

The Role of Musyrif in Improving the Discipline of Santri in the Pesantren Environment

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ABSTRACT

This study aims to analyze the roles of musyrif (dormitory supervisors) in improving students' discipline at Ma'had Al Ummah Pandanwangi Jombang. The research employed a descriptive qualitative approach with the primary data sources being musyrif and students (santri), and secondary data obtained from relevant documents. Data were collected through semi-structured interviews, participatory observation, and documentation. Thematic analysis was conducted using the Miles, Huberman, and Saldana framework data condensation, data display, and conclusion drawing while data validity was ensured through source triangulation and member checking. The findings reveal that musyrif play a strategic role in enhancing student discipline through four main functions: (1) conceptor, by initiating ideas and programs such as diniyah activities after Isya prayer; (2) mediator and facilitator, bridging students, parents, and the institution; (3) innovator and creator, by designing creative activities to foster discipline; and (4) policy maker, by formulating and enforcing integrated regulations between the ma'had and the madrasah. These roles contribute to the creation of a conducive, orderly, and disciplined learning environment. This study offers practical insights for Islamic boarding schools in optimizing the role of musyrif as key agents in shaping student discipline. It also contributes theoretically by highlighting the managerial and instructional dimensions of musyrif roles, an aspect less explored in previous studies.

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1. Introduction

Islamic boarding schools are one of the oldest Islamic educational institutions in Indonesia, playing an important role in shaping the character, morals, and competencies of students. (Syafe'i, 2017). The tradition of learning in pesantren originally focused on the study of classical books (turats), covering jurisprudence, theology, ethics, and other religious fields. (Anas, 2012). In its development, many pesantrens have begun to integrate religious curricula with general curricula and even international curricula such as Cambridge, in order to respond to global challenges and prepare santri to be able to contribute in various fields of life. (Abidin et al., 2021; Shofa, Nailufa, & Haqiqi, 2020).

The Kiai, as the highest leader of the pesantren, holds full authority in decision-making, but in managing daily activities, he is assisted by the management team, including the head of the dormitory, the security and order institution, as well as the musyrif or dormitory supervisor. (Faruk, 2023) (Fanani, 2022) Among these ranks, the musyrif has a strategic role because they interact directly with the students in organizing, guiding, and supervising various pesantren activities. (Magfirotul Fatha, 2022; Sri Mulyani, 2022). The role of a musyrif is not only technical but also managerial, encompassing functions as a conceptualizer, facilitator, mediator, innovator, and policy maker. (Fath, Usman, & Sa'diyah, 2022; Prayoga et al., 2019).

A kyai, who holds the highest authority and policy-making power in a pesantren, in fact cannot carry out and fulfill the responsibility of educating the students alone; he is assisted by the management team under his control, namely the head of the dormitory, musyrif (dormitory supervisor), the security and order institution, and so on. (Sholihah & Rahma, 2020; Zuhriy, 2011) Everyone has their own role and function. Without intending to disregard the roles of others, the role of the musyrif (dormitory supervisor) is very vital in the pesantren to facilitate learning in the pesantren. (Magfirotul Fatha, 2022; Sri Mulyani, 2022) Because it has significant and heavy duties, functions, and responsibilities, not all students are able to become a musyrif. Only a few senior students who have credible competence and qualifications are able to become a musyrif. (Musthofa & Shodikin, 2022) When viewed from the function of a musyrif, a musyrif has both horizontal and vertical functions. The vertical function refers to the role of the musyrif as an implementer of pesantren policies through the kyai's directives. This means that a musyrif always coordinates and consults with the kyai to ensure that the planned activities are in accordance with the kyai's guidance and instructions. (Fath, Usman, & Sa'diyah, 2022) Meanwhile, the horizontal function refers to the role of a musyrif in assisting the implementation of activities in the pesantren, especially those involving the students. This means that the musyrif is positioned as a substitute for the students' parents in managing all their needs, both regarding pesantren institutional matters and personal issues of the students. (Prayoga, Widad, Marlina, Mukarromah, & Ruswandi, 2019; Rif'ah Purnamasari, Wirda Hanim, 2022) Thus, it is clear here how important and vital the role of a musyrif is in a pesantren, and therefore deserves appropriate recognition. The success of education and learning in a pesantren, besides the role of the kyai, also depends on the musyrif, whose role cannot be ignored. The musyrif is responsible for the daily implementation of all activities in the pesantren, ensuring that the learning process runs smoothly and successfully in accordance with the expectations of both the kyai and the students' parents. (Saifuddin, 2022)

Field facts show that the quality of students' discipline is greatly influenced by whether the role of the musyrif is optimal or not. When the musyrif's role is effective, the students exhibit a high level of discipline, such as being orderly in attending diniyah classes and regular pesantren activities. Conversely, when the role is not optimal, students tend to be less controlled and their discipline decreases, for example, being absent from diniyah activities or violating regulations. (Saifuddin, 2022). This indicates a close relationship between the quality of the musyrif's role and the level of discipline among the students.

Previous research has discussed the role of dormitory supervisors in improving students' discipline, both through habituation in worship. (Faozan, Maya, & Sarifudin, 2019), the implementation of reward and punishment (Sumarni, Sa'dullah, & Sufiyana, 2020), as well as dormitory management (Upang, 2021). However, most of these studies focus on the impact of the musyrif's role on student discipline, rather than an in-depth study of the dimensions of the musyrif's role itself, both in terms of management and practical application in the field. Thus, there is still a research gap concerning a comprehensive study of the musyrif's function as a key agent in shaping student discipline in Islamic boarding schools.

Based on these conditions, this study aims to analyze in depth the role of musyrif at Ma'had Al Ummah Pandanwangi Jombang in enhancing student discipline, by examining both its managerial dimensions and practical applications. This study is expected to provide theoretical contributions to the strengthening of the

concept of the musyrif's role in pesantren management, as well as practical contributions as a reference for pesantren administrators to optimize the development of student discipline.

2. Research Method

This study uses a qualitative approach with a case study research type. This approach was chosen to gain an in-depth understanding of the role of the musyrif in improving the discipline of students at Ma'had Al Ummah Pandanwangi Jombang in a natural setting without manipulating variables. (Creswell & Poth, 2018;(Sugiyono, 2013)

The research was conducted at Ma'had Al Ummah Pandanwangi Jombang, East Java, from May to June 2024. This location was chosen because it has a student guidance system that involves musyrif intensively and in a structured manner.

Research informants were determined using purposive sampling with the following criteria: Musyrif who have been actively guiding students for at least one year, students who have lived in the dormitory for at least one year and are involved in pesantren activities, willing to be informants and provide data openly. The informants consisted of 3 musyrif and 3 students who were selected based on their involvement in the discipline development program.

Data collection was conducted through: semi-structured interviews with the musyrif and students, using interview guides that had been validated by experts in Islamic education management. The interviews lasted between 45–60 minutes. Participatory observation of student discipline development activities, both in routine activities such as diniyah classes, congregational prayers, and dormitory cleanliness activities. Observations were conducted for 14 days using observation sheets containing discipline indicators. Documentation studies on student rules and regulations, activity attendance books, violation records, and musyrif development reports.

Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña (2014), which includes: Data condensation, which involves selecting, focusing, and simplifying data obtained from interviews, observations, and documentation. Data display, in the form of matrices, tables, and narratives to facilitate drawing conclusions. Conclusion drawing and verification, to identify patterns, themes, and meanings relevant to the research focus.

The validity of the data is maintained through source and method triangulation to compare data from interviews, observations, and documentation (Patton, 2015), member checking by confirming preliminary findings with informants, peer debriefing with the supervising lecturer to obtain input on data interpretation, and an audit trail by documenting the entire research process.

3. Results and Discussion

This study reveals that the role of the musyrif at Ma'had Al Ummah Pandanwangi Jombang has a significant contribution in enhancing the discipline of the students. Based on interviews, observations, and documentation, the role of the musyrif is divided into four main categories: (1) conceptualizer, (2) mediator and facilitator, (3) innovator and creator, and (4) policy maker.

Table 1.

Summary of the Role of Musyrif and Its Implementation at Ma'had Al Ummah

The Role of Musyrif	Form of Implementation in the Field	Impact on Student Discipline	Data Source
Draftsman	Designing diniyah ba'da isha' activities to fill the time gap after the isha' prayer	Increasing the involvement of students in targeted activities at night	Ust Interview. Ubaidillah Wasi' (12 Oct 2022), Observation
Mediators & Facilitators	To be a liaison between the students and the madrasah, integrating the rules of ma'had and madrasah	Increase student compliance with regulations because violations have an impact on school assessment	Ust Interview. Ubaidillah Wasi', A Document of Discipline

Innovators & Creators	Initiating habituation programs such as joint prayer on Thursday nights and thematic studies	Strengthen spiritual development and foster learning awareness	Observation of activities, Early Schedule
Policy Maker	Drafting rules for achievement points and violations (light, medium, severe)	Becoming a reference for evaluating the discipline and motivation of students	Achievement Points and Violations Document

The next interview I conducted on the same day and date, but at a different time. This time I chose the time after Isha prayer while also observing diniyah activities and to see and observe changes in the students' activeness and discipline.

In the second interview, he stated that there has been a gradual improvement in the discipline of the students because diniyah activities are still relatively new for them, so the students still need to adapt to this new situation. He also mentioned that the schedule for diniyah activities has been established, and it is expected to further enhance the students' discipline in participating in these activities. Additionally, he added that previously, the students' rules at the ma'had were separate from the rules at the madrasah, leading the students to seemingly underestimate ma'had activities. Once again, taking on the role of a musyrif, he proposed integrating the ma'had rules with the madrasah rules, and it was approved so that these rules apply simultaneously, meaning that violations at the ma'had would affect their evaluations at the madrasah.

He also said that every Thursday night he holds a religious activity, namely communal prayer, with the hope that the activity can also educate the students spiritually, so that the impact of this activity can touch the hearts of the students. It is hoped that this will enable the students to understand their main duties and functions as students, which is to study, and nothing else.

The researchers then continued the observation for one week, from October 12, 2022, to October 19, 2022. On Wednesday, October 12, 2022, data showed that the students attending Diniyah were still few because it was only the first day and they needed to adapt. On the second day of observation, data showed that the number of students attending Diniyah had increased. By the end of the observation, data showed that almost all students were attending Diniyah.

In addition to interviews and observations, data completeness also includes documentation. Documents are obtained directly from the dormitory supervisor (musyrif).

Table 2. Schedule of Diniyah Ma'had Al Ummah Activities

No	Day	Activities	Companion/Teacher
1	Ahad	Language Week	Ust. Irtifa'an Khoiri, M. Pd.
2	Monday	Fiqh Studies	Ust. Drs. H. Djaelani Ghofur
3	Tuesday	Kajian Akhlaq	Ust. Ubaidillah Wasi', SH., M. Pd.
4	Wednesday	Kajian Arba'in Nawawi	Ust. M. Munif, S. Ag., M. Pd. I
5	Kamis	Rutinitas Al Kahfi	Musyrif Ma'had
6	Jum'at	Friday Night Study Ar Rayyan Mosque and Tahsin Al Qur'an	Takmir Masjid Ar Rayyan dan Ust. Ahdaf Arridla, S.E., M. Pd.

Source : Ma'had Al Ummah Pandanwangi Jombang

Table 3. Academic Achievement Points

No	Achievement	Points
1	1st to 3rd place in the International Science Olympiad	50
2	1st to 3rd place in the National Science Olympiad	40
3	1st to 3rd place in the Provincial Science Olympiad	35
4	1st to 3rd place in the Regional Science Olympiad	30
5	1st to 3rd place in the Provincial Subject Competition	25
6	1st to 3rd place in the Regional Level Subject Competition	20

Source : Ma'had Al Ummah Pandanwangi Jombang

Table 4. Non-Academic Achievement Points

No	Achievement	Points
1	Chairman of the Committee of an Activity at School	10
2	1st to 3rd place in the International level Sports/Arts/Loketa/Skills competition	50
3	1st to 3rd place in the National level Sports/Arts/Loketa/Skills competition	40
4	1st to 3rd place in the Sports/Arts/Loketa/Skills competition at the Provincial level	30
5	1st to 3rd place in the Sports/Arts/Loketa/Skills competition at the Regional level	20
6	1st to 3rd place in the Sports/Arts/Loketa/Skills competition at the school level	10
7	Appearance is always neat in one week	10
8	100% Class Attendance in One Week	10
9	Stages 1 – 3 in one semester	20
10	100% perform Dhuha prayers in one week	10
11	No offense in one week	10
12	Fasting Monday-Thursday in one week	10

Source : *Ma'had Al Ummah Pandanwangi Jombang*

Table 5. Light Violation Points

No	Achievement	Points
1	Arriving late for class	10
2	Leaving class without permission	10
3	Not performing classroom/dormitory picket duties.	10
4	Uniform is incomplete / not in accordance with the provisions	10
5	Bringing food/drinks into class	10
6	Buying food/drinks during the lesson	10
7	Buying food/drinks outside the madrasah during madrasah activities	10
8	Throwing garbage out of place	10
9	Play/sleep in class (lesson time)	10
10	Wearing bracelets, necklaces, earrings	10
11	Not paying attention to calls/warnings	10
12	Long hair / pigtails / braids and untidy	10
13	Being outside the classroom/ in the cafeteria/ in the room at the time of the change of lessons.	10
14	Not performing congregational prayers in mosques.	10
15	Not performing dhuha prayers	10
16	Not participating in science study activities in mosques.	10

Source : *Ma'had Al Ummah Pandanwangi Jombang*

Table 6. Medium Violation Points

No	Achievement	Points
1	Late attendance to ma'had (after vacation/permission to return)	20
2	Carrying & Using a Mobile Phone Without the Knowledge of the Witch	20
3	Creating a fake license	20
4	Leaving ma'had without permission	20
5	Truancy / Exit / leave the madrasah without permission	20
6	Protect the wrong friends	20
7	Melompati pagar madrasah & ma'had	20

8	Not attending the ceremony	20
9	Disrupting/disrupting other classes	20
10	Being rude / against asatidz-ah/ ma'had administrators and employees	20
11	Doodling madrasah/ma'had facilities (walls, doors, tables, chairs, etc.)	20
12	Sleeping in class during the lesson	20

Source : *Ma'had Al Ummah Pandanwangi Jombang*

Table 7. Gross Violation Points

No	Achievement	Points
1	Carrying cigarettes / smoking in ma'had / in madrasah	40
2	Bringing books / pornographic pictures in ma'had / in madrasah	40
3	Forging the signature of Musyrif, Homeroom Teacher / Head of Madrasah	40
4	Carrying/drinking liquor	40
5	Bring a cellphone, MP3, MP4, laptop, Tab	40
6	Fighting/judging yourself	40
7	Destroying the facilities and infrastructure of the madrasah	40
8	Stealing/taking someone else's property	40
9	Carrying/distributing leaflets that cause anxiety	40
10	Dealing with those in authority for committing crimes	40
11	Carrying a sharp weapon without the knowledge of the musyriher, mudir / head of the madrasah	40
12	Altering/falsifying report cards	40
13	Join a banned organization	40
14	Involved in drug abuse / other addictive substances	40

Source : *Ma'had Al Ummah Pandanwangi Jombang*

The data collected through interviews, observations, and documentation clearly show that if a dormitory supervisor or musyrif performs the role assigned to them properly and correctly, then all activities of the students in the pesantren will run smoothly and correctly. It is not only about discipline, but all components within the pesantren will function as they should. Therefore, the musyrif carries a significant responsibility in carrying out their duties and functions.

Musyrif, based on the research data above, has several tasks and functions, including serving as a conceptualizer, mediator and facilitator, innovator and creator, and policy maker. A conceptualizer here refers to a musyrif who is able to come up with new ideas and concepts that can shape the discipline of students during their time at the pesantren, whether these ideas take the form of activities or regulations. Meanwhile, as a mediator and facilitator, a musyrif is capable of positioning themselves neutrally between the child and the parents, between the child and the ma'had and madrasa, and facilitating students with various activities that are beneficial for their future.

As an innovator and creator, a musyrif must continuously innovate and create in guiding and mentoring the students, which is evidenced by the emergence of the Diniyah activities after Isha as one of many innovative steps to instill discipline in the students. Meanwhile, the musyrif's role as a policy maker is to establish policies in the form of rules that serve as legal foundations for implementing student discipline in the pesantren, ensuring that the pesantren remains safe, comfortable, and conducive.

The discussion above has provided a clear picture that the role of the musyrif is very important, so that if this role is carried out properly and correctly, there will be an increase in the expected discipline in all pesantren activities.

4. Conclusion

The research results indicate that the musyrif plays a strategic role through four main functions: (1) as a conceiver, by designing coaching programs such as diniyah activities after the Isha prayer; (2) as a mediator and facilitator, connecting students, parents, and the ma'had authorities; (3) as an innovator and creator, developing creative activities to build discipline; and (4) as a policy maker, establishing integrated

rules between the ma'had and the madrasa. The implementation of these roles creates a conducive, orderly pesantren environment that supports the formation of students' character.

These findings reinforce studies on pesantren educational management by emphasizing that the role of the musyrif encompasses both managerial and pedagogical dimensions, rather than merely supervisory functions. This model provides a conceptual contribution to the development of the theory of dormitory mentor roles in pesantren-based educational institutions.

For pesantren administrators, this research serves as a reference in designing a student development system based on the structured and integrated role of the musyrif. This strategy can be adapted to enhance discipline in various pesantren by adjusting to the local context.

This research is limited to a single location with a relatively short observation period. Further studies are recommended to involve several Islamic boarding schools with different characteristics, using a mixed methods approach, and to measure the impact of the musyrif's role on students' academic and non-academic achievements longitudinally.

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