

THE ROLES OF DORMITORY SUPERVISORS AT AL-AZHAR SOLO BARU ISLAMIC BOARDING SCHOOL IN SHAPING STUDENT CHARACTER

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Abstract-*This study aims to determine the role of the supervisor dormitory (Musyrifah) in shaping the character of students in the Al-Azhar Solo Baru student dormitory and its solutions. This study describes Musyrifah's persistence in shaping the character of students, including religious, honest, disciplined, responsible, and independent characters. The methods used to obtain data in this research are observation, interviews, and documentation. The results of this study prove that the problem of Musyrifah in shaping the character of students is that students are still less disciplined and cannot be separated from several student factors, namely external factors and internal factors. This study found several roles of Musyrifah, including by always giving directions and admonitions to students, being a good role model for them, also very influencing them, and being open to each other in communicating. As well as cooperation between Musyrifah, parents, and the school to always support students when they are in the school environment and outside the school.*

Keyword: Problematic, Character Building, Dormitory.

Abstrak-*Penelitian ini bertujuan untuk mengetahui apa peran pembimbing asrama (Musyrifah) dalam membentuk karakter peserta didik di asrama pelajar Al-azhar Solo Baru beserta solusinya. Penelitian ini mendeskripsikan kegigihan Musyrifah dalam membentuk karakter peserta didik, diantaranya yaitu karakter religious, jujur, disiplin, bertanggung jawab dan mandiri. Metode yang digunakan untuk memperoleh data dalam penelitian ini adalah dengan observasi, wawancara dan dokumentasi. Hasil penelitian ini membuktikan bahwa peran Musyrifah dalam membentuk karakter peserta didik yaitu peserta didik yang masih kurang disiplin dan tidak terlepas dari beberapa faktor peserta*

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didik, yaitu faktor eksternal dan faktor internal. Kajian ini menemukan beberapa peran Musyrifah yang diantaranya adalah dengan selalu memberikan arahan dan teguran kepada peserta didik, dengan menjadi teladan yang baik bagi mereka juga sangat berpengaruh bagi mereka dan sikap saling terbuka dalam berkomunikasi. Serta adanya kerjasama antar Musyrifah, orang tua dan pihak sekolah untuk selalu mensupport peserta didik Ketika mereka berada di lingkungan sekolah maupun luar sekolah.

Kata Kunci: Problematika, Pembentukan Karakter, Asrama.

INTRODUCTION

Education is one of the aspects of life which is the most important human right. Real efforts to pay attention to education are very prioritized in life. Islamic religious education is basically something that is inherent in the formation of behavior, there is no Islamic religious education without the formation of behavior and the formation of noble character. Education also plays an important role for a student is living in a real community in the future, this happens because of changes in life today. So education plays an important role in equipping individuals with the strength to face life in this day and age. Education providers cannot be separated from the educational goals.

Character is a way of thinking and behaving that characterizes each individual to live and cooperate, both within the sphere of family, society, nation, and state. Individuals who have good character are individuals who can make decisions and are ready to take responsibility for the consequences of the decisions they make

So, it can be concluded that the ultimate goal of Islamic character education is the application of Islamic values that are manifested in the person of students with the concept of Islamic character education.

In shaping the character of students in the Al-Azhar Solo Baru Islamic school student dormitory, one of them is by doing habituation to them such as shaking hands when going to school, saying greetings when going in and out of the dormitory, becoming the Imam of Maghrib and Isha prayers alternately according to schedule and so on. However, all of that cannot be separated from the problems experienced by the *Musyrifah* so that the character formation of these junior high school students will become the research subjects, and have not been fully fulfilled. Especially with the factors experienced by students outside the

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dormitory environment, it is one that can affect the inhibition of their character formation.

The meaning of *Musyrifah* in this study is a person who is referred to in the Al-Azhar Solo Baru Islamic School Student Dormitory as a person who is in charge of being an *Ustāz}ah* / guiding teacher who controls and guides the condition of students in the dormitory, starting from the aspects of worship, social, spiritual. After making observations and looking at the problems that have been described, the researchers were interested in deepening research on *Musyrifah*'s problems and their solutions which focused on *Musyrifah* of junior high school students due to their age who entered adolescence.

Hopefully, this research can provide benefits in two categories, namely 1) it can be used as input and suggestions for *Musyrifah* to always provide daily motivations and evaluations in order to improve or improve the performance of *Musyrifah* and the character of students. 2) for dormitories in order to provide the best facilities to increase the comfort of students, then it becomes an effort to overcome problems in shaping the character of students and can form students who are accomplished and have noble character.

The type of research used is field research. Because this research emerges from the field, or a condition, from a situation to seek, collect and add information related to actual reality, such as in schools and other educational-related institutions.¹Meanwhile, the place for the research was carried out at the Al-Azhar Solo Baru Islamic School Student Dormitory.

This research uses a qualitative approach, a descriptive-based method, in the form of descriptive, documentation, pictures, written or oral.²The subject of this research was carried out at the *Musyrifah* dormitory that fostered junior high school students at the Al-Azhar Solo Baru Islamic School Student Dormitory, by conducting interviews with *Musyrifah* who accompanied students in the dormitory. In order to get the appropriate data.

THE IMPACT OF CHARACTER FOR STUDENT

In the world of education, the emergence of various immoral acts, the perpetrators of which are students, indicate that the implementation

¹Mardalis, *Metode Penelitian Suatu Pendekatan Proposal* (Jakarta: PT Bumi Aksara, 2006), 26.

²Lexy J. Moeleong, *Metode Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya 2017), 7-15.

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of character education has not been fully successful. Because character education should be able to create human beings with noble character, but it actually makes humans who lack morals. However, it seems that it is not the character values that are problematic, but the method or process of transferring these values. Several problems in character education:

- (1) The existing learning in schools now tends to provide more portion for the *transfer of knowledge* than for the *transfer of value*. Even though instilling values or character is important. For example, teachers are more competing to convey as much material as possible to students and pay less attention to the values themselves.
- (2) learning tends to focus on memorizing a material. With this memorization target, students get high scores regardless of their daily habits and behavior. In this case, the teacher must cooperate with parents because they spend more time with parents when they are at home.
- (3) Some teachers still feel that teaching is a profession and a job demand, even though teaching is not just a profession but a calling and a noble act to educate the nation's students because it will have an impact on the quality of teaching.
- (4) the exemplary of the teachers is an absolute thing that cannot be negotiated. Maintaining and providing good and noble examples of speech, behavior, and thoughts is mandatory for teachers. With the teacher providing a good example, students will emerge and have a good character as well.

So the problem faced in character education in Indonesia lies not in character values but tends to the process of conveying and cultivating these characters. Then some alternative solutions to these problems are 1) Developing ethical values and supporting performance as a foundation of good character 2) Applying approaches and character development to students 3) As a *Musyrifah*, make serious efforts to foster motivation in students. 4) Involving family and community members as a supporting role in efforts to build the character of students.

According to Simon Philips, the character is a collection of values that lead to a system, which underlies the thoughts, attitudes, and behaviors that are displayed. Meanwhile, Doni Koesoema A. Understands that character is the same as personality. Personality is considered as a trait or characteristic or style received from the

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environment, for example, family in studenthood, also congenital.³The term character also has a closeness and point of contact with ethics, because generally people are considered to have good character after being able to act based on the prevailing ethics in society. Ethics comes from the Greek *ethikos* which is taken from the root word *ethos*, which means an ordinary place to live, pasture, stable, habits, customs, character, morals, feelings, attitudes, or ways of thinking. However, ethics in its development is more likely to be interpreted as a habit.⁴ Character refers to attitudes, behavior, motivation, and skills. Character is also alluded to with ethics. Because people with good character take action based on good ethics.

Ryan & Lickona revealed that the basic value on which to build character is respect. This respect includes respect for oneself, for others, for all forms of life, and for the environment that maintains it. With respect, individuals see themselves and others as valuable and have equal rights.⁵

When examined in depth, Indonesia actually has a good character education concept, starting from *Ing Ngarso sung tuladha, ing madya mangun karsa, tut wuri handayani* by Ki Hajar Dewantoro to the creation of 18 character values proclaimed by the government.⁶ The character values referred to include: 1) Religious, The thoughts, words and actions of a person strived for are always based on divine values and religious teachings. 2) Honest, Behavior that is based on efforts to make himself a person who can always be trusted in his words, actions and good work for himself and others. 3) Responsible, The attitude and behavior of a person to carry out his duties and obligations as he should do to himself, society, the environment (natural, social and cultural), the country and God. 4)Discipline, Actions that show orderly behavior and comply with various rules and regulations. 5)Hard Work, Behavior that shows sincerity in overcoming various obstacles in order to complete a task or job as well as possible. 6) Tolerance, The attitude of giving respect to various kinds of things, be it physical, social, cultural, ethnic or religious. 7) Creative, Namely, behavior that reflects innovation in solving problems in various aspects, so that they always find new ways

³Fatchul Mu'in, *Pendidikan Karakter* (Jogjakarta: Ar-Ruzz Media, 2011), 160.

⁴Zubaedi, *Desain Pendidikan Karakter* (Jakarta: Kencana Prenada Media Group, 2011), 21.

⁵Sri Lestari, *Psikologi Keluarga Penanaman Nilai dan Penanganan Konflik dalam Keluarga* (Jakarta: Kencana, 2013), 96.

⁶Zainal Aqib & Sujak, *Panduan dan Aplikasi Pendidikan Karakter* (Bandung: Yrama Widya,2011), 7

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and better results than before. 8) Independent, Attitudes and behaviors that do not depend on others in completing tasks or problems. However, this does not mean that you cannot work collaboratively, but you cannot pass the responsibility on to others. 9) Democratic, A way of thinking, behaving and acting that values the rights and obligations of oneself and others. 10) Curiosity, Attitudes and actions that seek to know more deeply and broadly than what one has learned, seen and heard. 11) The spirit of nationality or nationalism, Namely the attitude of action that places the interests of the nation and the State above personal or group interests. 12) Love the homeland, Attitudes and behaviors that reflect a high sense of pride, care and respect for language, culture, economy, politics and so on. 13) Appreciate achievement, Being open to the achievements of others and acknowledging one's own shortcomings without reducing the spirit of higher achievement. 14) Communicative, Namely, open attitudes and actions towards others through polite communication so that good collaborative cooperation is created. 15) Love peace, Attitudes and behavior that reflect an atmosphere of peace, safety, calm and comfort in his presence in a particular community or societ. 16) Love to read, Habits without coercion to devote time specifically to reading various information so that it is good for him. 17) Care for the environment, Attitudes and actions that always strive to protect and preserve the surrounding environment. 18) Social care, Attitudes and actions that reflect concern for the surroundings and society in need.

Our character is formed from our habits. Our habits as student usually persist into adolescence. Parents can influence, for good or bad, the habit formation of their student. Therefore, character building from an early age also includes preparing future generations of nation with character, those who are expected to be able to lead the nation and make a country that is civilized and upholds good moral values.

THE ROLES OF MUSYRIFAH IN DORMITORY

Regarding *Musyrifah*, *Musyrifah* is a *muannas* from *al-Musyrif* which means supervisor or guide.⁷ *Musyrifah* is also an educator, but informally or not in the classroom. Like an educator, *Musyrifah* must also be good at dealing with the problems faced by her students in the dormitory, because *Musyrifah's* position is as a second educator after parents in the dormitory. In general, *Musyrifah* is also called *Ustāz*

⁷Ahmad Warson Munawwir, *Al Munawwir Kamus Arab-Indonesia* (Pustaka Progressif, 1997), 713.

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ah. *Ustāz}ahis* defined as a teacher or educator. In the community, *Musyrifah* refers to a dormitory supervisor.

Musyrifah also has a main task which is stated in the Implementation Operational Standard of the foundation. The following are the main duties of the dormitory *Musyrifah*:

- 1) Carry out the *Musyrifah* work program (each hostel)
- 2) Participating in the dormitory guardian development program
- 3) Providing guidance and guidance on material and spiritual intelligence (*Tarbiyah Ru<h}iyyah*) to boarding students
- 4) Controlling the development of personality and learning attitudes of students
- 5) Implementing discipline in all aspects of the dormitory based on the applicable rules and regulations of the student.
- 6) Providing training and guidance for religious and self-management skills
- 7) Protecting the students to create tranquility in the dormitory
- 8) Acting firmly against disciplinary violations committed by student.
- 9) Establishing communication with the parents / guardians of the students
- 10) Maintain assets and all forms of hostel inventory.
- 11) Make regular and incidental reports to the hostel coordinator

In shaping the character of students in accordance with the goals of National education and the goals of character education, character values must be instilled in students so that they are manifested in daily behavior. Through this, it is hoped that every graduate will have faith and devotion to God Almighty, have noble character, noble character, complete and integrated academic competence, and also have a good and noble personality. Overcoming problems in shaping the character of students is not easy but it can be with a strategy that can be done as *Musyrifah*, as explained by *Ustāz}ahRhizky Amelia*..:

“As for the challenges in dealing with student who are fairly spoiled and not familiar with the rules of the dormitory, one of them is the approach to the student, because this approach can make student feel close to their *Musyrifah* and God willing, it will be easier to accept the rules and advice. And also we as *Musyrifah* must be patient and strict with the rules of the dormitory, but there are times when we also have to mingle and joke with the student,

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because it will make the student feel closer, can share during sharing sessions aftermaghrib prayer. In essence, *Musyrifah* must approach student so that they feel owned and familiar within reasonable limits”⁸

So, Factor that influenced the student from external and internal factors, Internal factors are factors that come from within the person himself. These internal factors are usually hereditary factors or genetic factors. Genetic factors mean factors that are in the form of congenital nature or are the influence of heredity from one of the traits possessed by both parents or a combination of both traits. So external factor Apart from internal factors that are from within, there are external factors that come from outside the person, these external factors are usually influences that come from one’s environment starting from the smallest environment, namely the scope of family, friends, society, to the influence of various audio media visuals such as TV and Gadgets or print media such as newspapers, magazines and so on.

Several examples of problems faced by *Musyrifah* were as expressed by *Ustāz}ah* Anis Meilina⁹:

“The problem in dealing with these student are that parents do not fully trust *Musyrifah*. Parents should trust and support following any hostel policies, but the fact is that sometimes there are parents who support their student to violate the rules of the dormitory. Then their consumptive habits, but it’s difficult to change because they are used to it since before entering the dormitory and also their parents facilitate it and the bad impact of that consumptive habits is difficult to form a more *Qana>’ah* character “

CONCLUSION

In character formation there are many problems that *Musyrifah* faced to form the character of students, because the parents of the parents handed over their student to the Al-Azhar Solo Baru Islamic School Student Dormitory with the hope that the student would be better in morality and behavior in terms of discipline, responsibility, and honesty. In accordance with the vision and mission of the hostel

⁸Interview with *Musyrifah* SMP Asrama Pelajar Sekolah Islam Al-Azhar Solo Baru, *Ustāzah* Rhizky Amelia, S.Pd, at Friday September 18, 2020. 15.30 pm.

⁹Interview with *Musyrifah* SMP Asrama Pelajar Sekolah Islam Al-Azhar Solo Baru, *Ustāzah* Anis Meilina, S.Pd, at Monday February 08, 2020. 16.00 pm..

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Musyrifah's problem when developing the character of students is the character that exists in each student which is caused by the different backgrounds of students, for example, such as student who are not used to being independent and are not accustomed to boarding activities that are responsible for themselves without any interference parent's hand. Then habits that are not easily eliminated such as excessive consumptive habit, causing a lack of gratitude for what has been provided by the hostel, making it difficult to shape the character of students to be more *Qana>'ah*

In shaping the religious character, *Musyrifah's* role in improving the discipline of worship is also very important, namely familiarizing student with the discipline of worship, being a facilitator, overseeing and supervising student's worship activities, especially student's activities after maghrib prayer, besides providing advice and motivation to student.

It should be frequent and not bored to give warnings to the student who live in the dormitory. Be patient in dealing with student. *Istiqah>mah* in carrying out her role as *Musyrifah* and becoming *qudwah h}asanah* because she has to meet every day, so student will directly imitate her *Musyrifah*. When giving punishment, for example, the picket punishment for cleaning the hostel, then the punishment is confirmed because it is wrong, not just punishing without any obvious mistakes made by the student, so the student will see that *Musyrifah* was right in giving punishment to the wrong student. All back to his *istiqah>mah*. And *Musyrifah* gives more attention to student who are less disciplined.

So, the solution to form character education is by developing ethical values in *Musyrifah* first, because *Musyrifah* is a treasure for the students and becomes the foundation of good character so that it can be a good example. Then through an approach to students so that they feel disgusted and have a sense of closeness to the *Musyrifah*, because with that *Musyrifah* knows what problems are being experienced and our duty is to guide overcoming these problems with a good attitude, then *Musyrifah* can form character learners slowly.

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