

## THE ROLE OF MUSYRIF IN ESTABLISHING MORALITY AT THE DARUL ILMI MUHAMMADIYAH TARAKAN ISLAMIC BOARDING SCHOOL

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### Abstract

Morals are the most important thing and must be owned by all santri, so the role of musyrif is needed in shaping the morals of students because musyrif is the spearhead of Islamic boarding schools and is required to guide the morals of students while at the Darul Ilmi Muhammadiyah Islamic Boarding School. This study aims to determine the role of musyrif in shaping the morals of students who are naughty or often commit violations so that these students can be morally formed without physical violence, provide a deterrent effect on students so they do not repeat it again, and create a harmonious atmosphere between students and musyrif. The method used in this research is qualitative. Data obtained through journals, interviews, and documentation. The data collection technique used is descriptive analysis. As for the results of research that can be carried out by Musyrif when dealing with naughty students by handling a heart-to-heart approach.

**Keywords:** Musyrif; Morals; Islamic Boarding School Students.

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## INTRODUCTION

Islamic boarding schools are places to study Islamic religious knowledge. Where every student will be equipped with knowledge related to the values of life. One of the most important forms of education is moral education because it is part of a form of obedience and draws us closer to Allah SWT. So that studying or practicing in everyday life is mandatory for everyone. Islamic boarding schools are also known as institutions that teach Islamic values, which contain the meaning of local wisdom in Indonesia. (Kurniawan, 2020)

Islamic boarding schools play an important role in the formation of students' morals, so that the guardians of students who take their children into the boarding school with the hope that their children can become pious and noble children. The students who enroll in Islamic boarding schools have different backgrounds, such as differences in attitudes, culture, and local language, so they have to adapt to the boarding school environment because some of them enter the school because of coercion from their parents, and there are also their own wishes. Students who enter due to coercion from their parents tend to have difficulty adapting compared to students who enter of their own free will. The existence of Islamic boarding schools is a good partner for the government so that they can both raise the quality of education and carry out social transformation through human resources with noble character (Sukma, 2015)

Darul Ilmi Muhammadiyah Tarakan Islamic Boarding School is located in the city of Tarakan, North Kalimantan. The Islamic boarding school was built in two different places: the female special boarding school is located on Jln. Jendral Sudirman, Pamusian Village, Central Tarakan District, while the boys' special cottage is located on Jln. Sei Bengawan, Juwata Permai Village, North Tarakan District.

The students who often commit violations are generally students who find it rather difficult to adapt, so they tend to commit various types of violations. Santri violations that were often committed were smoking, skipping school, leaving the boarding school without permission, bullying, fighting, homosexuality, fighting polytheists, stealing, damaging the boarding school facilities and infrastructure, not praying, lying, and so on. Santri who have a strong character often protest and fight against their musyriks when they are about to be punished. Some forms of santri resistance against their musyriks include speaking harshly and loudly in front of musyriks, opposing musyriks who look smaller than their bodies, refusing to be punished, and daring to lie to their musyriks. There are even some students who once threatened and invited their Muslim friends to fight (Wijaya et al., 2019)

So that a musyrik needs to work harder in educating the morals of students who have morals that are not in accordance with the expected character of the students. The punishments imposed at the boarding school are in the form of physical punishment, such as push-ups, sit-ups, squatting, cleaning the bathroom, cleaning the school yard, writing the Koran, and giving advice and guidance after the punishment has been completed. does not have a deterrent effect, so these violations are often violated several times. The results of research conducted by Iskandar (2018) show that the violations that often occur at the Putra Ataqwa Islamic Boarding School are a form of violation that occurs repeatedly, such as violating the rules. and being late to the mosque; moderate violations, namely leaving the hut without permission; and serious violations, namely stealing and homosexuality. Compared to Cottage (Iskandar, 2018).

Darul Ilmi Muhammadiyah Islamic Boarding School Tarakan violations committed by students are more diverse and serious, so musyrik must be more creative in dealing with problems committed by students without committing acts of violence against them. According to Basyar (2020), musyrik must have an important role in the formation of character or morals, namely, planning, teaching or forming morals, education, controlling, guiding, providing punishment for those who violate, giving prizes for achievement, and evaluating all activities. carried out by a musyrik in the Pondok environment (Basyar, 2020). Musyrik is a companion or mentor in the Islamic boarding school environment who has a very important role in controlling, maintaining, managing and serving students at all times (Kurniawan, 2020)

Therefore, the role of musyrik in providing moral education to students is very much needed because musyrik has more time to accompany students in the dormitory than other ustadz.

All activities of the santri are controlled by the musyrif, so the good and bad of the santri depend on how much the musyrif cares for them. The existence of musyrif is very helpful for students in carrying out activities in Islamic boarding schools so that these activities can take place as expected, more optimally, and positively. (Wijaya et al., 2019).

The role of musyrif in the millennial era is very large because the current generation must be able to be the spearhead for our beloved country to become a developed country because of behavior that always belittles the morals and values of life that exist in society. The current generation has the challenge of outperforming each other in learning. The current generation must pay attention to values in education that are starting to be forgotten due to outside culture that enters through social media which affects educational values that we have guarded for a long time but have declined since the current generation (Zuhri Efendi, 2021).

## **METHODOLOGY**

In this study will use a qualitative approach (Moleong, 2005). The method to be used is a descriptive method that focuses on identifying and studying cases that occur in the field and is then described. The literature study approach is one of the researchers' efforts to collect data and information related to theoretical studies on the law of practicing daif hadith in Fadhal a'mal. By analyzing and collecting, the researcher manages the data in his or her own language. The data is then managed and concluded (Azizah, 2017). This research method involves collecting relevant literature on the subject at hand. Data collection techniques include looking at data through literature reviews, reading, studying, and taking notes from various relevant books and journals. Content analysis was used as the data analysis method, and the literature was checked and reviewed to verify the validity of the results. (Mestika Zed, 2004) Data collection through techniques, interviews and documentation. The aim is to describe as well as reveal how musyrif play a role in shaping the morals of students at the Darul Ilmi Muhammadiyah Tarakan Islamic Boarding School.

## **RESULTS AND DISCUSSION**

Darul Ilmi Muhammadiyah Islamic Boarding School has made rules for students in the Islamic boarding school and has been implemented by all students. If there are those who comply with these rules, it will be recorded by musyrif. The leadership of the Islamic boarding school has made rules for students with the aim that students can comply with applicable rules and provide enthusiasm for learning and discipline and have good behavior (Rahmawati, 2006). The phenomenon that occurs in education today is the risk of the inability of educational institutions to deal with the flow of globalization which shows a lot of saving behavior carried out by students or santri. Santri are a group of young children. Many of them are unable to follow lessons, lose their ability to concentrate, feel lazy in studying, lose enthusiasm and so on (Azhari, 2018).

The actions of students who are carried out in Islamic boarding schools who turn away from the truth or the straight path even though some of them are temporary in nature due to their mistakes and some of them are able to return to the straight path but there are also among them who are stubborn, meaning their delinquency is difficult repaired while at the Islamic boarding school and violations committed such as not complying with the rules of Islamic boarding schools which originate from the Al-Quran and As-Sunnah (Rahmatullah & Purnomo, 2020)

Santri delinquency is an attitude that can save and harm both the santri, the boarding school, the family, and the community. Factors that can influence student delinquency are the environment or family. The family is an important component in child maturity, and the role of the family is also very influential in children's education because the family environment greatly influences children's behavior, so that children's behavior depends on the environment in which they live (Wahyuni, sri, suyono, 2013).

There are several things that can cause deviance that can be done by students when they are in the boarding school environment, including:

### Individual Santri

The behavior of saving that existed before entering the hut or the seeds of mischief have existed since childhood.b) There is coercion to enter the Islamic boarding school so that when students are at the Islamic boarding school, there is no effort or determination to change or improve their attitude, and becoming a santri at the Islamic boarding school is the right path, not a mistake that can result in students who are like that while at the Islamic boarding school committing many serious violations. According to him, it could be an outlet for their unwillingness to be put into Islamic boarding schools by their parents. Their hope is to make a deviation so that they can be dismissed from the boarding school and continue their education at other schools.c) While at the Islamic boarding school, the students failed to internalize moral education, so the lessons learned were not internalized by the students, and the students carried out saving behavior that was contrary to the rules that had been enforced.d) There is a feeling of lasting boredom that can cause students to take actions that are not in harmony with the boarding school.

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- c) While at the Islamic boarding school, the students failed to internalize moral education, so the lessons learned were not internalized by the students, and the students carried out saving behavior that was contrary to the rules that had been enforced.
- d) There is a feeling of lasting boredom that can cause students to take actions that are not in harmony with the boarding school.(Rahmatullah & Purnomo, 2020)

### The Roles, Duties And Factors That Obstacle Musyrif

The word Musyrif comes from syarufa which means noble, musyrif means caretaker. At the Boarding School Boarding School Tarakan Musyrif is a non-formal supervisor who has overall responsibility for learning in the hostel (Basyar, 2020). *Musyrif* are caretakers, educators and teachers who have fulfilled the requirements and are declared accepted as musyrif and will be given the task by the pesantren leadership to control, educate and supervise all activities of the students while in the boarding school environment (Iskandar, 2018).

*Musyrif* is a companion who serves as a supervisor and regulator in all activities of students in Islamic boarding schools. Musyrif are selected through the Islamic boarding school field, and they are usually alumni students who are appointed to serve at least a year. They can also be the result of a very strict selection because they have to fulfill the conditions that have been set. Musyrif is very much needed in Islamic boarding schools because he has a great deal of responsibility because he has to ensure that all students comply with all the rules and activities of the pesantren. The mandate that is imposed on Musyrif is not easy, so it requires criteria that must be met, such as that a Musyrif must be a graduate of Islamic boarding schools, both from outside Islamic boarding schools and alumni, have competence, understand Arabic, have memorization, and have patience and sincerity in carrying out tasks. In addition, Musyrif must also be good at mingling with students, being able to become brothers, friends, and parents so that students can be open when they have problems and establish humorous relationships so that students do not feel humiliated and shy towards Musyrif. (Mujtabarrizza et al., 2023)

A musyrif has an important role in educating the morals of students. It can even be called the spearhead of Islamic boarding schools. The quality of the musyrif greatly affects the quality of the santri, the musyrif does not only provide knowledge but the musyrif must be responsible for educating the morals of the santri because the musyrif are more likely to accompany the santri in

the Islamic boarding school both in learning activities in class and outside the learning process (Umi Salamah dan Bulan Purwanto, 2019). *Musyrif* has very heavy tasks in accompanying students at the Islamic boarding school, and Musyrif has many roles, including acting as a parent, playing as a friend, acting as a teacher, and others. Musyrif's duties include being a father and mother figure while the students are in the boarding school, being able to protect the students in the boarding school, as a place to vent or consult students when students have personal problems, as an intermediary between students and parents of students when they want to communicate either to ask for news or ask for basic needs in the dormitory, as a giver of permission when students want to leave the boarding school to be picked up by the parents of the students, and as a guide for all the activities of the students starting from getting up at dawn until the students want to go to bed. (Ritonga et al., 2021)

### **The Role of *Musyrif***

- a) As a second parent: When parents bring their son to enter the Islamic boarding school and live in the Islamic boarding school environment, what replaces the parents' war is the musyrif because the musyrif accompanies the students for 24 hours so that they can control, accompany, and protect them, and even the students also deposit their pocket money in the same musyrif so that the money can be more secure.
- b) As a Teacher: Musyrif is also used as a teacher who teaches both outside the dormitory and inside the dormitory so that students can more easily improve the quality of their education while in the boarding school.
- c) As a Leader: Musyrif is a leader because he is the one who manages all the activities of the students in the dormitory in an effort to increase enthusiasm for learning, which he can achieve, and the quality of his knowledge can be further improved.
- d) As a Guide: Musyrif is also used as a mentor because of the students who experience learning difficulties or other things, especially those who are in the dormitory area.
- e) As a role model for Santri, Musyrif must also be a good role model and provide positive attitudes and behavior so that students can be role models like their Musyriks. (Umi Salamah dan Bulan Purwanto, 2019)

### **Responsibility *Musyrif***

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## Inhibiting Factors

The factors that slow down musyrif in improving the morals of students such as:

- a) The number of musyrif who are lacking in the Islamic boarding school will find it difficult to form the morals of the students, who are so large in number because they are difficult to direct
- b) The character of the students who are hard and unruly can affect the students who are friends with them (Faozan et al., 2019)
- c) Educational background or family environment that is far from Islamic values education.
- d) The lack of ability of students to understand Muslim personality and the morals of a student of knowledge (Wijaya et al., 2019)

## Formation of Akhlak

The word morality comes from Arabic, or the plural form of the word *khuluq*, and according to the term, *khuluq* means character (*ath-thab'u*). Moral education is an attempt by adults to control students so they become students who have good morals and fear Allah SWT. (Ibrahim Bafadhol, 2018). There are three experts in the field of morals, namely Al-Gazzali, Ahmad Amin, and Ibnu Miskawaih, who revealed that morals are traits that are inherent in each person who is able to carry out positive actions without considering or thinking about them first. Morals are behaviors that must be practiced every day and are carried out wholeheartedly so that they become good habits, and students can be said to have morals if there is encouragement or desire from the bottom of their hearts or if it is done sincerely. (Sriyatun, Arif Budi Witarto, 2020)

Morals are habits that can be influenced by various types of factors, including those from one's own family, community environment, place of education, or social environment. Thus, students also get moral lessons from *kiyai* in the Islamic boarding school environment through various books discussed in the Islamic boarding school. (Khalim, 2009)

Islamic boarding schools are one of the best places to get an Islamic education. The success of the *pesantren* in shaping the morals of the students is due to the fact that the students live in the dormitory under the guidance and supervision of the leadership of the Islamic boarding school. The educational process in Islamic boarding schools places great emphasis on faith, worship, and morals with education such as simplicity, *ukhuwah*, obedience, exemplary behavior, independence, and sincerity (Nofiaturrahmah et al., 2014)

While at the Islamic boarding school, each student will receive lessons on Islamic values such as mutual help, unity, fairness, thrift, moderation, brotherhood, obedience to Allah SWT, Rasulullah, Ulama, and people who are considered to be leaders. Unity, kinship, and mutual help are forms of shared values. can form the character of kindness, conscience, and gratitude. (Nashori, 2011). Character is a part of character in Islamic religious education and the formation of students' morals is part of Islamic teachings that have been in Islamic boarding schools for a long time. Therefore good character will always be the center of attention (Nofiaturrahmah et al., 2014). Sawati (2018) said there are several ways that can be done in shaping the morals of students, namely

- a) Exemplary: Exemplary is an education that must be carried out by every *Santri*. Musyrif must be a role model for students to become good individuals who have noble morals, whether in speaking, studying, praying, or other activities.
- b) Habituation and Practice: Habituation and practice are aspects of education that can provide lessons about values to practice so that they become habits. In Islamic boarding schools, worship has been enforced, for example, reciting the Koran, congregational prayers, both *sunnah* and obligatory, and so on.
- c) Take the Wisdom: The intention is to reflect on the events that happened to be used as evaluation and lesson material so that students are able to be guided and directed so they can understand religion properly and correctly.
- d) Advice: Give advice to students regarding goodness and touch their hearts so that they remain on the right path in order to increase their enthusiasm and practice it, namely regarding good

- and right morals that can be carried out by a santri, such as behaving politely, honesty, justice, or prohibiting acts that can plunge into sin and immorality (Sawaty, 2018)
- e) Independence: Independence is the behavior of students in making and carrying out decisions freely, for example washing their own clothes, ironing their own clothes, making their own beds and so on. so students are given the opportunity to live independently (Sanusi, 2012)
  - f) Discipline: Discipline is an attitude of obedience to applicable rules and is able to improve the quality of education if students can be disciplined in learning activities so that they are able to get useful things when we are able to be disciplined in every activity (Masrurroh, 2012). This they can do from their habits such as waking up on time, praying in congregation, tadarus, morning call and so on (Faozan et al., 2019)
  - g) Honesty: According to Ustadz Waris (2022), our students must be taught about honesty because honesty is very important for their future, especially if their position is studying religion, where our religion teaches about the values of honesty. So, every Muslim is obliged to provide knowledge about the importance of maintaining honesty and getting used to telling the truth in everyday life, such as not being able to take his friend's sandals without permission, not taking his friend's food, not taking what is not rightfully his, and so on. When they are used to being honest, cases of Santri violations can be minimized (Interview, June 29, 2022).
  - h) Guidance: According to Ustadz Fajar, students who commit serious violations are usually given guidance in the form of being shaved, reading a statement, praying in the first row for 7 days in a row, cleaning for 7 days, writing 1 chapter of Al-Quran as determined by the musyrif, asking for the signatures of all ustadz, and after everything was done, continuing by giving advice and motivation so that students regret their actions and stay away from actions that were prohibited by the boarding school. Those who commit minor and moderate violations are usually given light punishments such as cleaning the hut area and giving advice (Interview, July 26, 2022).
  - i) Justice: Justice is a very important lesson for students that has been taught in the Islamic boarding school environment. It is obligatory for santri to act fairly because this is a source of Islamic teachings. The Qur'an orders humans to be fair to themselves, their father and mother, family, and friends, and to be fair to all human beings. (Nashori, 2011)
  - j) Being grateful: Being grateful is something that must be done by every human being, especially students. Muslims are taught how to be grateful to Allah 'azza wa jalla. Both verbal gratitude and gratitude with acts of gratitude should be expressed in kindness by helping others who need help. Grateful with verbal and exemplary behavior, when students have a lot of food they should share it with their friends (Nashori, 2011)

### **Principles of Guidance and Counseling for Santri**

In principle, this guidance is the result of field and theoretical activities that are used as guidelines. Some of the principles of guidance and counseling for students are as follows:

1. The behavior and attitude of the Santri are a reflection of their unique and distinctive psychology. The uniqueness that he owns is a characteristic of aspects of his personality that must be considered and given attention in good and appropriate ways.
2. Each student has differences, uniqueness, and individual needs. Therefore, in providing direction or guidance to students effectively, it must be with the right technique and in accordance with the character of the students.
3. Mentored students must be directed when facing problems so that they can overcome and solve their own problems.
4. Santri who are in the mentoring process must be more active and have initiative so that the mentoring process can run as expected.
5. The students being mentored must be identified regarding their needs and constraints during mentoring.
6. The guidance program should be assessed by the students to see the level of success of the guidance and the benefits felt by the students when they are guided. (Maliki, 2015)

### Musyrif's Efforts in Dealing with Naughty Santri

there are many things that can be done to reduce the misbehavior of students in Islamic boarding schools and in general each Islamic boarding school has its own way of dealing with naughty students. The various efforts made by musyrif to invite Darul Ilmi Muhammadiyah Tarakan students to goodness are as follows:

1. Heart-to-heart approach and spiritual approach: The heart-to-heart approach is the first step that is carried out both by the santri and msuyrif or the pesantren leader by asking several questions about his personality and so on, and the spiritual approach is an approach towards improving the soul of the santri based on religion. For example, students who are naughty demonstrate nuances of death such as muhasabah graves, death demonstrations like those who have died, and as for other methods, namely remembrance or bathing at 2 in the morning (Rahmatullah & Purnomo, 2020).
2. Giving Advice: According to Ustadz Idhul Adha (2022), giving advice about the manners of a student of knowledge and telling stories related to his personal life and giving real examples around him as lessons is important because students who are often advised will feel that someone cares about them and loves them. Give advice gently, and we must often give advice in the hope that our advice can be understood and implemented in life (interview, June 29, 2022).
3. Inviting to Joke: Every santri must have humorous qualities, so the musyrif must be good at creating a humorous atmosphere when he is relaxed while giving advice on how to joke and laugh properly according to Islam so that the joke does not turn into ridicule or ridicule that can hurt the deepest heart. With a humorous nature, the students' mood will be cheerful, they will forget to commit violations, and they will remember the happy atmosphere when with Musyrif, who is humorous, so that they can make the relationship more intimate (Interview, June 29, 2022).
4. Inviting to eat: One way to persuade students is to invite them to eat at the stalls outside the boarding school every now and then to establish good relations between students and musyriks so that in the future students will be more polite to their musyriks and be able to position themselves as santri. When students are invited to eat, their minds will be calm and their mood will be happy (Interview, June 29, 2022).
5. Inviting Sports: The density of lessons at the Islamic boarding school makes the students have a lot of burden on their minds, and a feeling of laziness and boredom will appear, so they need to exercise to reduce the burden on their minds and to maintain their health so that their bodies are healthy so they can worship easily, and with healthy bodies they will also have more enthusiasm for activities such as ball sports, badminton, and so on (interview, June 29, 2022).
6. Invite Discussion: According to Ustadz Akbar Ubai, sometimes we need to gather with students to discuss the causes of students committing violations, asking for solutions that must be done when students commit violations, how to prevent them, suggestions for musyrif, and what facilities are available at Pondok Hal. Things like that need to be discussed with the students so that they understand and we can find a solution to handling naughty students at the boarding school (Interview, July 5, 2022).

### CONCLUSION

*Musyrif* has a very important role in activities in the pondok. The activities of the students while in the cottage are regulated by Musyrif. Any misbehavior committed by the santri is the responsibility of the musyrif because the musyrif has the role of being the parent of the two santri and has the duty to guide the morals of the santri. It is hoped that the presence of musyrif in Islamic boarding schools can have a positive influence and can improve the quality of students' lives while they are there, both from a scientific and moral point of view. As for how to deal with the misbehavior of students in the boarding school by taking a heart-to-heart approach or a spiritual approach, giving advice, and inviting students to eat outside the boarding school to create a more intimate relationship between students and dormitory supervisors, Musyrif must play an active role



in guiding students to have good morals. The strictness of musyrif is highly expected in the process of moral formation because students are directly controlled by musyrif, so students are more reluctant to follow musyrif than teachers who teach in class.

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