

WEAVING OPTIMAL ROLES: *MUDIROH'S STRATEGY* IN OPTIMIZING THE ROLE OF *MUSYRIFAH* IN MA'HAD ALY

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Abstract

The development of students and teaching in the community are important aspects in the management of education at Ma'had Aly Mohammad Natsir Putri. In this context, the role of mudiroh greatly determines the effectiveness of program implementation, especially in optimizing the role of musyrifah. This study uses a qualitative approach with a case study design, and data collection techniques in the form of interviews, observations, and documentation. Data analysis was carried out through data reduction, data presentation, and drawing conclusions, while data validity was strengthened by source triangulation and *member check techniques*. The results of the study indicate that mudiroh plays a role in identifying community needs, selecting appropriate musyrifah, and monitoring learning programs. However, limitations in monitoring and emotional readiness of musyrifah are major challenges. Nevertheless, this program has contributed to the development of musyrifah and their readiness to preach. These findings provide insight into the management strategy of the role of educators in preparing them as agents of preaching outside the formal education environment, and highlight the importance of a flexible leadership approach and emotional empowerment for educators.

Keywords: Strategy Mudiroh, Optimization, Role Of Musyrifah, Ma'had Aly

Abstrak

Pembinaan mahasiswa dan pengajaran di masyarakat merupakan aspek penting dalam pengelolaan pendidikan di Ma'had Aly Mohammad Natsir Putri. Dalam konteks ini, peran mudiroh sangat menentukan efektivitas pelaksanaan program, terutama dalam optimalisasi peran musyrifah. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, serta teknik pengumpulan data berupa wawancara, observasi, dan dokumentasi. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan, sementara keabsahan data diperkuat dengan triangulasi sumber dan teknik *member check*. Hasil penelitian menunjukkan bahwa mudiroh berperan dalam mengidentifikasi kebutuhan masyarakat, memilih musyrifah yang sesuai, serta memonitor program pembelajaran. Namun, keterbatasan dalam pemantauan dan kesiapan emosional musyrifah menjadi tantangan utama. Meskipun demikian, program ini telah berkontribusi pada pengembangan diri musyrifah dan kesiapan mereka dalam berdakwah. Temuan ini memberikan wawasan mengenai strategi manajemen peran pendidik dalam menyiapkan mereka sebagai agen dakwah di luar lingkungan pendidikan formal, serta menyoroti pentingnya pendekatan kepemimpinan yang fleksibel dan pemberdayaan emosional bagi pendidik.

Kata Kunci: Strategi Mudiroh, Optimalisasi, Peran Musyrifah, Ma'had Aly

A. Introduction

The role of musyrifah in an Islamic educational institution is the development and character development of its students, in (Rubini & Rifa'i, 2023) . Some of the roles of musyrifah in the formation of the disciplined character of students: 1) as a director, acting as a planner, organizer, and supervisor 2) as a facilitator, helping, facilitating 3) as an informant, providing information and explanations 4) as a motivator, providing enthusiasm, appreciation and motivation 5) as an initiator, starting activities and being a good example.

The results of the study (Nst et al., 2024) show that the role of the musyrifah is not only as a mentor in the dormitory, but also as a teacher in the classroom, so the role of the musyrifah is to guide in fostering morals. Musyrifah plays a very important role in the habituation of good behavior of her female students, in the results (Rahma & Sutarman, 2020) musyrifah plays a role in the habituation of students to perform tahajud prayers, this habituation results in changes in the character values of students such as: increasing discipline, religiosity, order, productivity.

The challenge of becoming a musyrifah is not easy, because it requires extraordinary patience and extraordinary mental endurance, as stated in the results and discussion (Thoha et al., 2020) being a musyrifah means being a good example for her students and this role can also develop her *leadership* and academic skills, as stated in the introduction (Rosyidah et al., 2024) .

Optimizing the role of musyrifah not only as an educator of students but also as an example and driver of da'wah, both inside and outside Ma'had. Ma'had Aly Mohammad Natsir Putri Kartasura Sukoharjo also wants to produce hafidzah cadres who have the soul of *da'iyah* and mujahidah da'wah who always adhere to the Al Qur'an and As Sunnah, that is the vision and mission of Ma'had (Mohammad Natsir Putri, 2023) . Because the musyrifah who are in Ma'had are alumni or graduates of Ma'had Mohammad Natsir itself.

Empowering human resources directly becomes important for the knowledge that has been obtained while in Ma'had, and becomes the practice of the knowledge that has been owned, so that it is ready to be practiced in society. faith and knowledge complement each other, so that faith is the foundation of a person's knowledge and deeds, because knowledge without deeds will be in vain, because the demand for knowledge is practice (Wijaya et al., 2019) .

The role of *mudiroh* is needed to achieve the optimization of the role of the musyrifah, so that the role of leadership (*mudiroh*) is very important for the progress and success of educational institutions, with good leadership skills, *mudiroh* can inspire, motivate and guide all musyrifah to achieve common goals (Muthoharoh et al., 2024) Leadership also plays a role in effective decision making must have the right combination of technical, human, and conceptual skills. The ability to make the right decisions and inspire others is the key to a leader's success (Arina et al., 2023) . The importance of the *mudiroh strategy* in order to achieve a desired expectation

and be able to keep up with the times in an educational institution (Hadiono et al., 2019) . Strategic management is to make it easier for an organization/institution to outline various competent and wise strategies through the use of a more systematic, logical, and rational approach to alternative strategies (Khatami & Arifin, 2021) .

In the conclusion of the study (Muktamar et al., 2024) that effective management is the main key in human resource development, and leaders who understand the importance of HR investment will create a foundation for the long-term sustainability of an institution. The conclusion of the study (Muktamar & Yassir, 2024) effective leaders are able to adjust and choose the leadership style that best suits current needs and conditions and are able to understand HR development.

Based on this background, this study focuses on the formulation of the main problem, namely how is the *mudiroh* strategy in optimizing the role of *musyrifah* in Ma'had Aly Mohammad Natsir Putri, and what are the impacts and challenges faced in its implementation. This study aims to identify and analyze the strategies implemented by *mudiroh* in fostering *musyrifah*, and evaluate the impact of this program on the self-development of *musyrifah* as educators and agents of da'wah, as well as understanding the obstacles that arise in the field. The results of this study are expected to contribute to the development of effective educational management strategies in the pesantren environment.

B. Method

This research is field research, *which* is a type of research that studies phenomena in their natural environment. Therefore, the primary data comes from the field so that the data obtained is in accordance with reality (Mukaromah et al., 2023). The approach used is a qualitative case study design approach where this design is an in-depth study of a particular social unit completely and systematically (Berita & Min, 2023) . A qualitative approach is a research technique that uses narratives or words to explain and describe the meaning of each phenomenon, symptom, and certain social situation (Ummah, 2023) . The place of this research is Ma'had Aly Mohammad Natsir Jl. Amarta I No.6c, Area Sawah, Ngabeyan, Kartasura District, Sukoharjo Regency, Central Java 57165, Indonesia.

The purpose of this study is to describe narratively the activities carried out and the consequences of the actions taken on their lives (Ultavia B et al., 2023) . Data collection techniques used 1) interviews, conducting interviews with related informants, such as: *mudiroh* and *musyrifah* 2) observation, conducting systematic observations of the strategies used by *mudiroh* and 3) documentation (Kurniawan, 2023) searching for data, recording, organizing, and storing data or documents needed. After collecting data, the next step is data analysis 1) data collection, 2) data reduction, 3) data presentation and finally 4) conclusions, or results of the research studied (Amanah et al., 2022).

C. Results and Discussion

Strategy is the determination of long-term goals and objectives of an organization, the implementation of actions, and the allocation of resources needed to achieve the stated goals (Timpal et al., 2021). The concept of strategy is defined as sharing ways to achieve ends (Muliani et al., 2024). Strategy is a comprehensive and integrated organizational plan that is needed to achieve organizational goals (Rosid & Fauziyah, 2022). With a strategy, an organization will be able to obtain a strong position in its work area (Herman et al., 2024).

Stages of strategy in a management process, namely: strategy formulation, strategy implementation, and strategy evaluation. 1) Strategy formulation is developing the vision and mission of Islamic educational institutions, as well as identifying external opportunities and threats, and identifying the internal strengths and weaknesses of Islamic educational institutions so that they can set long-term goals for educational institutions (Kautsar & Julaiha, 2023). 2) Strategy implementation is the second stage, which means moving all members of the organization and managers to implement what has been formulated in the formulation process (Aryawan, 2022). Then the last one is 3) Strategy evaluation is to find out the extent to which the success of the strategy is aligned with the results after implementation (Asy'ari & Zahrudin, 2020).

The benefits of strategy to clearly understand the strategic vision of an educational institution, focusing on what is strategically important, and identifying changes in the educational environment more rapidly (Setiawati, 2020). The success of the strategy lies in the organization's ability to optimize its internal strengths, so that it can take maximum advantage of the external opportunities available. Thus, an effective strategy allows the organization to highlight its advantages, take advantage of favorable situations, and ultimately achieve a stronger position in the market or in its field (Adam, 2018).

In the context of Ma'had Aly Mohammad Natsir Putri Kartasura, determining the strategy is very important considering its grand vision to produce hafidzah cadres who have the soul of da'iyah and mujahidah da'wah who always adhere to the Al-Qur'an and As-Sunnah. To realize this vision, a strategy is needed that not only focuses on the internal development of the ma'had but also prepares cadres who are ready to contribute to society.

The strategy of optimizing the role of musyrifah becomes very relevant because it not only covers the responsibility of coaching in the ma'had environment, but also prepares them for a broader role as teachers and preachers in society. This strategic approach ensures that each musyrifah not only develops personally but is also able to actualize the knowledge they have for the benefit of the community.

Leadership is the ability of a person to influence others constructively in a joint effort to achieve a set goal. A leader is an individual who is known and tries to influence his followers to realize a vision. Leadership involves the activity of

influencing others by maintaining job satisfaction to achieve specific goals. This concept involves influence in the relationship between leaders and followers, and can be considered a combination of art and science in achieving cooperation to realize a shared vision (Maolana et al., 2023).

Leadership plays a key role in the direction, goals, and level of success in achieving the goals that have been set. This supports the argument (Juhji et al., 2020). Leadership is the process of influencing and facilitating others to achieve common goals. It involves the ability to direct, motivate, and develop the potential of individuals or groups within an organization. Effective leadership is essential to the success and development of an organization, and has a significant impact on the performance and productivity of its members (Nurhalim et al., 2023).

Mudiroh acts as a leader, educator, caregiver, and role model for students. To carry out their duties well, a *mudiroh* must have strong managerial, pedagogical, communication, and leadership skills, and be an example in terms of faith and morals. Thus, *mudiroh* has a central role in producing a young generation who are faithful, pious, and have noble morals (Siregar, 2021). The role of a leader in an Islamic educational institution is to prepare the knowledge that will be given to generations of female students who will continue the next generation of leadership (Nailatsani et al., 2021). An ideal leader is someone who has a life and character that encourages others to emulate them (Sinaga et al., 2022). The results of the interview with Musyrifah confirmed that *Mudiroh's* guidance was very helpful in providing direction and solutions to various problems faced.

The leadership strategy of a leader of an Islamic educational institution emphasizes the importance of educator professionalism, educator quality standards, educator effectiveness and efficiency, student development to achieve the desired educational goals of the educational institution (Rosyid, 2023). The role of *mudiroh* as a leader of an educational institution is very strategic in ensuring the success of learning in the ma'had environment (Khana et al., 2023). Leadership strategy is an effort by a leader to direct the organization to achieve long-term goals and strengthen its position through influence on subordinates (Nasution et al., 2022).

Mudiroh Leadership Strategy

To better understand the mudiroh leadership strategy, see the following table:

Table 1. Mudiroh Leadership Strategy

Strategy	Description	Field Findings
Identifying Community Needs	<i>Mudiroh</i> detects the community's need for religious education through studies and direct interaction.	Needs vary, more so for the elderly and children.
Determination of Place, Time, and Musyrifah	The schedule and location of learning are determined based on the needs of the community with the flexibility of the musyrifah.	Musyrifah has certain criteria: good morals, correct reading of the Qur'an, good communication and easy to socialize.

1. Identify Community Needs

Mudiroh Ma'had Aly Mohammad Natsir Putri is an activist and is very sensitive to the needs of the community regarding religious education. When filling a study or there are community activities that are followed, *mudiroh* often uses the moment to detect the spiritual needs of the community. In every opportunity, she will deliver material and end by opening a dialogue space with study participants and the surrounding community. She will offer assistance related to learning the Qur'an, such as: reading *iqra'*, correcting the reading of the Qur'an, learning tajwid and tahsin, reading prayers and others.

The results of interviews with Musyrifah showed that in the field, diverse learning needs were found, especially among the elderly and children, while participation of teenagers was still minimal, and identifying these needs helped Ma'had adjust the teaching program.

The identified needs are diverse because they come from various levels of society, especially women. With this direct approach, *mudiroh* is able to adjust the assistance provided by Ma'had based on the specific needs of the community. This strategy allows Ma'had to not only act as an internal educational institution, but also to become a center for dakwah services that is responsive to the developments and needs of the surrounding community. This is also in line with Ma'had's mission to become a dakwah driver, where the pondok can provide teachers needed by the community through the guidance of musyrifah who are ready to fill the role according to request.

2. Determination of Place, Time, and Musyrifah

Determination of time, place, and musyrifah in learning activities is based on the results of identifying community needs. After knowing these needs, the pondok provides flexibility to the community to determine a schedule that is in accordance with the mutual agreement of the musyrifah. The community has several options in accessing this learning. They can come directly to the pondok to convey the learning needs they want specifically.

In addition, there is an option where the musyrifah can visit the homes of residents or study groups that have been formed in the community. In this case, the community can convey their learning needs directly to the musyrifah who comes. This flexible system is designed to make it easier for the community to access learning, while still considering the availability of time from the musyrifah who will guide.

The results of the interview with *mudiroh* showed that the criteria for musyrifah who can be deployed to the community are as follows: 1) have good morals, 2) can read the Qur'an correctly, according to tajwid and have a beautiful voice, 3) can communicate well, and 4) are easy to get along with or socialize.

Optimizing the Role of Musyrifah

Optimization is a process to achieve ideal results with effective values that can be achieved (Intan Sari et al., 2023). Optimizing the role of educators is an effort by educators to maximize their role as professional educators to carry out their main tasks, namely educating, teaching, guiding, directing, training, assessing and evaluating students (Saprin, 2016). The roles of educators: 1) As facilitators, motivators, behavioral models, observers, peacemakers, and caregivers. 2) As communicators, 3) As administrators, 4) As evaluators (Basri, 2019).

Educators play a major role in the teaching and learning process (Sanjani, 2020). *Musyrif* comes from the word *asyrafa-yusyrifu-isyrafan*, which means to honor, supervise, guide, control, give instructions, and approach. *Musyrif* is used for male educators, while *musyrifah* is used for female educators (MTM Putra et al., 2023). *Musyrifah* can be interpreted as a female instructor, educator, and teacher (Salamah & Purwanto).

The function of *the musyrifah* in Islamic boarding schools is not much different from the role of teachers or ustadz, but there is a role for dormitory supervisors, such as: 1) As a facilitator, playing a role in providing services to facilitate female students in the learning process (Wijaya et al., 2019). 2) As a manager, playing a role in managing learning (Mufid et al., 2023). 3) As a demonstrator, playing a role in showing female students to better understand and comprehend every message conveyed (Ahmad Faozan et al., 2019). 4) As a director, playing a role in helping, guiding and directing the activities of female students in accordance with the goals and vision and mission of the Islamic boarding school (Rubini & Rifa'i, 2023). 5)

As a motivator, playing a role in motivating female students in increasing their enthusiasm for learning (Putra et al., 2023) .

Table 2. Optimizing the Role of Musyrifah

Aspect	Findings
Challenges in Monitoring Musyrifah	Difficulty in monitoring due to the vast area, relying on communication via mobile phones. Freer social interaction is a challenge for adaptation for musyrifah.
Musyrifah's Emotional Readiness	Not all Muslim women are ready to face the diverse social dynamics of society.
Benefits for Musyrifah	Sharpen your courage in conveying knowledge, increase your social interaction experience, and become a continuous charity.
Challenges of Teaching in the Community	Difficulties in communicating with new people, environmental adaptation, and variations in the character and learning styles of people.

Based on the theory of optimizing the role of educators and the role of musyrifah as mentors, the following are findings from the interview results:

1. Challenges in monitoring musyrifah outside the ma'had:

Mudiroh admitted that the limitations in monitoring the musyrifah outside the pondok were a major challenge, especially because of the vast area without borders that was difficult to monitor directly. However, the use of mobile phones helped in monitoring the location and condition of the musyrifah.

Social interaction that tends to be free is also a challenge, considering that students who adapt to the outside environment must be prepared for environmental influences that may conflict with the values of the boarding school.

2. Emotional readiness of the musyrifah

According to *mudiroh* , this strategy is not yet fully optimal because some of the women are considered not emotionally ready to face a diverse and dynamic community environment. Emotional readiness is an important factor in ensuring that women are able to carry out their roles optimally.

3. Benefits of the program for self-development of Muslim women

According to one of the musyrifahs, teaching in the community trains courage in conveying the knowledge that has been obtained. Interaction with the community also provides new experiences, because they are faced with various

characters and traits of people. This program is considered a form of charity, where the knowledge conveyed to the community can become a field of reward if the knowledge is practiced.

4. The challenges of teaching in the community

According to one of the musyrifahs, the main challenges when teaching outside the pondok include the ability to communicate with new people, adapt to new environments, and deal with varying characters and learning styles.

The results of the interviews showed that the role of the musyrifah at Ma'had Aly Mohammad Natsir Putri includes teaching at the pondok and preaching in the community, in accordance with the vision of the pondok to produce *mujahidah da'wah*. However, there are challenges in terms of monitoring and emotional readiness of the musyrifah, which requires a more effective monitoring and provisioning strategy. This program has helped shape the character and teaching abilities of the musyrifah, increased their courage, and provided opportunities for ongoing charity, in accordance with the objectives of developing *soft skills* in the program.

Overall, the mudiroh strategy in optimizing the role of musyrifah has been running well, but still needs to be improved to achieve more optimal results, especially in terms of emotional readiness and more systematic monitoring.

D. Closing

This study found that the *mudiroh strategy* in optimizing the role of musyrifah is not only limited to internal coaching, but also involves community-based da'wah. The novelty of this study is the flexible leadership approach applied by mudiroh in preparing musyrifah as educators and preachers outside the pesantren. This study contributes to enriching the study of Islamic education management with a leadership model based on personal and social coaching, while also providing insight for Islamic educational institutions about the strategy of optimizing the role of educators as agents of da'wah in society.

However, this study has limitations, such as the constraints of monitoring musyrifah in the field and the unmeasured social impact of this program on the community. Therefore, further research is recommended to develop a technology-based monitoring system, further examine the social impact of the program, and strengthen the emotional readiness of musyrifah in facing the challenges of preaching outside the pesantren. Thus, the results of this study can be the basis for developing a more effective and applicable Islamic education management strategy.

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