

THE ROLE OF MUSYRIFAH IN SHAPING THE ISLAMIC PERSONALITY OF SANTRIWATI AT PONDOK PESANTREN TAHFIDZUL QUR'AN AL AZZAAM SEMARANG

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Abstrak

Penelitian ini menganalisis peran *musyrifah* dalam membentuk kepribadian Islami *santriwati* di Pondok Pesantren Tahfidzul Qur'an Al Azzaam Semarang, mengkaji metode pembinaan yang diterapkan, serta mengidentifikasi faktor pendukung dan penghambatnya. Pendekatan yang dipakai adalah kualitatif deskriptif dengan orientasi studi kasus tunggal terpancang dan peneliti berkedudukan sebagai instrumen kunci. Data dihimpun lewat observasi partisipatif, wawancara mendalam dengan kepala asrama putri, lima *musyrifah*, *santriwati* kelas tujuh dan delapan, serta pengurus organisasi santri, dilengkapi dokumentasi ceklis evaluasi bulanan, absensi malam, dan notulen koordinasi. Analisis mengikuti model interaktif kondensasi, penyajian, dan verifikasi data, sedangkan keabsahan dijaga melalui triangulasi sumber, triangulasi teknik, perpanjangan pengamatan, dan *member checking*. Hasil penelitian menunjukkan *musyrifah* bekerja sebagai poros terpadu empat peran, yaitu pendidik (*mu'allimah*), pembimbing (*murabbi*), pengasuh, serta konselor sekaligus motivator, yang dijalankan lewat keteladanan (*uswah hasanah*), pembiasaan, pengawasan berbasis ceklis, nasihat personal, dan sistem ganjaran dan hukuman yang proporsional. Kedisiplinan yang terbangun di asrama berkelindan langsung dengan fokus dan capaian hafalan *santriwati* di *halaqah tahfidz*. Pendelegasian tugas teknis kepada organisasi santri meringankan beban ganda *musyrifah* sekaligus menumbuhkan kepemimpinan. Penelitian ini menyimpulkan pembentukan kepribadian Islami menuntut sistem pengasuhan berlapis selama dua puluh empat jam, dengan kesejahteraan psikologis *musyrifah* sebagai prasyarat strategis, bukan urusan pinggiran.

Kata kunci: *Musyrifah*, Kepribadian Islami, *Santriwati*, Pendidikan Karakter, Pondok Pesantren

Abstract

This study analyses the role of musyrifah, the female dormitory supervisors, in shaping the Islamic personality of santriwati at Pondok Pesantren Tahfidzul Qur'an Al Azzaam Semarang, examines the guidance methods applied, and identifies the supporting and inhibiting factors of the process. A descriptive qualitative design with an embedded single case study orientation was employed, positioning the researcher as the key instrument. Data were gathered through participatory observation, in-depth semi-structured interviews with the head of the female dormitory, five musyrifah, santriwati of grades seven and eight, and officials of the santri organisation, complemented by documentation of monthly evaluation checklists, night-attendance records, and coordination minutes. Analysis followed the interactive model of condensation, display, and verification, while credibility was maintained through source and technique triangulation, prolonged engagement, and member checking. The findings show that musyrifah function as an integrated axis of four roles, namely educator, mentor, caregiver, and counsellor-motivator, enacted through exemplary conduct, habituation, checklist-based supervision, personal advice, and a proportionate reward-and-punishment system. Discipline built in the dormitory corresponds directly with the focus and achievement of santriwati in the tahfidz halaqah. Delegating technical supervision to the santri organisation reduces the dual workload of musyrifah while cultivating leadership. Islamic personality formation therefore requires a layered twenty-four-hour nurturing system in which the psychological wellbeing of musyrifah is a strategic prerequisite.

Keywords: *Musyrifah*, Islamic Personality, *Santriwati*, Character Education, Islamic Boarding School

INTRODUCTION

The pressing question in education today is no longer how high learners score cognitively, but how firmly their moral foundation holds. Symptoms of moral decline among adolescents, marked by weakening discipline, widening bullying, and spiritual emptiness amid an accelerating digital current, have become a shared concern of educational institutions in many countries (Subandi et al., 2025; Jenuri et al., 2025). Within the framework of Islamic education this concern touches the very purpose of education, namely the formation of *insan kamil* who is balanced spiritually, intellectually, socially, and emotionally through the transformation and internalisation of values (Hidayat et al., 2018; Wilanda et al., 2025). *Pesantren* occupy a strategic position here because they provide an immersive twenty-four-hour learning environment in which study, worship, and nurture proceed as one ecological unit that ordinary schools can hardly replicate (Ma'arif & Arif, 2026; Islamic et al., 2024). Indeed, the *pesantren* education system was designed from the outset to produce Muslims of noble character, dedication, and capacity to act as agents of social change (Mujib & Mudzakkir, 2011; Purnomo, 2017). Examining the mechanisms operating inside that ecosystem is therefore valuable not only for *pesantren* but for the design of character education more broadly.

The strength of *pesantren* in shaping character has long been explained through a central figure who serves as the moral reference for the whole institution. Several studies place the *kiai* as the axis of exemplarity that determines the character of *santri* (Muali et al., 2021; Jubba et al., 2021), while recent syntheses flag that very dependence on a single figure as a structural vulnerability of contemporary *pesantren* (Ma'arif & Arif, 2026). In daily practice, however, the most intense interaction with students is carried out by dormitory supervisors. The *musyrifah*, as supervisor of the female dormitory, substitutes for parents, acts as protector and confidante, mediates between *santri* and family, and guides the entire chain of daily activities (Ritonga et al., 2021; Hadi & Ali, 2023). This position aligns with the thesis of exemplarity-based moral education, which holds that values are transmitted more effectively through emulation of a present and observable figure than through verbal instruction (Kristjánsson, 2006; Ruswandi et al., 2022; Tafsir, 2016), with the view that education must cultivate positive dispositions and forestall negative ones in *santri* (Affan, 2019), and with findings that same-gender role models exert stronger influence on female learners (Griffith & Main, 2021; Zubaidi & Zerrouki, 2024).

The available literature offers a valuable but insufficient foundation. Umareni et al. (2025) demonstrate the effectiveness of *musyrifah* as *uswatun hasanah* and disciplinary supervisor in forming the manners and independence of *santriwati*, while Mardhiyah et al. (2026) find a positive association between the intensity of *musyrifah* mentoring and the strengthening of religious character. Elsani et al. (2025) map the strategies of *musyrif* and *musyrifah* in instilling moral values in *ma'had* settings, and Noviani and Azkar (2024) read dormitory disciplinary practice through a sociological lens. At a broader level, Puspitarini et al. (2023) and Miftahuddin et al. (2024) systematically map *pesantren* character education models, Anam (2019) highlights the internalisation of humanitarian values, Muhajir (2022) examines pluralism-oriented character education, and Izfanna

and Hisyam (2012) document a comprehensive approach to developing *akhlak* at Pondok Pesantren Darunnajah. These studies agree that exemplarity and habituation are the core methods, yet they generally stop at a normative description of what supervisors ought to do.

Three gaps emerge from this map. First, *musyrifah* are still treated as technical implementers of institutional policy rather than as mid-level pedagogical actors with their own judgement and strategies, so that their subjective experience in negotiating constraints is barely audible. Second, studies of *tahfidz pesantren* generally focus on memorisation methods and *halaqah* management, while the link between the quality of dormitory care and memorisation achievement has not been articulated as a causal sequence, even though the burden borne by *santriwati* in *tahfidz pesantren* is doubled by simultaneous demands of academic discipline and memorisation. The diversity of parenting patterns *santriwati* bring into the dormitory further complicates this, given that the family is the first educational environment shaping a child's acceptance of rules and habituation (Hakim, 2017). Third, inhibiting factors are usually presented as a list of obstacles without tracing their resolution, particularly the dual workload and emotional exhaustion of supervisors, which has only recently been raised as a mental health issue in *pesantren* (Muttaqin et al., 2024). The novelty of this study lies in reading *musyrifah* as active pedagogical nodes who negotiate constraints, in exposing the direct link between dormitory discipline and *tahfidz* achievement, and in identifying structured delegation to the *santri* organisation as a workload-buffering mechanism that simultaneously serves as leadership cadre formation.

Proceeding from these gaps, this study specifically aims to analyse how *musyrifah* enact their role in shaping the Islamic personality of *santriwati* at Pondok Pesantren Tahfidzul Qur'an Al Azzaam Semarang, to examine the guidance methods and evaluation mechanisms applied together with their effectiveness, and to uncover the supporting and inhibiting factors faced by *musyrifah* along with their coping strategies. The focus is directed at nurturing practice in the female dormitory as the unit of analysis, with *musyrifah*, the head of the female dormitory, *santriwati*, and officials of the *santri* organisation as the principal data sources. The study thus complements prior work that halts at describing the ideal role by presenting an operational portrait of how that role is enacted, negotiated, and evaluated under real constraints.

Three arguments are tested against field data. The first holds that successful formation of Islamic personality is determined not by the strictness of rules but by the fusion of consistent exemplarity with personal communication that preserves the self-respect of *santriwati*. The second holds that discipline built in the dormitory is a prerequisite rather than a supplement to Qur'anic memorisation achievement, so that dormitory and *halaqah* must be read as a single ecosystem. The third holds that the dual workload of *musyrifah* can be untangled through structured delegation to the *santri* organisation without degrading supervisory quality.

METHOD

This study uses a descriptive qualitative approach with an embedded single case study orientation. The approach was chosen because the aim is not to measure effect sizes but to understand in depth the meanings, values, and processes at work in the interaction between *musyrifah* and *santriwati* under natural conditions. A case study design is reliable and valid for this problem because the boundary between the nurturing phenomenon and the dormitory context cannot be separated, so that an adequate explanation is possible only when the phenomenon is examined within its own setting (Creswell & Poth, 2018). Consequently the researcher acted as the key instrument present directly in the field, consistent with Sugiyono's (2023) position that qualitative method is used to study objects in their natural condition with the researcher as the main instrument, triangulated data collection, and inductive analysis. Analysis here was guided not by predetermined theory but by facts encountered in the field (Abdussamad, 2021).

The researcher was present as a participant observer known to all informants. Official permission was obtained from the *pesantren* leadership. The researcher resided within the dormitory environment during the intensive data collection period and followed the full chain of daily activities from waking supervision, the dawn *halaqah*, and evening study hours through to night attendance. This position made it possible to witness nurturing practice directly, yet demanded caution so that the researcher's presence would not alter the behaviour observed. The researcher therefore refrained from involvement in guidance decisions and confined the role to observing, recording, and eliciting data.

The study was conducted at Pondok Pesantren Tahfidzul Qur'an Al Azzaam in Gunungpati District, Semarang, Central Java. The site was selected because the *pesantren* applies a guidance system that involves *musyrifah* intensively in the daily life of *santriwati* and combines Qur'anic memorisation targets with formal schooling, thereby offering a rich setting for examining the link between dormitory care and academic attainment. Fieldwork ran for six months, from January to June 2026, covering preliminary observation and site familiarisation, intensive data collection, and analysis and verification of findings.

Research subjects were determined purposively on the consideration that informants command the issue under study and can supply relevant, deep, and trustworthy data (Moleong, 2017). The key informants were the head of the female dormitory as holder of evaluative authority and five *musyrifah* who conduct daily guidance, including the female *tahfidz* coordinator who concurrently serves as a room *musyrifah*. Supporting informants comprised *santriwati* of grades seven and eight selected for variation in length of residence and disciplinary record, together with officials of the *santri* organisation *Jam'iyah Thalabah Al Azzaam* who serve as the technical partners of *musyrifah* in the field. Recruitment ceased once additional informants no longer yielded meaningful new information.

Instruments comprised a semi-structured interview guide, observation field notes, and a document review protocol developed from the three research foci, namely role enactment, guidance and evaluation methods, and supporting and inhibiting factors. The

interview guide consisted of open questions and was pilot-tested for clarity with one *musyrifah* before full use, while the observation sheet listed observable behavioural markers for each segment of the daily routine. A voice recorder and field notebook were used to preserve the accuracy of the recorded data.

Data were collected through three complementary techniques. Participatory observation covered dormitory daily routines, the regular study sessions held on Friday afternoons and Sunday mornings, and the student affairs coordination meeting held on Tuesday evenings. In-depth interviews were conducted individually in settings that assured informant comfort, lasting between forty-five and ninety minutes per session and recorded with consent. Documentation was drawn from the monthly *musyrifah* evaluation checklist, *santriwati* daily worship checklists, night attendance sheets, monthly student development reports submitted to the head of the female dormitory on the twenty-fifth of each month, and minutes of cross-unit coordination meetings. All *santriwati* identities were anonymised and *musyrifah* were named only after written consent.

Data analysis followed the interactive model of data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). Condensation involved sorting interview transcripts, observation notes, and documents into initial codes subsequently grouped into categories such as roles, methods, evaluation mechanisms, supporting factors, and inhibiting factors. Display took the form of matrices and narrative accounts permitting the reading of relations among categories, while conclusions were drawn progressively and retested against incoming data throughout the study.

Data trustworthiness was maintained through four strategies. Source triangulation compared the accounts of the dormitory head, *musyrifah*, *santriwati*, and *santri* organisation officials regarding the same events. Technique triangulation cross-checked interview results against observation and the content of evaluation documents. Prolonged engagement ensured that observed behaviour was not a momentary response to the researcher's presence, and member checking returned summaries of findings to three principal data sources to secure agreement on the researcher's interpretation (Naamy, 2019). Findings not supported by at least two sources or two techniques were not reported as results.

RESULT and DISSCUSSION

***Musyrifah* as a Multidimensional Axis of Nurture**

The enactment of the *musyrifah* role in shaping the Islamic personality of *santriwati* at Pondok Pesantren Tahfidzul Qur'an Al Azzaam Semarang is controlled directly by the head of the dormitory through a monthly evaluation checklist containing ten principal duties. These ten items serve as the single reference for all *musyrifah* so that guidance standards remain uniform across rooms. The duties, together with their timing and forms of evidence, are presented in Table 1.

Tabel 1. TUGAS MUSYRIFAH PADA CEKLIS EVALUASI BULANAN

No	Duty	Timing	Form of evidence
1	Supervision of waking	Before dawn	Daily checklist
2	Supervision of obligatory and supererogatory prayer discipline	Five prayer times	Worship checklist
3	Supervision of departure for <i>halaqah</i> and school	Morning	Daily checklist
4	Supervision and accompaniment of study hours	Evening	Daily checklist
5	Monitoring of <i>santriwati</i> cleanliness and neatness	Daily	<i>Musyrifah</i> notes
6	Supervision of room and toilet cleanliness	Daily	<i>Musyrifah</i> notes
7	Recording and resolution of student problems	Incidental	Monthly report
8	Provision of advice and exemplarity	Every occasion	Monthly report
9	Responsibility for mobile phone service	As scheduled	Service logbook
10	Completion of night attendance	21.30	Attendance sheet

Sumber: Ceklis evaluasi bulanan musyrifah Pondok Pesantren Tahfidzul Qur'an Al Azzaam Semarang, diolah peneliti (2026)

Table 1 shows that *musyrifah* duties are distributed evenly across the twenty-four-hour cycle rather than concentrated at a single point. Most items are daily and time-bound, while the remainder are incidental and demand readiness at any moment. Such a task structure confirms that personality formation in the dormitory is not designed as a free-standing scheduled activity but is fused with the whole routine of *santriwati* life. A comparable pattern of pervasive supervision has been recorded in *pesantren* that treat dormitory culture as a hidden curriculum (Ma'arif & Arif, 2026; Islamic et al., 2024).

The daily routine of *musyrifah* begins before dawn by ensuring that *santriwati* wake on schedule, supervising the performance of *rawatib* supererogatory prayers and congregational dawn prayer, and escorting departure for the morning *halaqah* and school. The female *tahfidz* coordinator, who also serves as a *musyrifah*, reported that every morning she ensures *santriwati* wake on schedule and prepare to perform *rawatib* prayers, congregational dawn prayer, and to attend the dawn *halaqah* punctually. The same chain of supervision continues at night through accompaniment of study hours to

monitor preparation for the following day's lessons and *muraja'ah* of memorised passages, and through completion of night attendance to ensure that *santriwati* rest on time.

Within this routine, *musyrifah* enact four mutually reinforcing roles. As educator (*mu'allimah*), the *musyrifah* does not stop at supervising physical activity but actively instils manners, ethics, and Islamic values both formally and informally. This merges with the role of mentor (*murabbi*) accompanying the moral and spiritual growth of *santriwati* throughout the day. In the caregiving function, the *musyrifah* acts as a parental substitute who attends to the daily needs of *santriwati*. As counsellor and motivator, she becomes the place where *santriwati* unburden personal problems, flagging motivation, and social conflict, while rekindling enthusiasm for study and memorisation. One *santriwati* stated that the presence of *musyrifah* brings unceasing advice and motivation, particularly encouragement to be diligent in memorising and studying.

In maintaining the dormitory environment, room *musyrifah* routinely inspect the cleanliness of rooms and toilets and the tidiness of *santriwati* lockers. In handling problems, *musyrifah* adopt a humanistic approach by inviting the *santriwati* concerned to speak privately, and are obliged to consult the head of the dormitory when encountering complex violations. Beyond the daily routine, personality formation is supported by student affairs programming in the form of regular study sessions twice a week, with material deepening religious understanding such as the study of *Hilyah Thalibil Ilmi* and other thematic sessions. *Musyrifah* attend and accompany *santriwati* in these sessions so that attendance is not merely physical but involves genuine listening, note-taking of key points, and practice of the knowledge gained. This multidimensional set of roles makes *musyrifah* the principal axis of Islamic personality formation outside formal school hours.

Interpreting this finding positions *musyrifah* not as policy implementers but as pedagogical actors who translate institutional vision into daily practice. This reading extends the conclusion of Ritonga et al. (2021), who detail the duties of *musyrif* as parental substitute, protector, and mediator, because field data show that the four roles are not performed alternately according to circumstance but stack simultaneously within a single interaction. When a *musyrifah* checks night attendance, for instance, she is at once supervising, advising, and reading the psychological condition of the *santriwati*. This strengthens the argument of Hadi and Ali (2023) that the advice of a *musyrif* functions as an anchor keeping *santri* on the right path, while adding an account of how that advice works, namely through the attachment built by continuous shared presence.

The finding also lends empirical weight to the thesis that has placed the *kiai* as the sole axis of *pesantren* exemplarity (Muali et al., 2021; Jubba et al., 2021). Ma'arif and Arif (2026) have flagged dependence on a single figure as a structural vulnerability of contemporary *pesantren*. The data here point to a solution already operating in the field, namely the distribution of the exemplarity function to a middle layer of supervisors who interact with *santri* far more intensively. Exemplarity in this *tahfidz pesantren* is therefore

not centralised but layered, and it is the nearest layer that most decisively shapes daily habits.

Gender adds a further dimension of meaning. The presence of *musyrifah* as same-gender role models produces an effect that male supervisors cannot replicate, particularly regarding personal and gendered matters. The finding of Griffith and Main (2021) on the influence of female role models on female learners finds its counterpart in the female dormitory, with the qualification that such proximity extends beyond the academic to the moral and spiritual domain. This is consistent with Zubaidi and Zerrouki (2024), who conclude that *santri* proximity to personally known religious figures shapes their interest and religious commitment.

Exemplarity and Empathetic Communication as Mechanisms of Internalisation

In shaping the Islamic personality of *santriwati*, *musyrifah* apply a combination of five mutually supporting methods, namely exemplarity (*uswah hasanah*), habituation, checklist-based supervision, provision of advice, and a reward-and-punishment system. The field expression of each method together with the personality dimension it targets is summarised in Table 2.

Tabel 2. Metode Pembinaan *Musyrifah* dan Dimensi Kepribadian yang Disasar

Method	Field expression	Targeted dimension
Exemplarity (<i>uswah hasanah</i>)	Punctual attendance, routine recitation, modest dress, firm but courteous speech, applying rules to oneself	Affective and psychomotor
Habituation	Routines of waking, congregational prayer, <i>mura'ah</i> , evening study, room cleanliness	Psychomotor
Checklist-based supervision	Daily worship checklist, night attendance, monthly student development report	Cognitive and psychomotor
Provision of advice	Private one-to-one communication, humour-inflected reminders, accompaniment in study sessions	Cognitive and affective
Reward and punishment	Appreciation of memorisation and discipline, measured consequences for violations	Affective

Sumber: Hasil wawancara dan observasi lapangan, diolah peneliti (2026)

Table 2 shows that no single method operates alone across all personality dimensions. Exemplarity and advice reach the affective domain, habituation and supervision work on the psychomotor domain, while cognitive understanding is built through study sessions and the explanation accompanying every rule. Such a composition accords with findings that successful character education in *pesantren* rests on a fusion

of exemplarity, habituation, and institutional integration rather than on the dominance of a single method (Ma'arif & Arif, 2026; Miftahuddin et al., 2024).

Exemplarity is the principal foundation. A grade seven *santriwati* reported that the exemplarity of *musyrifah* is legible in their daily conduct, such as their routine recitation of the Qur'an or their firm yet courteous manner of speaking. The female *tahfidz* coordinator affirmed the same, stating that she strives to arrive punctually, maintain discipline, worship earnestly, speak politely, dress modestly, and apply the rules to herself so that *santriwati* see the correspondence between her words and her actions.

That exemplarity is underpinned by a personal, humanistic approach. When facing a *santriwati* who has broken a rule, *musyrifah* avoid open reprimands that damage morale and instead invite her to speak privately. The approach is often delivered with lightness. A grade eight *santriwati* judged the most memorable form of guidance to be a reminder conveyed through gentle teasing that nonetheless struck home, and found such a reminder more effective in prompting self-awareness. Creative programmes run by the student affairs unit, such as wall magazines produced by each room, are likewise used as media for relaxed interaction and discussion between *musyrifah* and *santriwati*.

This finding emerged from comparing what *musyrifah* said about the methods they designed with what *santriwati* said about the methods that actually left an impression. The two converge on the correspondence between word and deed and on the manner of delivering reprimands, not on the severity of sanctions. Theoretically, this confirms the thesis of emulation-based moral education. Kristjánsson (2006) argues that role models operate through imitation accompanied by reasoning rather than mechanical compliance, so that an inconsistent model weakens the very value it seeks to instil. Field data show this mechanism at work, since *santriwati* read the exemplarity of *musyrifah* from what is never instructed, such as routine recitation and manner of speech. This reinforces the position of Ruswandi et al. (2022), who treat *uswah hasanah* as a methodology rather than merely a personal trait of the educator, and affirms the conclusion of Ma'arif and Arif (2026) that exemplarity is the dominant model in *pasantren* character education.

More striking is the choice of private one-to-one communication in handling violations. This practice reflects a mature grasp of adolescent psychology, which tends toward defensiveness and a high regard for self-esteem. Within contemporary character education theory, the practice finds its explanation in Bates's (2019) notion of the priority of recognition, which holds that character formation succeeds only when learners are treated as subjects worthy of regard rather than as objects of correction. This study shows that the notion has a conceptual counterpart in the Islamic educational tradition, namely the principle of safeguarding the learner's honour or *murū'ah*. When a reprimand is delivered gently and warmly, *santriwati* do not feel humiliated before their peers, and a space of intrinsic awareness opens in which they can evaluate themselves without harbouring resentment.

The finding simultaneously corrects the common assumption that firmness in *pasantren* is synonymous with rigidity or corporal punishment. The data show that sincere compliance arises instead from empathetic communication touching the

emotional register of *santriwati*. This is consistent with Islamic et al. (2024), who find that the philosophical values of traditional *pesantren* operate through the formation of awareness rather than coercion, and with Muid et al. (2024), who demonstrate the effectiveness of persuasive strategies in *santri* character development. Mujahid (2021) shows that the formation of moderate religious attitudes in modern *pesantren* likewise rests on habituation whose reasons are explained rather than on behavioural uniformity, while Rusmana (2024) affirms that the strengthening of moral values in *pesantren* proceeds through authority that is respected voluntarily. Noviani and Azkar (2024) further show that repressive dormitory discipline tends to produce a hollow compliance that collapses once supervision is withdrawn. This study thus supplies empirical support for a paradigm shift in *pesantren* discipline from control toward awareness. It should be added that exemplarity and advice do not stand alone here but are buttressed by structured habituation. The synergy among the three explains why the behavioural change observed is durable. Anam (2019) found a similar pattern in the internalisation of humanitarian values in *pesantren*, while Miftahuddin et al. (2024) affirm that effective Islamic character education models always combine exemplarity, habituation, and cognitive reinforcement simultaneously. Walker et al. (2015) describe such a combination as a precondition for character education to move from rhetoric to practice.

Layered Evaluation and the Single Ecosystem of Dormitory and *Halaqah*

The whole guidance process is monitored through a layered evaluation system. The first layer consists of written instruments, namely daily worship checklists, night attendance checklists, and monthly student development reports submitted to the head of the female dormitory. The second layer is the regular student affairs meeting held every Tuesday evening. The third layer is cross-unit coordination with *tahfidz halaqah* supervisors and homeroom teachers regarding *santriwati* development in the room, the classroom, and the *halaqah*.

This cross-unit coordination is regarded as obligatory because *pesantren* life proceeds as an unbroken twenty-four-hour whole, so that classroom learning, Qur'anic memorisation, and dormitory discipline form one mutually influencing ecosystem. Field data show that declining discipline or emerging psychological difficulties in the dormitory have a direct effect on the study focus and memorisation attainment of *santriwati* in the *tahfidz halaqah*. Through integrated coordination, such problems can be detected early without any break in information between units. The principal benefit of this evaluation system is that guidance remains objective, directed, and sustained. Administrators can monitor the development of *santriwati* discipline and character factually rather than by assumption. The evaluation also aligns perceptions among supervisors, permits well-targeted handling of *santriwati* who breach rules, and provides material for *musyrifah* self-reflection aimed at improving the quality of their accompaniment.

The finding was obtained by tracing student affairs meeting minutes and cross-checking them with *halaqah* supervisors, so that the relationship read here is not incidental but a recurring pattern recognised by the supervisors themselves. Interpreting

it carries no small theoretical implication. Studies of *tahfidz pesantren* have tended to separate the management of memorisation programmes from the management of dormitory care. Muttaqin et al. (2024) opened a path by showing that *santri* physical and mental endurance determines the effectiveness of Qur'anic memorisation. This study advances that finding a step further by showing that such endurance is itself a product of the quality of dormitory care. Memorisation attainment, in other words, cannot be engineered merely by adding recitation hours or refining memorisation methods, because the source of the problem lies upstream in the rhythm of dormitory life.

In broader terms, the finding enriches the learning ecosystem framework proposed by Ma'arif and Arif (2026), which positions *pesantren* culture as a latent regenerative mechanism. This study offers a modification of that framework by proposing the notion of a layered nurturing ecosystem, in which the regenerative mechanism of *pesantren* culture does not operate automatically but is channelled through a middle layer of supervisors who translate institutional values into measurable routines. It is this layer that connects three spaces often treated separately, namely the room, the classroom, and the *halaqah*. Hanafi et al. (2021) previously showed that *pesantren* adaptive capacity in times of crisis rests on the integrity of such governance, and the present findings show that this integrity also determines *pesantren* performance in ordinary times. The reading is reinforced by Shiddiq et al. (2024), who find that dormitory culture functions as a character-forming apparatus operating without formal declaration, and by Ishomuddin and Aziz (2025), who position the *pesantren* hidden curriculum as decisive for the formation of *santri* social attitudes.

The practical consequence is clear enough. Evaluation of a *tahfidz* programme that measures only the number of *juz* memorised will forfeit much of its explanatory power unless accompanied by a reading of the disciplinary condition and psychological wellbeing of *santriwati* in the dormitory. The checklist instrument used by this *pesantren*, as shown in Table 1, has in fact functioned beyond administrative control and operates as an educative instrument reaching the cognitive, affective, and psychomotor domains progressively until habits become firmly embedded.

Supporting and Inhibiting Factors and the Managerial Buffer of the *Santri* Organisation

Field findings show that the success of *musyrifah* is both supported and constrained by factors originating from three directions, namely the *musyrifah* themselves, the *santriwati*, and the institutional system. The mapping of these factors is presented in Table 3.

Tabel 3. Faktor pendukung dan penghambat pembentukan kepribadian Islami

Source	Supporting factors	Inhibiting factors
<i>Musyrifah</i>	Sincere devotional intention, personal integrity, close cooperation among <i>musyrifah</i>	Dual workload as supervisor and teacher, emotional exhaustion, difficulty in maintaining authority
<i>Santriwati</i>	Awareness of and compliance with the daily schedule, open communication, culture of mutual reminding	Diversity of character and family background, inconsistency of behavioural change
Institution	Management support, synergy with the <i>santri</i> organisation, structured evaluation system	Potential miscommunication of rule enforcement among <i>musyrifah</i> , delayed repair of dormitory facilities

Sumber: Hasil wawancara, observasi, dan telaah dokumen, diolah peneliti (2026)

Table 3 shows that the strongest supporting factors are internal, resting on the personal qualities of *musyrifah* and the awareness of *santriwati*, whereas the heaviest inhibiting factors are structural and concern the distribution of workload. This pattern indicates that improving the quality of guidance cannot be achieved through the strengthening of personal motivation alone but requires the reorganisation of the work system at institutional level.

On the internal side, the principal supporting factors are sincere devotional intention and close cooperation among *musyrifah*. On the side of *santriwati*, open communication and a culture of mutual reminding within the frame of *amar ma'ruf nahi munkar* demonstrably ease supervision. One *musyrifah* observed that the most palpable supporting factor is the awareness and compliance of *santriwati* regarding the daily schedule. Institutionally, the support of *pesantren* management and synergy with the *santri* organisation are decisive.

On the inhibiting side, constraints arise not only from the dual workload or limited physical facilities but also from the psychological condition of the supervisors. One *musyrifah* reported that the greatest obstacle comes from within the *musyrifah* themselves, since some still lack patience and become emotionally overwhelmed while guiding *santriwati*. The female *tahfidz* coordinator added that sustaining consistent behavioural change is a heavy challenge because *santriwati* who have improved sometimes repeat the same mistakes. *Musyrifah* also experience a dilemma in maintaining authority, feeling caught between firmness that risks being read as harshness and warmth that risks being read as weakness. A further obstacle is potential misunderstanding and insufficient synchronisation among *musyrifah* in applying dormitory rules. When dormitory administrators do not operate under a shared vision, or when miscommunication occurs, a gap opens for *santriwati* to exploit the situation or to judge the rules unfair. Delayed repair of dormitory facilities further weakens the authority of the rules because *santriwati* compare high disciplinary demands with the slowness of the institution's response to their complaints.

The supervisory burden spanning the whole day is nevertheless not shouldered by *musyrifah* alone. *Musyrifah* build synergy with the *santri* organisation *Jam'iyah Thalabah*

Al Azzaam and delegate part of the technical field tasks to its officials. When preparing for departure to school or *halaqah*, for instance, organisation officials sound the warning bell and circulate to check room order, while *musyrifah* act as general supervisors performing the final check before rooms are locked. This proportionate division of labour serves a dual function, operating as a dormitory management strategy and simultaneously as a vehicle for cultivating leadership and responsibility among *santriwati* officials.

This constitutes the novel contribution of the study. Prior work such as Umareni et al. (2025) and Elsani et al. (2025) has noted the workload of *musyrifah* as a constraint but has stopped at general recommendations for additional personnel or training. This study shows that a sustainable resolution is found instead by converting *santriwati* from objects of rules into agents of discipline. The delegation lightens the technical burden of supervision and simultaneously becomes a vehicle for leadership cadre formation. Muhajir (2022) found a similar pattern in modern *pesantren* that involve *santri* in programme management, and Susanto et al. (2023) affirm that *santri* character strengthening is most effective when they are entrusted with genuine responsibility.

Even so, this delegation carries a prerequisite that must not be neglected, namely clarity of authority boundaries. The data show that *santri* organisation officials handle only technical tasks and reminders, while the handling of violations remains the prerogative of *musyrifah* and the head of the dormitory. Without firm boundaries, delegation risks turning into a transfer of authority that opens space for the abuse of power among *santri*, as Arif et al. (2024) warn in their study of bullying prevention in *pesantren*. The finding should therefore be read as a model of limited and supervised delegation rather than as the surrender of the nurturing function to students.

Another prominent inhibiting factor is emotional exhaustion and difficulty in maintaining authority. This issue is rarely raised in the literature on *pesantren* care, even though it bears directly on the quality of guidance. Muttaqin et al. (2024) have highlighted mental health as a strategic issue in *pesantren*, but their discussion remains centred on *santri*. This study extends that scope to supervisors and shows that the psychological wellbeing of *musyrifah* is a prerequisite rather than a side matter. An exhausted *musyrifah* tends to lose patience, and that loss of patience itself damages the exemplarity which is her principal method. A circular relationship therefore exists between supervisor wellbeing and the effectiveness of guidance methods, one that has so far escaped attention.

Theoretical Contribution and Practical Implications

Theoretically, this study offers three contributions. First, it modifies the *pesantren* learning ecosystem framework by inserting a middle layer of supervisors as the conduit of institutional values, so that *pesantren* culture is no longer understood as a force operating automatically but as one requiring an operational translator (Ma'arif & Arif, 2026; Puspitarini et al., 2023). Second, it brings the notion of the priority of recognition in Western character education (Bates, 2019) into conversation with the principle of safeguarding *murū'ah* in Islamic education, showing that the two generate equivalent

pedagogical practice despite differing normative foundations. Third, it rejects the analytical separation of *tahfidz* programme management from dormitory care management and proposes that both be treated as a single unit of evaluation.

These contributions gain their meaning when set against broader concerns in the science of Islamic educational management. Recent work on educational leadership shows that institutional quality is determined by a leader's capacity to translate vision into measurable practice at the level of implementers (Rokimin et al., 2026a; Manaf & Rokimin, 2025). This study supplies micro-level evidence that such translation occurs in the dormitory, through instruments as simple as a checklist and a weekly coordination forum. The finding also accords with the conclusion of Muzakir et al. (2026) that service quality experienced directly by learners underpins institutional image, since the daily experience of *santriwati* in the dormitory ultimately becomes the face of the *pesantren* in the eyes of their families.

The first practical implication addresses *pesantren* management, namely the need to attend to the psychological wellbeing of *musyrifah* through periodic capacity-building programmes, the provision of sharing forums to sustain mental stability, and the alignment of perceptions so that rule enforcement is fair and consistent across the dormitory. This need is pressing given that some *musyrifah* have no background in teacher education or psychology, so that training in basic counselling skills would directly improve the quality of their accompaniment. Prasetyo et al. (2025) show that strengthening educator capacity determines the success of value-reinforcement programmes in Islamic educational institutions, while Dabdoub et al. (2024) affirm that institutional leadership is the decisive variable when character education is to be conducted systemically rather than sporadically.

The second practical implication concerns more adaptive dormitory governance. Complaints about slowly repaired facilities and rules perceived as rigid should be answered through two-way communication channels that incorporate *santriwati* input, particularly via the *santri* organisation. Such empowerment not only lightens the technical supervisory burden but also transforms *santriwati* into agents of good within their own environment. The third implication concerns the design of character education programmes in the digital era, when external influences are increasingly difficult to contain by physical supervision alone. Subandi et al. (2025) and Rokimin et al. (2026b) show that responding to the character crisis in the digital era demands an approach combining local wisdom with technological literacy, so that the regulation of mobile phone use in the dormitory shown in Table 1 is better directed toward building discernment than toward restricting access alone. This direction accords with studies positioning the integration of technology into Islamic education curricula as both an opportunity and a governance challenge (Ubaedullah et al., 2025; Idham et al., 2026), and with findings that social media can be made a productive medium of *da'wah* when accompanied by adequate mentoring (Manaf et al., 2026).

The study has limitations that must be stated openly. Its scope is confined to a single female *tahfidz pesantren*, so that its generalisability is theoretical rather than statistical. The relationship between dormitory discipline and memorisation attainment identified

here is qualitative and its magnitude has not been measured. Further research is therefore advised to adopt quantitative approaches to measure the strength of that relationship, to compare *musyrifah* nurturing patterns across *tahfidz*, *salaf*, and modern *pesantren* in order to enrich national references on models of care, and to examine the effectiveness of collaboration between *musyrifah* and parents in sustaining the Islamic personality of *santriwati* after their return to the family environment.

CONCLUSION

The role of *musyrifah* at Pondok Pesantren Tahfidzul Qur'an Al Azzaam Semarang exceeds administrative supervision and operates as a multidimensional axis integrating the roles of educator (*mu'allimah*), mentor (*murabbi*), caregiver, and counsellor-motivator, so that successful formation of the Islamic personality of *santriwati* is achieved through the fusion of exemplarity (*uswah hasanah*) with humanistic heart-to-heart communication, buttressed by daily habituation, checklist-based supervision, and a proportionate reward-and-punishment system, while the strongest supporting factors derive from the sincerity of *musyrifah*, the compliance of *santriwati*, and the support of *pesantren* management, and the heaviest inhibiting factors remain structural in the form of dual workload, emotional exhaustion, the diversity of *santriwati* character, and potential miscommunication among supervisors. This study enriches the concept of holistic character education by demonstrating that Islamic personality formation requires an integrated twenty-four-hour ecosystem in which dormitory discipline is a prerequisite for the focus and memorisation attainment of *santriwati* in the *tahfidz halaqah*, renews managerial strategy in nurturing by showing that the dual workload of *musyrifah* can be untangled through limited and supervised delegation to the *santri* organisation that simultaneously transforms *santriwati* from objects of rules into agents of discipline, and demonstrates the pedagogical effectiveness of an approach grounded in adolescent psychology, namely that firmness in enforcing rules need not take the form of rigidity or corporal punishment but can be pursued through preventive and persuasive measures that safeguard the honour or *muruh* of *santriwati* and thereby generate sincere compliance, so that the psychological wellbeing of *musyrifah* deserves treatment as a strategic prerequisite in *pesantren* quality planning rather than as a peripheral concern, which implies the need for periodic capacity-building programmes, sharing forums that sustain the mental stability of supervisors, and stronger alignment of perceptions among *musyrifah* so that rule enforcement proceeds fairly and consistently across the dormitory.

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