



The Problem of Musyrif in the Development of the Character of Mahasantri in Ma'had Al-Jami'ah

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ABSTRACT

This study aims to identify the problems faced by the musyrif in fostering the character of students at Ma'had Al-Jami'ah, Sheikh Ali Hasan Ahmad Addary State Islamic University of Padangsidimpuan, seen from the aspects of competence, workload, age, and communication skills. This research uses a qualitative method with an inductive approach. Data was obtained through observation, in-depth interviews, and document analysis. The results of the study show that: (1) from the competency aspect, some musyrif do not have sufficient experience and ability in character development; (2) from the aspect of workload, dense academic activities cause character development to not be carried out optimally; (3) from the aspect of age, the proximity of age between the musyrif and the student creates obstacles in the coaching process; and (4) from the aspect of communication, some musyrif still lack confidence in communicating in public. This research emphasizes the need to improve the competence and communication skills of the musyrif so that the development of the character of students can run more effectively.

Keyword: Problem Growth; Character Development; Mahasantri; Ma'had Al-Jami'ah

INTRODUCTION

The implementation of character development at Ma'had Al-Jami'ah in several universities has not been running optimally.¹ This can be seen from the low discipline, responsibility, and example of some students in their daily lives in the ma'had environment.² The musyrif who are supposed to be coaching figures face various obstacles, both in terms of competence, workload, and communication skills.³ Some of the musyrif do not have enough experience in character building, while the academic background and training they have obtained are still limited.⁴ In addition, the density of lecture activities makes it difficult for the musyrif to manage the time between academic tasks and coaching responsibilities in ma'had. This situation resulted in some coaching activities not running as scheduled or carried out in a hurry. The relatively small age difference between the musyrif and the students also causes obstacles in the authority and effectiveness of communication.⁵ Many students consider musyrif to be peers, so they do not show respect and obedience to the instructions of the coach. On the other hand, the

¹ Muhamad Yusuf dkk., "The role and management of Ma'had Al-Jami'ah in constructing religious character values in PTKIN," *Ta'dib* 27, no. 1 (2024): 13–26, <https://ejournal.uinmybatusangkar.ac.id>.

² Aulia Salsabillah dkk., "Strengthening religious values and student discipline through Ma'had Darunnajah programs," *Humanities Horizon* 2, no. 2 (2025): 122–27, <http://journal.penapro.org/index.php/hh/article/view/24>.

³ Mustaqim Mustaqim dkk., "MUSYRIF'S COMMUNICATION PATTERNS IN BUILDING THE MORALS OF STUDENTS AT THE DARUL ARQAM MUHAMMADIYAH GOMBARA ISLAMIC BOARDING SCHOOL, MAKASSAR," *Karya Ilmiah Mahasiswa (KIMA)* 2, no. 3 (2023): 565–69, <http://jurnal.fs.umi.ac.id/index.php/KIMA/article/view/628>.

⁴ Imam Mujahid, "Islamic orthodoxy-based character education: creating moderate Muslim in a modern pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 185–212, <https://ijims.iainsalatiga.ac.id/index.php/ijims/article/view/5019>.

⁵ Bambang S. Maarif dkk., "Educational Communication Based on Qur'anic Religious Pluralism in Increasing Religious Moderation of Muslim Students in Indonesia," *International Journal of Religion* 5, no. 8 (2024): 557–69, <https://pdfs.semanticscholar.org/326e/a6abec5467d7ceef331ebf433ee6d6b3eaf7.pdf>.

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communication skills of some of the musyrif are also still limited. They are not fully able to use a persuasive and inspirational communication approach in guiding students. As a result, character values such as discipline, responsibility, and morals have not been formed consistently among students. This condition shows that there is a gap between the ideality of the goal of character development in Ma'had Al-Jami'ah and the reality of its implementation in the field.

Several previous studies have discussed the problem of character development of students through ma'had institutions or religious dormitories. Research conducted by Rahmawati shows that musyrif has a strategic role as a spiritual and social guide for students. However, this study also found that time constraints and musyrif communication skills are often obstacles in the coaching process. Meanwhile, Samsuddin research emphasizes that the success of character development is greatly influenced by the quality and consistency of the musyrif in carrying out the functions of exemplary and mentoring.⁶ This study highlights the importance of special training for musyrif to be able to instill religious values, discipline, and responsibility effectively. Another study by Cicik Norma Kholidah found that heavy academic burdens and lack of coordination between the ma'had and the faculty caused coaching activities to often not go according to plan.⁷ The study also highlighted the aspects of age and social closeness between musyrif and students which have an impact on the authority and effectiveness of coaching. Furthermore, Nurisma Salsabila Zahra in his research shows that the competence of musyrif in scientific, communication, and managerial aspects greatly determines the success of character development. The lack of systematic training and continuous supervision makes some musyrif not able to carry out their roles optimally.⁸ From these various previous studies, it can be concluded that the main problem in fostering the character of students is related to the capacity and readiness of the musyrif in carrying out the role of coaching, especially in terms of competence, communication, and time management. However, specific research that highlights the problems of musyrif as a whole in Ma'had Al-Jami'ah of the Sheikh Ali Hasan Ahmad Addary State Islamic University of Syekh Ali Hasan Ahmad Addary Padangsidempuan has not been carried out much, so this study is expected to make a new contribution to the development of a ma'had-based character development system.

This research has novelty in terms of focus, context, and analysis approach. In contrast to previous studies that generally highlighted the role or strategy of musyriks in character development, this study specifically examines the problems faced by musyriks from four main dimensions, namely competence, workload, age, and communication skills. This approach provides a more comprehensive picture of the factors that inhibit the effectiveness of character development in the ma'had environment, not only in terms of the program or coaching system, but also from the personal and social aspects of the coach himself. In addition, this research focuses on the context of Ma'had Al-Jami'ah of the State Islamic University of Sheikh Ali Hasan Ahmad Addary Padangsidempuan, which has different social, cultural, and institutional characteristics from ma'had in other regions such as Yogyakarta, Malang, or Medan that have been researched before. This local context is important because it affects the dynamics of the relationship between the musyrif and the students, as well as the way character development is

⁶ Samsuddin Samsuddin, "The Role of Musyrif's Da'wah Communication in Enhancing Students' Worship Awareness at Pesantren Tahfidz Wahdah Islamiyah," *IJCRE-International Journal of Culture, Religion, and Education* 1, no. 2 (2025): 63–75, <https://jurnal.isimupacitan.ac.id/index.php/ijcre/article/view/93>.

⁷ Cicik Norma Kholidah, "Integration of educational system between Madrasa and Ma'had: The case study at State Islamic Senior High School 1 Lamongan" (PhD Thesis, Universitas Islam Negeri Maulana Malik Ibrahim, 2018), <http://etheses.uin-malang.ac.id/id/eprint/11758>.

⁸ Nurisma Salsabila Zahra, "Optimizing Islamic Education Supervision to Improve the Quality of Learning and Character Development of Students," *Social Criticism of Islamic Studies* 2, no. 1 (2025): 10–19, <https://letiges.or.id/index.php/scis/article/view/26>.

applied in an academic environment characterized by a strong region. In terms of methodology, this study uses an inductive qualitative approach with direct observation and in-depth interviews, which allows researchers to dig deeper into data about the real experiences of the believers in carrying out their roles. This approach distinguishes this study from some previous studies that are more descriptive, normative, or program evaluation-oriented.

METHOD

The methodology of this research uses a qualitative-descriptive-inductive approach. This approach was chosen to deeply understand the reality faced by the musyrif in fostering the character of students at Ma'had Al-Jami'ah, Sheikh Ali Hasan Ahmad Addary State Islamic University, Padangsidempuan. Qualitative research is considered the most appropriate because it focuses on meaning, experiences, and social interactions that occur in the context of daily life in the environment of ma'had, without intending to test a specific hypothesis.⁹ The research was carried out at Ma'had Al-Jami'ah of the State Islamic University of Sheikh Ali Hasan Ahmad Addary Padangsidempuan, which is an institution for character development and Islamic strengthening for new students. This location was chosen because it has a distinctive coaching system with the role of musyrif as the spearhead in accompanying and instilling character values to students. The research was carried out for three months which included the stages of preparation, data collection, analysis, and preparation of research report results. The subjects in this study are musyrifs who are actively carrying out coaching tasks in Ma'had Al-Jami'ah. The research informants were selected using the purposive sampling technique, namely by determining certain criteria such as the length of duty, experience, and direct involvement in coaching activities.¹⁰ In addition to musyrif, the research also involves supporting informants such as ma'had leaders, supervisory lecturers, and several fostered students to obtain comprehensive information from various perspectives.

Data was collected through three main techniques, namely observation, in-depth interviews, and documentation studies. Observations were carried out to observe the daily activities of the musyrif in carrying out coaching duties, including their interaction with students. In-depth interviews were conducted to explore the experiences and perceptions of the musyrif related to the obstacles they faced in the character development process. Meanwhile, the documentation study was used to trace various supporting documents such as coaching guidelines, activity schedules, daily reports, and ma'had evaluation records.¹¹ The data obtained was then analyzed using the Miles and Huberman model, which included three main stages, namely data reduction, data presentation, and drawing conclusions. Data reduction is carried out by selecting important information related to the four main aspects of the problem, namely competence, workload, age, and communication ability. Furthermore, the data is presented in the form of a descriptive narrative so that the patterns and relationships between variables can be clearly seen.

The last stage is the drawing of conclusions which is carried out continuously during the research process. To ensure the validity of the data, this study uses the triangulation technique of sources, techniques, and time. Source triangulation is carried out by comparing information from musyrif, ma'had leaders, and students. Technical triangulation is carried out by confirming the results of observations, interviews, and documentation, while time triangulation is carried

⁹ Asep Kurniawan, "Metodologi penelitian pendidikan," Remaja Rosda Karya, 2018, <http://repository.syekhnurjati.ac.id/3334/>.

¹⁰ Rita Kumala Sari dkk., *Metodologi penelitian pendidikan* (Sada Kurnia Pustaka, 2023), <https://books.google.com>.

¹¹ Juliane Riese, "What is 'access' in the context of qualitative research?," *Qualitative Research* 19, no. 6 (2019): 669–84.

out by collecting data at different times to ensure consistency of information.¹² All stages of research are carried out systematically so that the results obtained can describe real conditions in the field and contribute to the development of a character development system at Ma'had Al-Jami'ah, Sheikh Ali Hasan Ahmad Addary State Islamic University of Padangsidempuan.

RESULT AND DISCUSSION

Character Building

Etymologically, habituation comes from ordinary words, which in the Great Dictionary of the Indonesian language means commonplace, as always, it is an inseparable thing from daily life. The existence of the prefix *pe* and the suffix *an* shows the meaning of the process of making something/person get used to it. Habituation is also hinted at in the Qur'an as one of the ways used in education. Allah and His Messenger provide guidance to apply an action by way of habit.¹³ Habituation is meant as continuous training, so that everyone is used to doing something throughout their lives. Habituation determines human beings as something privileged, which can save power, because it will become an inherent and spontaneous habit so that the power can be used for various activities in every job and other activity.

Etymologically, exemplary means something that can be imitated or emulated. Exemplary means the cultivation of morals, manners, and good habits that should be taught and habituated by giving real examples. Exemplary in education is an influential approach or method that has proven to be the most successful in preparing and shaping and developing students' potential.¹⁴ Exemplary in education is one of the most powerful and effective methods in preparing and shaping children morally, spiritually, and socially. Because, an educator is an ideal example in the eyes of children, whose behavior and manners will be imitated, whether they are realized or not, even all of those examples will be attached to themselves and their feelings, both in the form of words, deeds, material, sensory, and spiritual things. Therefore, morality (character) is human behavior that is carried out deliberately, which begins with the process of training, indirectly will become a habit, originating from the impulse of the soul to do actions that are easily done without any process of thinking, consideration or research.

Character is the values of human behavior that are related to Allah, oneself, to humans, the environment, and to the nation and state which is manifested in behavior, attitudes, feelings, words, and deeds that are in accordance with applicable norms as well as customs and customs in society, nation and state.¹⁵ Character is also defined as morals, and ethics, so that the character of the nation is identical to the morals of the nation or the ethics of the nation. Thus, it can be concluded that character is a behavior or behavior of a human being that comes from the impulse of the soul to do actions that are easily done without any process of thinking, consideration or research. Character can also be interpreted as an effort to educate someone or more so that they can make decisions wisely and can practice them in daily life so as to make a positive contribution to their environment. So the character development referred to here is

¹² Zainal Aqib dan Mohammad Hasan Rasidi, *Metodologi penelitian pendidikan*, Deepublish, 2019, https://otomasi.unnes.ac.id/index.php?p=show_detail&id=86074&keywords=.

¹³ Santi Lisnawati, "The habituation of behavior as students' character reinforcement in global era," *Jurnal Pendidikan Islam* 2, no. 3 (2016): 413–28, <https://www.researchgate.net/profile/Santi-Lisnawati/publication/321964888>.

¹⁴ Linda Darling-Hammond, *Powerful teacher education: Lessons from exemplary programs* (John Wiley & Sons, 2012), <https://books.google.com/books>.

¹⁵ Igor Korolyov dan Liudmyla Domylivska, "Mentality and national character as semiotic regulators of communicative behavior," *Journal of History Culture and Art Research* 9, no. 1 (2020): 354–64, <https://pdfs.semanticscholar.org/43ea/7f5e810fea514c831752b80af0768108ba9b.pdf>.

concern for the character and behavior of students formed through education that is applied in daily life.

Higher Education Culture must be designed and empowered to the maximum in an effort to develop student character. Starting from values, beliefs, norms, slogans to physical conditions so that they can develop good character.¹⁶ In essence, one of the phases of character education is a habituation process in daily life, especially in the family, campus and community environment that can be monitored and controlled by lecturers, and parents of student guardians. Root words are defined as the main point, source, principle, or base of an opinion, teaching, or rule. So the basis here means the source, principle, and main point of a subsequent thought. Building a dignified nation in the unity of the Republic of Indonesia, the main basis used is Pancasila. Therefore, character development should refer to Pancasila as the basis of the state. Pancasila has the basics of character development development. Pancasila is known as five bases, namely: 1. The One Godhead, depending on the character values of faith and piety, just and civilized humanity, containing the values of fair character, please help, solidarity, morality, mutual love and care, 3. Indonesian unity, containing the values of the character of love for the homeland and mutual cooperation, prioritizing the public interest over personal interests, 4. A people led by wisdom in representative deliberations, contains the values of responsibility, wisdom and tolerance, 5. Social justice for all Indonesian people, the character values contained are fairness, community, harmonization, hard work, and a simple attitude. From the description above, it is very clear the basis of character development itself, so there is no need to question its existence. Pancasila as the basis of the state is also the basis for character development in all situations and conditions, meaning both character development in schools and in Private Universities (PTS) or State Universities (PTN).

Everything must have a certain purpose, and so does this character education. As explained in the guidelines for the implementation of character development, namely, character development aims to develop the values that shape the character of the nation, namely Pancasila, including: developing the potential of students to become human beings with noble ethics, noble character, tolerance, mutual cooperation, building a nation with Pancasila character, developing Indonesian society to have a strong sense of nationalism and citizens who love peace and live in harmony with fellow Indonesians who are all imbued with faith and piety to God Almighty.¹⁷ Helmawati said that character development in essence aims to form an Indonesian nation that is tough, noble, moral, responsible, tolerant, mutually helpful, knowledgeable and all imbued with faith and piety to God Almighty. Instilling character education in the context of the process of forming individuals, educators such as teachers, parents, school staff and the community. It is hoped that they will be more aware of the importance of character development as a means of making human beings who behave well, enriching individual values by providing a space for exemplary figures and creating a comfortable and safe atmosphere so that they are able to develop themselves with each other.

Musyrif Problems from the Competence Aspect

¹⁶ Miftachul Huda dkk., "Empowering learning culture as student identity construction in higher education," dalam *Student culture and identity in higher education* (IGI Global Scientific Publishing, 2017), <https://www.igi-global.com/chapter/empowering-learning-culture-as-student-identity-construction-in-higher-education/180554>.

¹⁷ Abid Nurhuda dkk., "The Role of the Pancasila Student Profile in Building the Civilization of the Indonesian Nation," *Journal of Learning and Educational Policy (JLEP)* ISSN, 2023, 2799–1121, https://www.researchgate.net/profile/Engku-Shahrulerizal-Engku-Ab-Rahman/publication/370021219_The_Role_of_the_Pancasila_Student_Profile_in_Building_the_Civilization_of_the_Indonesian_Nation/links/64ba32bd8de7ed28bab3c1fa/The-Role-of-the-Pancasila-Student-Profile-in-Building-the-Civilization-of-the-Indonesian-Nation.pdf.

The competence of the musyrif is a very important component needed in fostering the character of students, because the elements of competence possessed by the musyrif can make strategies and make innovations in achieving goals.¹⁸ The competence of the musyrif is an overview of what should be able to be done by him in a job, in the form of activities, behaviors and results that can be displayed or shown. In order to be able to do something in work, the musyrif must have abilities in the form of knowledge, attitudes and skills. The competencies possessed by each musyrif can help to design and make good planning so that they can survive and successfully achieve the goal of fostering a better character of students, this is in accordance with the results of the interview that; "The competence of the musyrif is worthy is characterized by the skill of designing and making careful planning so that it can survive and succeed in achieving goals, if the competence of the musyrif is ignored, then Ma'had will not succeed in achieving the goals and objectives that have been set".¹⁹ The competence between the musyrif will be different from other musurif. Competence must be possessed by every musyrif because it plays a role as a companion in fostering the character of students. The higher the skill or competence possessed by a musyrif, the smaller the risk of failure in character development and will achieve goals in accordance with the goals of Ma'had Al-Jami'ah. Musyrif is a person who has special skills and advantages that can influence the students he leads to make joint efforts leading to the achievement of common goals and goals.²⁰

A good musyrif is a person who does not carry out the actions of the program within Ma'had Al-Jami'ah (operational in nature), but makes decisions, determines wisdom and directs students to implement the decisions taken in accordance with the wisdom that has been outlined.²¹ Before being accepted to become a musyrif at Ma'had Al-Jami'ah of the Sheikh Ali Hasan Ahmad Addary Padangsidempuan State Islamic University, the prospective musyrif must go through the selection of musyrif admissions. Starting from the beginning of the registration process, oral selection and writing in the field of the Qur'an, then waiting for the results of the announcement of graduation in the field of the Qur'an. After that, they took part in the oral and written selection in the Arabic and English fields, waited for the announcement of graduation in the language field, and finally took part in the oral selection in the field of leadership. After the above selections are passed by the prospective musyrif, it is just a matter of waiting for the announcement of the final graduation.²² This is also in accordance with the results of the interview from musyrif N. Hasanah who said that the process of implementing selection as a musyrif is starting from language tests to leadership.²³

Becoming a musyrif at Ma'had Al-Jami'ah of the Sheikh Ali Hasan Ahmad Addary State Islamic University of Padangsidempuan, as described above, is not an easy thing for prospective musyrif to go through. The leadership element that will determine the final result who is entitled to become a musyrif, also based on various information about the history of the prospective musyrif. As the results of the interview from Musyrif M. Harahap stated that the most memorable test of the four tests carried out was the leadership test. According to him, this test is a bit difficult to answer because it needs to have a sharp analysis of the situation.²⁴ This

¹⁸ Mohammed Borhandden Musah, "Islamic Educational Planning: Profiling the Conceptual Framework," *International Journal of Religion* 5, no. 4 (2024): 321–29, <https://www.researchgate.net/profile/Mohammed-Borhandden-Musah/publication/379545154>.

¹⁹ Interview with R. Rezky Hsb, Musyrifah Ma'had Al-Jami'ah, March, 2024.

²⁰ Interview with I. Wahyuni, Musyrifah Ma'had Al-Jami'ah, March 2024.

²¹ Interview with R. Rezky Hsb, Musyrifah Ma'had Al-Jami'ah, March, 2024.

²² Musyrif/ah Selection Document at Ma'had Al-Jami'ah Islamic Institute of Padangsidempuan, April 19, 2021.

²³ Interview with N. Hasanah, Musyrifah Ma'had Al-Jami'ah, Maret 2024.

²⁴ Interview with M. Harahap, Musyrif Ma'had Al-Jami'ah, March 2024.

is an effort that must be really researched. The leading capacity possessed by prospective musyrif is also considered, so that in the future it will not cause problems in the process of character development in the dormitory.²⁵ The abilities (competencies) possessed by prospective musyrif are a plus in itself that opens up great opportunities for prospective musyrif to be accepted as Mudir and Muwajjih. A musyrif who has been elected to Ma'had Al-Jami'ah State Islamic University Sheikh Ali Hasan Ahmad Addary Padangsidempuan should have a patient personality, and not play judge himself. However, in fostering student character, it is prioritized according to the rules and disciplines that have become standardized decisions to be implemented. With the provisions or criteria applied in Ma'had, it is hoped that it can help the musyrif run more smoothly in character development according to the schedule that has been set for its implementation.

The different competencies of musyrif are not used as a debate, but are used as a source to share information with fellow musyrif in handling any things that happen in the process of developing the character of students at Ma'had Al-Jami'ah, Sheikh Ali Hasan Ahmad Addary State Islamic University of Padangsidempuan. The existing differences still prioritize cohesiveness to make students better or as expected in the guidance of Ma'had Al-Jami'ah of the State Islamic University of Sheikh Ali Hasan Ahmad Addary Padangsidempuan.²⁶ The musyrif, in essence, have known about the science of character development even though it is not so deep. This is because the musyrif are alumni of Ma'had Al-Jami'ah State Islamic University Sheikh Ali Hasan Ahmad Addary Padangsidempuan. The Musyrif were taught first in Ma'had Al-Jami'ah. Competence in the academic field alone is not enough in fostering the character of students, but also the musyrif have other different aspects. The competence of the musyrif in individual behavior is also important in carrying out his functions and the knowledge and skills that support this behavior.

Some people believe that competence is only about behavior. A person's attributes such as knowledge, skills and expertise must be considered separately as inputs to his tasks and work as a polythrif, where his productivity is influenced by his behavior. Competence can be interpreted as a set of hidden characteristics of a musyrif that is causally related with reference criteria in fostering the character of students.²⁷ Hidden characteristics mean that competence is a person's personality that is internally located deep enough and continuously present in the individual so that it can predict his behavior in various situations and the execution of his duties. Causal means that competence causes or predicts a person's behavior or work. Meanwhile, criterion reference means that competence can predict who will succeed or fail if measured by certain standards in a job or situation.

The competencies necessary for a musyrif in fostering the character of students are divided into three aspects, namely: (1) cognitive competence, (2) affective competence, and (3) psychomotor competence. The first competency is related to the mastery of knowledge, knowledge of the equipment used in completion, and the ability to manifest tasks and functions effectively and efficiently. The next competency is the attitude and feeling of self related to their duties. "Basic characteristics of a person that allow them to bring out superior performance in their work".²⁸ Competence is also a basic characteristic consisting of abilities, knowledge, and other personal attributes that distinguish a person who performs and does not perform" this means that the main core of this competency system or model is actually a forming tool to predict the success of a person's work in a position. Competence always contains intentions and

²⁵ Interview with S. Aisyah, Musyrif Ma'had Al-Jami'ah, March 2024.

²⁶ Interview with E. Dasopang, Musyrif Ma'had Al-Jami'ah, March, 2024.

²⁷ Interview with R. Mei Dina, Musyrif Ma'had Al-Jami'ah, March 2024.

²⁸ Interview with A. Fauzi S, Musyrif Ma'had Al-Jami'ah, March 2024.

objectives which are the motivation of motives or traits that cause an action to obtain good performance results.

Competency is the ability to carry out or perform a job or task based on skills and knowledge and supported by the work attitude demanded by the job. Competence is used as the basic foundation of musyrif characteristics and indicates how to behave or think, equalize situations, and support for a long period of time. Therefore, competence is a basic characteristic consisting of abilities, knowledge, and other personal attributes that distinguish a person who performs and does not perform. Competency indicates a skill or knowledge characterized by professionalism in a certain field as something of utmost importance.

Musyrif Problem from the Burden Aspect

Musyrif or musyrifah is a student from the third semester to the end who has the ability in the field of religion and language (Arabic and English) and has graduated through a special selection held by Ma'had.²⁹ They reside in Ma'had and serve as senior mahasantari for twenty-four hours. Each musyrif or musyrifah has a younger brother (students in the first and second semesters who are under his care) about ten to thirty people, where they are responsible for things related to Ma'had such as daily activities; or outside that context, such as being sick and having to be delivered to the hospital. In addition to the responsibility as the administrator of Ma'had which is part of the organization or organization, the musyrifah also has other responsibilities as students.³⁰ Among them are academic achievements that he must maintain. However, not all Musyrifah are able to balance the interests of Ma'had and academics and give equal portions. There are those who prioritize Ma'had so much that they put aside academics a little. There are those who focus on campus activities until they tend to be biased. All of this depends on the motivation and commitment of each conjurer. Some even focus on both and excel in both fields.

The musyribs are active students studying at the Sheikh Ali Hasan Ahmad Addary State Islamic University of Padangsidempuan. Musyrif, who is an active student of college, is divided into two parts, namely some who are still in the low semester and some who are in the final semester. Musyrif, who is still in the low semester, even as a beginner in the dormitory, is inseparable from the leadership career development carried out at Ma'had Al-Jami'ah of the Sheikh Ali Hasan Ahmad Addary State Islamic University of Padangsidempuan. Even though they have a young study period, as at the beginning of the selection, these prospective musyrif have been seen in their personality or good leadership. The leadership spirit possessed by the prospective musyrif has been trained since school. So, to continue his leadership career as a musyrif at Ma'had Al-Jami'ah, Sheikh Ali Hasan Ahmad Addary State Islamic University of Padangsidempuan is a way to further his success or career development. Character development at Ma'had Al-Jami'ah State Islamic University Sheikh Ali Hasan Ahmad Addary Padangsidempuan is actually carried out every day.

All educators at Ma'had Al-Jami'ah State Islamic University Sheikh Ali Hasan Ahmad Addary Padangsidempuan, based on the plan that has been set, are willing wholeheartedly to be able to foster the character of students at Ma'had Al-Jami'ah State Islamic University Sheikh Ali Hasan Ahmad Addary Padangsidempuan. One of the efforts made is by having character

²⁹ Mufidatul Ummah dan Imam Wahyu Hidayat, "THE ROLE OF MUSYRIFAH IN DEVELOPING SOCIAL ATTITUDES OF FEMALE STUDENT AT MA'HAD ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM MALANG 2021-2022," *Proceeding of International Conference on Islamic Education (ICIED)*, 2022, 497–503, <https://conferences.uin-malang.ac.id/index.php/icied/article/view/2058>.

³⁰ Rufaidah Al Islamiyah dan Siti Choiriyah, "Weaving Optimal Roles: Mudiroh's Strategy in Optimizing the Role of Musyrifah in Ma'had Aly," *Jurnal Manajemen Pendidikan Islam Darussalam* 7, no. 1 (2025): 1–14, <http://ejournal.iaida.ac.id/index.php/jmpid/article/view/3649>.

debriefings every Saturday. This is also accompanied by the provision of advice by the musyrif. Based on the schedule of character development that is carried out or programmed at Ma'had Al-Jami'ah State Islamic University Sheikh Ali Hasan Ahmad Addary Padangsidimpuan, it is indeed a very short time. Referring to the innate character of diverse students. Musyrif's time is also used for other things related to his own personal needs. For example, the musyrif still has to do so many college assignments. So that in the process of character development carried out by musyrif is sometimes disturbed or can be said to be not optimal.³¹ Table 3 and Table 4 are the daily and weekly activity schedules of Ma'had Al-Jami'ah State Islamic University Sheikh Ali Hasan Ahmad Addary Padangsidimpuan odd semesters for the 2018/2019 academic year.³²

Furthermore, the burden of duties of the musyrif also affects their learning outcomes. Some of the results of interviews conducted by researchers with several *musyrifah* who took office for the first time (semester 3), from four respondents all admitted that their IP dropped in semester 3. Some stated that the reason was the difficulty of dividing time between lectures and service in ma'had, some others said that it was indeed a difficult course and many reports piled up. The character of these musyribs is very contrary to the Characteristic Chapter in Article 5, Verse 4, namely the love of science with high motivation and dedication.³³ One example is a musyrifah majoring in Chemistry, when in the first semester his GPA was 4.00 and in the second semester his GPA was 3.95. However, one semester after becoming a musyrifah, his GPA dropped to 3.8. When asked the reason, he replied that it was difficult to divide his time, because he also completed a lot of other course assignments and he felt that the courses in the third semester were more focused on Chemistry, so he found it difficult to understand it well, plus some of the learning process was networked.³⁴

Musyrif Problems from the Age Aspect in Character Development of Mahasantri

The problem of the age of musyrif with the students at Ma'had Al-Jami'ah which is not too different is something that must be considered. With almost the same age, it causes its own obstacles for the musyrif in fostering the character of the students. This is because students feel that the person who nurtures them is the same as them, or in other words they feel that the mushroom is their peers.³⁵ This is also justified by the students themselves, that sometimes there are students who do not listen to the advice said by their musyrif. Like when the students are late to the mosque and the musyrif give sanctions (write prayers 300 times). So some students do not accept the punishment. Musyrif gave advice to the students who were late. But after listening to the advice given by the musyrif, the students did not heed and did what was ordered by the musyrif..³⁶

Because the students do not heed and do what is ordered by the musyrif, there is a chance of conflict between the musyrif and the students. The Musyrif in question felt that he was not appreciated by the student, so there was a conflict between the two. The character of these musyribs is very contrary to the Characteristic Chapter in Article 5, Verse 6, which is concerned about peace, unity and unity.³⁷ Conflicts also often occur because there are various characters,

³¹ Interview with A. S. Dewi Pane, Musyrifah Ma'had Al-Jami'ah, March 2024.

³² Drafting Team, Ma'had Al-Jami'ah Guidebook IAIN Padangsidimpuan (Padangsidimpuan: IAIN Padangsidimpuan, 2018), pp. 37-38.

³³ Drafting Team, Ma'had Al-Jami'ah Guidebook IAIN Padangsidimpuan (Padangsidimpuan: IAIN Padangsidimpuan, 2018), p. 28.

³⁴ R. Rezky Hsb, Musyrifah Ma'had Al-Jami'ah, Wawancara, Tanggal 12 Maret 2022, Pukul 09.00 WIB.

³⁵ Interview with A. Fauzi S, Musyrif Ma'had Al-Jami'ah, March 2024.

³⁶ Interview with R. Rezky Hsb, Musyrifah Ma'had Al-Jami'ah, Maret 2024.

³⁷ Drafting Team, Ma'had Al-Jami'ah Guidebook IAIN Padangsidimpuan (Padangsidimpuan: IAIN Padangsidimpuan, 2018), p. 28.

traits, and behaviors that each student has. Conflict occurs when in a relationship between two people or groups, one act is opposite to the other, so that one or both of them are disturbed by each other. Actions can be disruptive because they are not supported, do not facilitate ongoing activities or can be detrimental so that the existence of a conflict that occurs damages a previously planned goal. The existence of conflict is inevitable, in other words that conflicts always arise and occur in every group. Therefore, the role of the musyrif is to pay attention to and also to reduce and even resolve the conflicts that are occurring in the fostered group so that the parties who have been in conflict can trust each other, so that in the group an atmosphere of cooperation and a sense of kinship can be created.

Furthermore, the problem that can trigger a conflict between the musyrif and the student is when the student fled from the dormitory, as a result of which the musyrif in question is called by the mudir. Even though the reason the student ran away was just wanting to go to the ATM. The student did not give permission to the musyrif because the student did not see the musyrif in the dormitory. However, for the actions of the student, the musyrif was called to face the mudir as a result of his negligence in taking care of the student. This is also what cannot be accepted by the musyrif so that the student is subjected to an educational punishment (such as writing the last two verses of surah Al-Baqarah 1000 times), but the student does not accept the punishment given. Therefore, there was a verbal altercation between the musyrif and the student.³⁸ The early signs of conflict can be seen in the increase in the intensity of disagreement among students. Conflict in individuals is expressed through complaining, movements of anxiety on the face, stuttering behavior, daydreaming, and slurred speech. Meanwhile, conflicts between individuals and groups are characterized by a decrease in mutual distrust, mutual openness, and group cooperation between the two parties. As a result of conflicts that occur in a dormitory, it results in strained relationships between individuals in their group.

Conflicts that are serious problems can harm a group. Conflicts can be both beneficial and detrimental, detrimental conflicts can hinder the pace of group development which will later lead to decline. (4) The role of a musyrif in resolving conflicts can be pursued in various ways: first, if the conflict occurs because it arises from within himself that can be unsettling for the person he comes in contact with, namely: giving a number of suggestions that make confidence arise, giving students the opportunity to reflect and introspect. Second, if conflicts occur between individuals, strategies that can be used are to avoid conflicts, solve problems through cooperative attitudes, unite goals and avoid conflicts so as not to damage harmony in the group.

Musyrif also needs to realize that the success of character development of students is determined by their ability as a leader who is required to have an open mind, be willing to accept new ideas, be willing to accept criticism and be willing to learn and listen to the truth conveyed by the students.³⁹ The musyrif are required to create a personal relationship with the students rather than their own needs, and must dare to accept failure. Every musyrif needs to realize that in order to realize an effective human relationship, it is necessary to have the ability to treat others as subjects rather than objects, as inanimate objects behave, which can be needed at will. The term in leadership is "*Return on Individual*" which means that the leader pays attention to each individual he leads.

Furthermore, the thing that the musyrif has in fostering character in the students is an attitude that not only rules, but what is commanded, first the ones who do it are the musyrif.

³⁸ Interview with A. Fauzi S, Musyrif Ma'had Al-Jami'ah, March 2022.

³⁹ Ulrika Bergmark, "I Want People to Believe in Me, Listen When I Say Something and Remember Me' – How Students Wish to Be Treated," *Pastoral Care in Education* 26, no. 4 (2008): 267–79, <https://doi.org/10.1080/02643940802472205>.

Musyrif who knows how to rule alone can be considered to represent inconsistent behaviors. The incongruity between what is said, what is learned and what is mastered with what has been done. This behavior indicates a person as a hypocrite. Allah in His kalam, gives a separate title to this behavior. In Surah As-Shaff verse 3, it is stated that the person who conveys what is not done is given the title of a person who is truly hated or in the language of the Quran called "*Kaburo Maqtan*". Regarding this verse, Sayyid Quthb in his commentary Fii Zhilalil Quran said that "Great hatred in the sight of Allah is the culmination of the harshest hatred and denial. It is the height of insult and reproach of a business. Especially in the conscience of a believer who is called and called upon with the honor of faith, and who is called directly by his Lord that he believes in Him."

Musyrif Problems from the Aspect of Communication Ability

The effort made in character development is a business that takes time and process. The character of various human beings, in this case the context of students, certainly has different characteristics.⁴⁰ Establishing a relationship to create a comfortable and conducive atmosphere takes a time that cannot be said to be short or long. The internal and external factors of each individual are the cause of a person to be able to grow and develop, this is where Ma'had Al-Jami'ah as a forum that does in fostering the character of Islamic students. As the next generation, everyone wants the best. As a beginner in the dormitory environment, with the residents of various characters in the Ma'had Al-Jami'ah dormitory, there is often a loss of daily necessities. Toiletries, electronics, clothing, and so on. In fact, this character is contrary to the Characteristic Chapter in Articles 5, 7 and 9, namely acting in accordance with Islamic law and being obedient and skilled in implementing Islamic teachings.⁴¹ There are those who deliberately take these items, while the items have been stored in their place. However, there are also those who sometimes feel that the item is not owned by anyone, even though the item is located due to the owner forgetting or placing it incorrectly.

Sometimes there are also students who want to resist the musyrif when they receive sanctions or punishments imposed in Ma'had Al-Jami'ah. They feel pressured by these rules. Sometimes there are even those who are indifferent to the rules applied in Ma'had Al-Jami'ah. With these conditions, of course, it becomes a problem in fostering student character. Efforts made in following up on the incident were carried out by providing sanctions for perpetrators who deliberately took other people's property. This effort is carried out based on existing rules, which are also intended to provide a deterrent effect so that the student can change his character for the better.

An approach through communication in overcoming problems in fostering the character of students at Ma'had Al-Jami'ah, Sheikh Ali Hasan Ahmad Addary State Islamic University of Padangsidempuan needs to be carried out. The musyrif can do it by continuing to give advice and reprimands to be able to make students aware of bad things first. Telling or teaching to a better thing is the initial effort that must be made. Give a lecture that can touch his heart and open his mind to be able to remember the sins and rewards that will be obtained in doing an action. Thinking more deeply about the purpose of man's creation on this earth, and pointing out examples of punishment that have occurred in the past, is an important thing to think about why it happened. With stories told both about happiness and sadness, it is hoped that it can be a consideration for students in living a better life. Especially in changing his bad character to

⁴⁰ Mary Crossan dkk., "Developing Leadership Character in Business Programs," *Academy of Management Learning & Education* 12, no. 2 (2013): 285–305, <https://doi.org/10.5465/amle.2011.0024a>.

⁴¹Drafting Team, Ma'had Al-Jami'ah Guidebook IAIN Padangsidempuan (Padangsidempuan: IAIN Padangsidempuan, 2018), p. 28.

become a good character. With an effort to make students aware first, then spurred by their enthusiasm and determination to continue to want to learn or study the knowledge of the world and the hereafter, so that in the future their lives will be better and better.

Good communication skills between musyrif are one of the factors for the success of character development in students. In line with that, R. Rezky Hsb said that what can be done in fostering the character of students at Ma'had Al-Jami'ah of the State Islamic University of Sheikh Ali Hasan Ahmad Addary Padangsidempuan, there is a togetherness of commitment between the musyrif. If there is a difference or absence of good coordination, the character development of students at Ma'had Al - Sheikh Ali Hasan Ahmad Addary State Islamic University of Padangsidempuan cannot be carried out properly, so that the goals of the vision and mission that we have proclaimed will not succeed. In other words, the development of a better student character will increase from year to year if done together. Whether it is in realizing the goals or views of all elements related to character development at Ma'had Al-Jami'ah, Sheikh Ali Hasan Ahmad Addary State Islamic University, Padangsidempuan. In addition, it is also necessary to monitor or control the communication skills used by the musyrif in fostering the character of students.

Various communication skills used by the musyrif in fostering students are one of them by conducting deliberations. In the deliberation, opinions were conveyed which were then united to get the best decision. In addition, the communication skills of the musyrif in delivering material in the development of student character at Ma'had Al-Jami'ah State Islamic University Sheikh Ali Hasan Ahmad Addary Padangsidempuan used through lectures, by presenting speakers who already have provisions and rules in the Ma'had Al-Jami'ah program. However, there were complaints expressed by students about the implementation of character development by listening to material from the musyrif. The implementation of this activity is in accordance with the Characteristics Chapter in Article 5, Paragraph 8, namely being active in scientific activities. This is because the implementation is carried out by gathering their respective fostered students. With a fairly large collection of students, there is still noise when the musyrif explains the material.

Noise occurs because not all students are willing and focused on listening to lectures or material delivered by the musyrif. The existence of these noisy sounds, sometimes the material conveyed is not so clear. In the end, some students just came to sit and sometimes chat. On the other hand, the lecture process from the musyrif sometimes takes so long. So that it causes boredom or boredom. Musyrif's communication skills are influenced by fear and embarrassment when speaking in front of his fostered siblings. So that for some musyrif it is still required to learn a lot in facing and fostering the character of students. By establishing oneself or expanding the insight of musyrif, it will be able to help build confidence in carrying out the task at hand. Communication by giving advice so that students have good character is a way of fostering character that is very supportive. However, sometimes the material presented is very general. So that some students feel that the explanation is lacking. The method of communication used by the musyrif in Ma'had Al-Jami'ah, of course, is different. This is not a problem, if the method of communication used is still in the category of positive value.

Communication skills in the same way make students bored. The situation and conditions in fostering the character of students need to be considered. The condition of students who want to be fostered should be considered first. The initial and most important concern is this. After seeing the condition of the students, it is then adjusted what kind of communication method the musyrif should apply in the delivery of material. So big is the role of a musyrif in fostering the character of students. In addition to the condition of the students, it is also necessary to pay attention to the place and how to bring to life the situation and conditions of

delivering material about character. The difference in communication skills and insights possessed by each musyrif, of course, has an effect in fostering the character of students at Ma'had Al-Jami'ah, Sheikh Ali Hasan Ahmad Addary State Islamic University, Padangsidempuan. A musyrif must have good insight and communication skills in order to form the character of the student well. The implementation of character development follows the existing character development basics. The role of Musyrif in fostering the character of students plays a very important role. This is because the musyrif spend more time dealing with or interacting with students in the dormitory.

CONCLUSION

Based on the results of the research conducted on the Problematics of Musyrif in the Development of the Character of Mahasantri at Ma'had Al-Jami'ah of the State Islamic Institute (IAIN) Padangsidempuan, it can be concluded that several things are as follows. First, from the competency aspect, the musyrif have gone through a selection and debriefing process before carrying out coaching duties. They are equipped with theories and practices regarding the technique of fostering the character of students. However, because some of the musyribs are still in the early semester and do not have adequate experience, the mastery of cognitive, affective, and psychomotor competencies is not optimal. In addition, the suitability of the educational background also affects the effectiveness of the character development carried out. Second, from the aspect of workload, the musyrif face difficulties in dividing their time between academic activities and coaching responsibilities in ma'had. The density of lecture assignments makes character development activities often not run optimally. This condition has an impact on the lack of continuity and discipline in the implementation of character development programs. Third, from the aspect of age, the relatively close age gap between the musyrif and the student poses its own obstacles. The proximity of age makes some students view the musyrif as a peer, not as a guide. This has implications for the reduction of the authority and effectiveness of the musyrif in instilling character values. Keempat, dari aspek kemampuan komunikasi, para musyrif telah berupaya menerapkan berbagai metode komunikasi seperti ceramah, halaqah, nasihat, dan keteladanan. Meski demikian, sebagian musyrif masih kurang percaya diri saat berbicara di depan umum. Rasa takut dan malu menyebabkan pesan pembinaan tidak tersampaikan dengan maksimal. It is necessary to improve public speaking skills and persuasive communication so that character development can be more effective. The problems faced by the musyrif at Ma'had Al-Jami'ah IAIN Padangsidempuan are rooted in personal and structural aspects, including limitations in competence, time, age proximity, and communication skills. Therefore, increasing the capacity of musyrif through continuous training and mentoring is an important need to support the success of the student character development program.

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