, cleanliness programs, and extracurricular activities such as *silat*, scouting, *hadhroh*, calligraphy, arts, and marching band. Students are also encouraged to participate in speech, poetry, religious lectures, and Arabic and English language activities. Such programs create opportunities for students to understand values while simultaneously experiencing their practical significance. This corresponds directly with Lickona's (1991) argument that character education begins with the development of moral knowledge, including awareness of values, moral reasoning, and understanding of responsible conduct.

The second dimension is *moral feeling*, which is cultivated through an emotional and relational approach. The findings indicate that *musyrifah*

intentionally establish trust, comfort, and openness so that students can communicate their experiences and difficulties. Rather than relying exclusively on disciplinary mechanisms, they attempt to position themselves simultaneously as supervisors, mentors, friends, and parental figures. This approach enables students to accept guidance through emotional engagement rather than through coercion alone. Lickona (2004) argues that character formation requires more than knowing what is right; students need to develop an emotional attachment to goodness, including empathy, conscience, self-control, and a commitment to moral values. The findings therefore demonstrate that the emotional relationship between *musyrifah* and students constitutes an important mechanism for transforming externally imposed values into internally meaningful commitments.

This relational approach is supported by previous research concerning the role of *musyrifah* in residential Islamic education. Hidayanty (2022) found that *musyrifah* play an important role in fostering the morals of female students through guidance and supervision within the residential environment. Similarly, Siregar (2023) highlights the strategic role of *musyrifah* in developing the personality of female students through systematic guidance. Ningrum and Yudhistira (2023) likewise demonstrate that *musyrifah* contribute to the strengthening of students' Islamic personality within a boarding school context. These findings strengthen the argument that *musyrifah* should be

understood as educational actors rather than merely dormitory administrators.

The third dimension is *moral action*, particularly through role modeling and habituation. The findings show that *musyrifah* attempt to become examples of appropriate behavior and evaluate students through observation of their everyday conduct. Students' development is assessed through behavioral changes in the dormitory and feedback obtained from parents. The importance of modeling is consistent with the character education framework developed by Lickona (1991, 2004), in which moral action requires moral competence, moral willingness, and habitual practice. Salsabila et al. (2020) similarly demonstrate that Islamic Religious Education contributes to the development of *akhlakul karimah* when learning values are connected with behavioral practice. Nurkholilah (2021) further illustrates how repeated religious practices can become mechanisms for character formation among students in Islamic boarding schools.

The findings also reveal that the role of *musyrifah* is strengthened through collaboration with teachers and parents. Communication with parents enables the *pesantren* to compare students' behavior in the residential environment with their conduct at home. This collaborative dimension is important because character education becomes more sustainable when students receive consistent moral messages across educational environments. Ramadhan et al. (2023) demonstrate the importance of leadership and coordination

in maintaining discipline within *ma'had*, while Salim et al. (2025) emphasize that character cultivation in boarding schools depends upon a systematic residential environment. Therefore, the strategic role of *musyrifah* at Nurul Hakim can be understood as a continuous educational process that connects moral knowledge, emotional internalization, and behavioral practice. Their effectiveness does not rest on supervision alone but on their ability to become educators, trusted companions, moral models, and coordinators who sustain character formation across the pesantren and family environments.

Challenges in Strengthening Students' Morals through the Role of *Musyrifah*

Although the moral development system at MAS Pondok Pesantren Nurul Hakim Tembung has produced generally positive outcomes, the findings demonstrate that *musyrifah* encounter several interconnected challenges. These challenges originate from both internal and external factors, including differences in students' personalities, family backgrounds, parenting patterns, emotional maturity, social environments, and exposure to digital media. Such conditions demonstrate that moral development is not a linear process because students enter the pesantren with previously established habits, values, and behavioral patterns. Ahmadi (1999) explains that individual behavior develops through interactions between personal characteristics and social environments. Therefore, the effectiveness of moral education within a boarding school

depends not only on institutional programs but also on the ability of educators to respond to students' diverse backgrounds.

The first major challenge concerns differences in parenting patterns between the family and pesantren. The findings indicate that some students experience difficulties adapting to residential discipline because the habits established at home may differ from those required in the pesantren. Differences may occur in terms of discipline, independence, communication patterns, religious routines, and expectations regarding student behavior. When students return from holidays, some may bring back behavioral patterns that are less consistent with pesantren norms. This situation requires *musyrifah* to adopt adaptive and persuasive approaches rather than relying solely on disciplinary measures. Hidayanty (2022) and Siregar (2023) demonstrate that the role of *musyrifah* in moral and personality development requires continuous guidance because students possess different characteristics and backgrounds. The findings at Nurul Hakim therefore reinforce the need for individualized supervision and sustained communication between pesantren and families.

The second challenge involves the influence of social media and digital technology. Informants reported that students may experience behavioral changes after returning from home, particularly because of exposure to social media, digital content, and peer environments. The problem is not technology itself but the difficulty of

ensuring that students possess adequate self-regulation and critical capacity when encountering diverse digital influences. Anggraini (2019) demonstrates the relevance of self-regulation to students' intensity of social media use, suggesting that students' capacity to control and regulate their engagement with digital environments is an important factor in maintaining desirable behavior. Consequently, moral education in pesantren needs to incorporate digital awareness into its character-building agenda. *Musyrifah* should not merely prohibit undesirable digital behavior but also guide students to critically evaluate content, manage their online activities, and maintain Islamic ethical principles in digital interactions.

The third challenge concerns the diversity of students' personalities and emotional conditions. The findings reveal that some students experience emotional difficulties and interpersonal conflicts, including disagreements with peers and difficulties in controlling emotions. This diversity requires *musyrifah* to understand students individually. A uniform disciplinary approach may not adequately address differences in psychological development, family experiences, and emotional maturity. Lickona (2004) emphasizes that character education involves emotional dimensions such as conscience, empathy, self-control, and moral motivation. Consequently, moral development requires educators who are capable of building emotional relationships while maintaining appropriate authority.

Another challenge concerns maintaining consistency between moral knowledge and moral action. Students may understand the values taught by the pesantren but still experience difficulties applying them consistently. This illustrates the distinction between knowing what is right and habitually doing what is right. Lickona (1991) argues that character education becomes meaningful when moral knowledge and moral feeling are translated into action. The findings therefore suggest that repeated habituation, supervision, and role modeling remain necessary. Mutawakil Husaini et al. (2024) emphasize the importance of methods that systematically cultivate character within Islamic boarding schools, while Hidayat and Bujuri (2020) demonstrate that character education is strengthened when institutional culture consistently reinforces desired values. Similarly, Alinafiah et al. (2024) indicate that character education in boarding schools requires an integrated system that operates across students' daily activities.

The challenge of consistency also highlights the importance of the *musyrifah* as a role model. If there is inconsistency between what supervisors teach and how they behave, students may experience confusion regarding the authenticity of the values being promoted. Sari et al. (2025) emphasize the importance of morality, etiquette, and moral intelligence in character education, while Miftahuddin et al. (2024) underscore the need for an integrated Islamic character education model in boarding schools. Salim et al. (2025) similarly show that the boarding

school system can cultivate character when educational practices are institutionalized and consistently implemented.

The findings therefore indicate that the challenges faced by *musyrifah* are multidimensional and cannot be resolved through supervision alone. They require cooperation among *musyrifah*, teachers, school leaders, parents, and students. Communication with parents is particularly important to ensure continuity between pesantren and home environments, while collaboration among educational personnel is necessary to maintain consistent moral expectations. The broader Islamic educational tradition also emphasizes the importance of habituation, exemplary conduct, spiritual practice, and moral guidance in developing students' character (Al-'Utsaimin, 2013; Sulaiman, 1993). Thus, the strategic role of *musyrifah* should be strengthened through professional capacity building, interpersonal competence, digital literacy, individualized mentoring, and collaborative character education. Through such an approach, the pesantren can transform challenges arising from family diversity, digital exposure, social interaction, and emotional development into opportunities for strengthening students' moral autonomy and resilience.

CONCLUSION

This study concludes that female dormitory supervisors (*musyrifah*) play a strategic role in shaping students' morality through an integrated character education process at MAS Pondok Pesantren Nurul Hakim Tembung. Their

role extends beyond supervision to encompass mentoring, educating, motivating, guiding, and modeling Islamic values in students' daily lives. The intensive interaction within the residential environment enables moral education to occur continuously through habituation, religious activities, discipline, emotional guidance, advice, supervision, and exemplary conduct. These practices reflect the interconnected dimensions of character education, namely *moral knowing*, *moral feeling*, and *moral behavior*, in which students are encouraged not only to understand moral values but also to appreciate and practice them consistently. The findings further indicate that effective moral development depends on the consistency of *musyrifah* in demonstrating exemplary behavior and providing continuous guidance. Nevertheless, the process faces challenges arising from differences in family backgrounds, diverse student characteristics, social media influences, and difficulties in maintaining consistent moral practices. Therefore, strengthening the strategic role of *musyrifah* requires continuous institutional support, professional development, and stronger collaboration among *musyrifah*, teachers, school leaders, and parents. Such synergy is essential for creating a sustainable residential educational environment capable of strengthening students' Islamic character while responding adaptively to contemporary social and digital developments.

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