Musyrifah in Increasing the Effectiveness of Learning in PESMA (Pesantren Mahasiswa)

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ABSTRACT: *This article discusses the role of musyrifah in increasing the learning effectiveness of students at PESMA Al Manar, Muhamadiyah University, Ponorogo. Aims to determine the effectiveness of musyrifah in managing learning programs implemented by the Al Manar Student Islamic Boarding School (Pesma). The problems in this research are as follows: 1) How is the effectiveness of learning applied by musyrifah 2) What are the steps by musyrifah to increase learning effectiveness. The type of research used is descriptive qualitative research. Data sources are obtained from primary and secondary data that are relevant to the problem being studied, data collection techniques include observation and interviews. Based on the results of research conducted at Pesma Al Manar, students who enter the Pesma Al Manar environment have an increase in the quality of learning, students can manage their study time well, and this cannot be separated from the role of Musyrif who guides them, Musyrifah helps students in increasing learning effectiveness which can also develop the learning system at Pesma Al Manar so that it is better and more developed.*

Keywords: *Gamification Method, Cognitive Style, Children's Education.*

I. INTRODUCTION

The broadest definition of education is life, meaning that education is the learning of all knowledge that occurs in all places and situations throughout life and positively impacts the development of individual living beings. This education lasts for life (long-life education). Teaching in a broad sense is also the process of teaching and learning can occur at any time and in any environment (Ikhwan, 2021b; Pristiwanti et al., 2022; Zh, 2021).

Both adults and children are expected to lead by example, learn, conduct, improve ethics and morals, and explore individual knowledge. The education provided to learners is not only based on formal education carried out by the authorities, but in this case, the function of family and society is essential and serves as a developmental space where knowledge and understanding are created and developed. Education is the development of knowledge that empowers students to proactively develop their potential for spiritual grit, self-discipline, morality, intelligence, and the

capacity to serve society, country, and their needs. It is a conscious and deliberate effort to create an atmosphere/situation and process.

Efforts to fulfil the requirements of this law have led to the birth of different forms of education in Indonesia. The type of education mentioned in the National Education System Law is education itself, and in Indonesia, general education and religious education are the most commonly used forms of teaching. The learning objectives of the unit determine the nature of the training. All educational programmes, however, seek to improve future human resources and quality of life. Analysing Indonesian Islamic education, pesantren systematically fosters students' quality of life while educating them about Islam. The reason is that pesantren, which are central Islamic educational institutions devoted explicitly to organising teaching and study, differ from Indonesian public educational institutions (schools and madrasahs) (Syafe'i, 2017).

Effectiveness is the capacity to select objectives and use appropriate resources and infrastructure to achieve them quickly and appropriately, with successful or unsuccessful outcomes (Nurlaelah, 2022). Learning effectiveness is an essential benefit in understanding existing learning content. Many people are successful because they learn effectively. However, many constructive endeavours fail because of little or inadequate discipline. Many teaching materials have been provided, but the learning effect is lacking and cannot be implemented. The Arabic word ashrofa (meaning to give glory) is the source of the term mushirifah. An individual whose duty is to give glory is referred to as *musyrifah*. (Jamuddin. D, Mohamad Idhan, 2022) One of the key components in implementing the work programme is the musyrif or *musyrifah* of Pesantren Mahasiswa Al Manar.

Improving learning effectiveness is essential to consider the idea of efficacy. This effectively alludes to the amount of *musyrifah*'s contribution to improving learning efficiency. In addition, the plan of the learning programme is carried out or achieved. Teaching effectiveness and student learning effectiveness are two components of the effectiveness principle that must be taken into account. If an educational programme or material continues to be ineffective from the instructor's perspective, then the material is in the development stage. Musyrif or *musyrifah* is one of the educators in educational institutions (Pesantren) such as Pesantren Mahasiswa Al Manar. Mushirifah assists students in scientific and spiritual pursuits and acts as a peer tutor for new students. His assistance tasks play a vital role in increasing the success of Al Manar Islamic Boarding School activities, especially the effectiveness of the students' learning.

Dormitory mentor (*musyrifah*) means a person who has been appointed by a Kiai who fulfils the requirements to provide support or direction to individuals or groups in a pesantren dormitory. In this study, a senior student is referred to as *musyrifah*, as decided by the ma'had council after consideration and due diligence. To assist with implementation, the role of *musyrifah* in daily ma'had activities is that of a friend, sister, and companion of female students. They are required to live in the provided rooms, which are assigned to each floor unit. When selecting a supervisor (*musyrifah*) for further mandate, there are some unique requirements that must be fulfilled: 1) A senior student; 2) Have a particular field of knowledge mastered; and 3) Have sincerity in devotion. A *musyrifah* is someone who receives a direct mandate from the leader, or kiai, in a boarding

school. The presence of musyrif and *musyrifah* is crucial in establishing a comfortable environment where *santri* can engage in classroom activities.

Everyone goes through a complex learning process throughout their lives, which does not end when they die. And Effectiveness is the ability to choose the best goal or instrument to achieve a predetermined goal. With the instructor's contribution to improving the calibre of student learning, this learning impact is possible (Nokiawati et al., 2023). College students are still students. According to the Ministry of Education 2012, the KBBI (extensive Indonesian dictionary) defines students as individuals who attend university. An essential part of achieving national development goals is played by students.

A person who is enrolled in a university, whether in an institute, or a school, is called a student. Students of an educational institution are people who are registered as students at that educational institution. A person can be called a student if they are enrolled in a university. However, in essence, there is more to being a student than meets the eye. Being a student requires a deeper understanding of administrative matters, but enrolling in a university is just an administrative necessity for learning (Mughni et al., 2023).

Students are driven or motivated in carrying out learning activities at university to achieve the desired learning objectives. This drive and propulsion is called motivation. Many factors are often used as a measure of educational success. One way is to see if the didactic process is successful in achieving your goals. Another factor that is very important today is the effectiveness of student learning to prepare for the teaching and learning process (Fitri & Ondeng, 2022; Juriana, 2021; Komariah, 2016).

Pesma Al Manar is a boarding school of Muhammadiyah University of Ponorogo which is located on Jl Pramuka, Ponorogo, East Java. This Al Manar boarding school has approximately 125 students in each batch. Pesma Al Manar is one of the programs of Muhammadiyah University of Ponorogo which must be followed by all new students for one whole month. Students involved in Pesam Al-Manar activities are new students of Muhammadiyah University of Ponorogo. To be recognised as a graduate, you must attend the one-month Al-Manar Islamic Boarding School programme and receive a baitul arkom certificate, BTQ certificate, and prayer practice certificate as prerequisites for taking KKN in your study programme completion of undergraduate and diploma programmes.

II. METHOD

This research uses a one-type qualitative approach. This essay uses a descriptive writing style to elaborate on the topic the author is writing about. In order for the author to obtain certainty and authenticity of the facts to be described as an actual result of writing, the technique in question uses humans as writing tools. Descriptive writing is more appropriate when using a qualitative approach. Thus, it goes without saying that while registering qualitatively, information is directly collected from the writing site, including the *musyrifah* and students at Pesma Al Manar. as the leading resource for later data acquisition, facts are correctly collected from various sources, examined, and presented using qualitative methods. The scribe utilises qualitative writing because the research is still in the learning stage and all data cannot be reduced to numbers; instead, the writer wants the data to speak for itself. Since the writing in this work is more in line with the

research title, the writer takes a qualitative approach, analysing the intensity of the writing task at the object site while producing pre-existing writing. Therefore, speculation on various topics is not necessary in the discussion of this research (Ikhwan, 2021a; Sugiyono, 2015).

The initial stage of analysis in this article is to conduct field research with resource persons who have knowledge about the efficiency of student teaching at Pesma Al Manar. It was achieved by obtaining consent and appointing *santri* and *musyrifah* as the primary informants. Keep an eye on the data sources and their whereabouts, collect, check, and verify the data. A research method is a process, phase, or scientific procedure to collect data for the purpose of conducting research with a specific intent again. This journal article uses qualitative methods as its methodology. Investigative Methods Qualitative research seeks to understand the experiences of study participants. Qualitative methods are methods that use very flexible methods and use sophisticated and open study designs during data collection. The data for this journal article comes from data collection methods in the form of interviews and detailed observations. The search data in this article is taken from the Internet: Google Scolar

III. RESULTS AND DISCUSSION

Effectiveness of Learning at PESMA (Pesantren Mahasiswa)

Effectiveness is a term that refers to the measurement of task outcomes or the successful achievement of goals. It is not often recognised that meaningful effectiveness also reflects the degree of success of objectives; efforts are considered adequate when objectives are achieved. Learning is the process or effort that everyone makes to modify their behaviour in response to different learning materials. These changes may take the form of new information, abilities, attitudes, or positive values. Learning is an action or effort that people bring to obtain further behaviour modifications, which may take the form of values, information, abilities, or constructive attitudes (Rohmawati, 2017). The success of the student learning process in relation to the specified learning objectives is measured by the effectiveness of learning, which can be produced through various efficient learning procedures (Fathurrahman et al., 2019).

Effective learning is critical to students' ability to fulfil specific learning objectives and deliver the best possible learning outcomes. Once the teaching and learning process is put into practice, learning effectiveness can be achieved through effort and is a worthwhile outcome. As a participant in the learning process, *santri* is anticipated to gain knowledge and experience through well-designed instruction from the instructor who functions as a classroom manager and learning manager. Each learning experience must ensure that the outcome is aligned with the specified learning objectives (Ramli et al., 2018).

The programme carried out by Pesma aims to develop the skills of reading the Qur'an and practical worship possessed by students of Muhammadiyah Ponorogo University. According to the author's Research findings collected through observations and interviews at Pesma Al Manar, *musyrifah* increases the effectiveness of student learning in several ways. According to one of the *musyrifah* and mudabbiroh make the curriculum of Pesma Al Manar.

Learning in Pesantren Al Manar has two curricula, namely the tajweed learning curriculum and practical worship. Success in learning is greatly influenced by the curriculum, especially in Pesma. Of course, the curriculum is set to be used more than just as a teaching tool. In fact, the curriculum is created and maintained to achieve learning objectives. As revealed by Muthia from the following interview: In Pesma Al Manar in learning there are two curricula, namely tajweed and practical worship. Tajweed, such as reading the Qur'an, the laws of reading and makhrijul huruf (where letters come out). While reasonable worship, such as thoharoh, prayer procedures, and corpse management.

Based on Evident from the aforementioned conversation that Pesma Al Manar offers two curricula for learning: firstly tajweed and secondly practical worship, where many classes are taught using two curricula at Pesma Al Manar. The tajweed curriculum learns about how to recite the Quran, knows the bare recitation of the Qur'an and understands about makhrijul huruf. The second curriculum, Practical Worship, learns about thoharoh, prayer procedures and corpse management. Students who have mastered the thoharoh material then continue with the prayer procedures. Then students who have mastered thoharoh material and prayer procedures are continued to study corpse management material. In addition to the curriculum, Pesma Al Manar has several supporting materials, such as adab and leadership materials, Baitul Arqam (BA) materials. And the supporting materials are as follows;

Tabel 1. Supporting Material

Materials	Include
Aqidah material	Knowing Allah, knowing Islam and knowing the Messenger of Allah
Akhlaq material	Akhlaq to study, akhlaq to socialise, akhlaq to dress, and aklaq to both parents
Self-management material	Become a disciplined person, become a pious person, and become a helpful person
Tadabbur material	Competing in goodness, being together with Allah, repentance, and honesty

The quality of learning from individuals who have yet to be able to adjust to the Pesma Al Manar environment because they are still bound by the routine of Al Manar Islamic Boarding School is one of the issues that arise in the Pesma Al Manar environment. Analysing the implementation of learning activities at Pesma Al Manar conversations what actually happens is that some students continue to learn at a slower pace, others need to follow *musyrifah* instructions, yet others know very little. According to Ema Trya Ningsih's disclosure in a subsequent interview: "The problem with learning at Pesma Al Manar in my own class is that certain students still lack the passion to learn, which makes them slow learners. Sometimes, the ones I teach become impatient and stop participating in continuous lessons" (Ningsih, 2023).

Based on the interview, it is evident that Pesma Al Manar needs help with learning, such as ineffective instruction, poor time management, instances of lazy students during class, and tardiness. She added that some students leave the study area during class because they are in a hurry to take care of their personal issues. According to a *musyrifah*, the learning is practical and adaptable. According to Salma Fauziyah's statement from the following interview: "When I teach, the analytical effectiveness of the learning that occurs is sometimes satisfactory and sometimes unsatisfactory because the students at the time of the learning there are tired thinking about college obligations, so it is flexible" (Fauziyah, 2023). Based on it is clear from the aforementioned interview that Pesma Al Manar students' courses affect learning growth and efficacy. One of the Pesma Al Manar students who participated in the following interview also expressed this: "I sometimes skip classes to do coursework, and I sometimes take part in organisational activities".

The effectiveness of learning dramatically impacts one's growth, notably the education received at Pesma Al Manar. Students at Al Manar Boarding School utilise their assignments as justification to skip classes. But other students - such as those in the following interviews - do not engage in class because they need more motivation to learn and the ability to organise their time. "My homework is usually done at night, which interferes with my studies at Pesma Al Manar because I often catch the dateline and wake up slowly in the morning and the spirit of learning is lacking". Based on Evidence from the interviews that students struggle when they have a deadline for their assignments and complete them at night, which is in accordance with the instructions given by Al Manar Boarding School. In addition, this makes students stay up late and wake up slowly, which makes some students late for class following the morning prayer.

Some of the procedures carried out by *Musyrifah* when there are students who are less effective in learning in the learning of practical worship and tajweed at Pesma Al Manar, as Wati revealed: "To educate students and make my lessons more useful for them, I often assign memorisation to those who come late when I lecture. Regarding what I do to encourage students to be excited about learning, there are two approaches: first, I manage the class, and second, I make sure that students do not miss class, which scares them and helps them focus during class". The above interview well recognised that one of the learning challenges *Musyrifah* has is the ineffectiveness of students learning and applying what they have learnt. Giving rewards or consequences to students for poor recall related to the lessons she teaches is one of the therapies, she claims.

Physical sanctions While she acknowledges that punishing students is wrong, she claims that other forms of discipline that are beneficial and instructive are acceptable. According to him, there are two methods for students at Pesma Al Manar to get excited about the learning process. The first is monitoring students during class activities; the second is encouraging students to attend classes and giving them reasons to do so. The aim is to monitor and increase students' motivation. As expressed by Ema in a subsequent interview, one of the functions of some *musyrifah*s is to offer guidance: "When a student participates in continuing education less successfully, a *musyrifah* generally chastises them and offers guidance. The purpose of giving advice and reprimands is to help students reflect so that they can continue to be productive learners in the future".

Learning at Pesma Al Manar this is closely related to the function of *musyrifah*. When offered guidance or advice, students try to adjust themselves to avoid repeating their mistakes. If a

musyrifah cannot teach at the appointed time, he can reschedule the study period according to the agreement between *musyrifah*, so that another *musyrifah* will fill in for him at the absent time. Ayu expressed this in the following interview: At times *musyrifah* will have a new schedule to ensure that studying is not skipped as they cannot stop teaching. To speed up the students' study time, another *musyrifah* will take his position for the set schedule. Based on the above interview it is clear that a *musyrifah* who is unable to complete the study schedule will have his teaching schedule filled at another time. He underlined that other *musyrifah* will cover the empty schedule to smoothen the study time at Pesma Al Manar.

The history of students living in Pesma Al Manar contains different racial, ethnic, and cultural groups. The majority of students at Pesma Al Manar come from villages; before moving to Pesma Al Manar, they lived in boarding houses, rented houses, BTN, and, in some cases, families in Ponorogo. They have different motivations for staying at Pesantren Mahasiswa Al Manar, but most students have the same reason because it is a programme at Muhammadiyah University of Ponororgo that must be followed. Students living in Pesma Al Manar revealed that their academic performance improved during their stay in the dormitory. Apriliana said in the interview that followed: "I learnt a lot and gained experience in Pesma Al Manar. Of course, the quality of learning improved because I didn't study much when I lived in the boarding house; I only studied when I got assignments from the campus" (Apriliana, 2023).

Based on the findings of the previous interview, students could not fully utilise their education before moving to Pesma Al Manar. Due to the educational programme offered at Pesma Al Manar, students' analytical learning efficacy they are increased while they were there. Apart from the educational programme led by Pesma Al Manar, *musyrifah* also provide coaching to help develop religious character and establish collective prayers and other spiritual practices (Zukhrufin et al., 2021). Pesma Al Manar students have progressed in a number of areas, including learning effectiveness. *Santri* are accustomed to religious practices such as reading the Quran every day, al ma'surat, kultum following Maghrib prayer, and other religions. This has been felt by students since they lived in Pesma Al Manar at Muhammadiyah University of Ponororgo.

The Role of Musyrifah in Improving Learning Effectiveness

The position of dormitory mentor (*musyrifah*) is needed to assist the implementation of the Al Manar Student programme activities. The role of *musyrifah* is very important because as a mentor, companion, supervising students who are in pesantren in carrying out activities, the main task of *musyrifah* is to assist, control and motivate participants in implementing the rules of Pesma Al Manar, including the learning effectiveness of students who are in the dormitory (Rahma & Sutarman, 2023).

Learning carried out at Pesma Al Manar must be in line with the role of *musyrifah* who always controls students so that the vision and mission of Pesma Al Manar is achieved as expected. As revealed by Nuralang from the following interview: "The coaching system we use is called the musyrif, *musyrifah*, or murabbi learning system. Those who are able to understand the science of tajweed and proper practical worship, whether they are students or not, are appointed as coaches,

also known as musyrif or *musyrifah*. Students learn moral values, how to recite the Qur'an, and how to pray *musyrifah*, who encourage and guide for about ten hours" (Nuralang, 2023).

The interview above can be concluded that learning in Pesma Al Manar has a system that can be understood. The learning system carried out in Pesma Al Manar is the *musyrifah* system, where the *musyrifah* or murabbi is the coaching system. Students and non-students who have been able and recognised by Pesma Al Manar will be promoted as *musyrifah*. Requirements to become *musyrifah* include mastering tajweed and practical worship.

Students who have been appointed as *musyrifah* will teach other students to teach as well as train the recitation and worship. In addition to teaching students in tajweed and practical worship, *Musyrifah* also supervises and guides them in developing their religious personality through prayer and other religious practices. However, as a lecturer, murabbi is required by Pesma Al Manar to fill any knowledge gaps in his courses.

Analytical selection or formation of Muthia said that the first formation of *musyrifah* in Pesma Al Manar was formed by Pesma Al Manar. As revealed by Muthia from the following interview results: The formation of *musyrifah* must have a decision from the management of Pesma Al Manar, which initially just finished participating in registration as *musyrifah* and following screening then became *musyrifah*, so it was not directly appointed (Muthia, 2023).

When the first *musyrifah* was established, female students showed little interest in applying as *musyrifah*. As a result, a number of students who are knowledgeable and competent in *musyrifah* matters were appointed by some Pesma authorities. According to Muthia, in the future there will be requirements for the selection and creation of *musyrifah*, such as the need for consistency, scientific aptitude, and field competence.

Musyrifah who are in Pesantren Al Manar and are paid a salary or honorarium so that they are enthusiastic about teaching what they know to their friends (*santri-santri*) and so far we have formed twenty *musyrifah*. *Musyrifah* are also not only tasked with fostering *santri*, but they are also fostered by the management of Pesma Al Manar. The *musyrifah* must attend coaching every week. Because it aims to make the *musyrifah* ready and master the material that will be delivered to all Pesma Al Manar students.

One *musyrifah* teaches ten to fifteen students, who are able to tajweed, and practical worship are divided into groups, the potential from the beginning is equalised, then when it is seen that many do not master Tajweed, then sort it out again. So only those who master Tajweed and practical worship so that they really master it, if they are able to do both. While the Qur'an is mandatory for all students, *musyrifah* teaches the basics while the lecturer teaches the higher material, and the lecturer teaches it.

The interview above can be seen that *musyrifah* lives in Pesma Al Manar as a teacher of students who live there. Pesantren Al Manar provides honorarium to *musyrifah* as an encouragement in teaching learning in Pesma Al Manar. Al Manar Student Boarding School chose as many as twenty *musyrifah* where a *musyrifah* was given the responsibility of ten to fifteen students as members of his study. Students are welcome to determine the learning method that will be implemented.

Muthia said that the initial potential of students needs to be differentiated in the sense that it is equalised between one student and another. However, in learning and class division, students are differentiated according to their respective abilities. Students who can read the Qur'an and Master Tajweed Science will be placed in the highest class, namely class/group one and students who are still lacking in reading/mastering tajweed science will be placed as in class/group two and other class classes based on the quality of their Qur'an reading and mastering tajweed science (Muthia, 2023).

The first time Pesma Al Manar was functioned and occupied, the learning system carried out only focused on the director and secretary who managed, supervised, and controlled students living in Pesma Al Manar. Basically *musyrifah* at that time had yet to be formed and it became a problem in terms of supervision and control of students living in Pesma Al Manar. As expressed by one of the Pesma administrators from the following interview: "When we first took responsibility for Pesma Al Manar, we did not have *musyrifah*. As a result, it was very difficult for us to manage and supervise the students living there because there were no personnel there to supervise them. Since *musyrifah* was established, it has been very beneficial in all areas, especially with regards to finance and management, and supervision of Pesma Al Manar's resident students. In addition, *musyrifah* helps with hygiene maintenance by informing about equipment requirements for Pesma Al Manar, among others" (Muthia, 2023).

The interview above can be concluded that the first time Pesantren Al Manar functioned as a place to live for students who studied, *musyrifah* had yet to be formed. The absence of *musyrifah* greatly affected the management of activities in Pesma Al Manar at that time, such as difficulties in supervising the daily activities of students both in terms of the quality of their learning and the behaviour of students living in Pesma Al Manar. The position of *musyrifah* is very influential in managing learning programmes and activities carried out at Pesma Al Manar. This increases the effectiveness of student learning, seen from the increasing number of student awareness to learn. This increase can also be seen from the interest of students who stayed at Pesma Al Manar in the last few days (Salamah & Purwanto, 2020).

Musyrifah plays an important role in the learning process in pesantren, helping to increase the effectiveness of learning for students in Pesma Al Manar. In pesantren, *musyrifah*s function as substitute teachers and parents. Roles are, in theory, the axis that everyone is assigned according to the social status they have. A *musyrifah* must be able to set an example for her *santri*, because the *santri* will imitate the *musyrifah*'s actions (Rahma & Sutarman, 2023). In improving the effectiveness of *santri* learning, *musyrifah* always evaluate themselves in order to find strengths and weaknesses in teaching *santri*. If there are deficiencies in teaching, the *musyrifah* will correct their mistakes, and vice versa if the *musyrifah* find advantages in teaching students, then these advantages will be increased again so that students are always effective in learning (Anwar et al., 2023).

In increasing the effectiveness of *santri* learning, of course there are various kinds of obstacles, including; *santri* have a variety of different characters, backgrounds, knowledge, personalities and knowledge (Suyedi & Idrus, 2019; Zh et al., 2024). And that makes *musyrifah*s must always think or be innovative in teaching students every day. Some obstacles in increasing the effectiveness of

student learning can be overcome by various roles of the *Musyrifah*. The interview above the author can write down some of the roles of *musyrifah* in increasing the effectiveness of student learning at Pesama Al Manar.

1. As a manager

Musyrifah holds responsibility for enforcing mutually agreed norms and regulations in Pesma Al Manar and offers guidance or signposts to help students in Al Manar follow the rules as closely as possible. With the provisions and rules that exist in Pesma, it is very supportive in increasing the effectiveness of student learning (Sopian, 2016). In addition to *musyrifah* acting to enforce the provisions and rules that have been agreed upon *musyrifah* must also model how to obey existing regulations.

2. As an administrator

Musyrifah has a role to carry out the administration of Pesma Al Manar, such as filling out the *santri* attendance journal, grade list journal, learning journal, assessment administration and so on. Even administratively, *musyrifah* also has a teaching plan, and the most important thing is to submit student learning progress or educational reports to the Pesma Al Manar management (Arifin, 2021). With the existence of administration, such as *santri* attendance journals, grade list journals, learning journals, assessment administration and so on. Will be a driving force for *santri* to increase their learning effectiveness. Because if *santri* are lazy in learning, it will affect their grades and so on.

3. As a teacher

Musyrifah is also a teacher for students and is able to provide basic knowledge and skills needed by students, such as reading, memorising and writing. By providing basic knowledge and skills to students, it will further increase the effectiveness of their learning.

4. As a supervisor

Musyrifah provides guidance and supervision of students, identifies problems faced by students, finds problems related to the learning process, and finally offers solutions to solve problems (Mutiaramses et al., 2021).

5. As a leader

For *musyrifah*, the position of leader is more suitable than manager. Because managers are strict about the rules as they are. For example, *musyrifah* place a strong emphasis on the discipline of death when it comes to imposing discipline. Meanwhile, *musyrifah* gives students greater independence in a responsible way as leaders. As a result, life discipline is what teachers have imposed from their position as leaders (Masni, 2015).

6. As an innovator

The position of an innovator requires a *musyrifah* to be very willing to learn in order to expand his teaching skills and knowledge. Without a high spirit of learning, it is impossible for *musyrifah* to produce useful innovations to improve the quality of learning at Pesma Al Manar and by becoming an innovator *musyrifah* will find it easy to turn on or make learning active and not boring so that students can be effective in learning as well as shifting one's energy to achieve goals and emotional start is what defines motivation. (Ndraha & Tangkin, 2021) There is a relationship between the role of supervision and motivation. *Santri* must have high motivation in order to have a high level of

enthusiasm for learning. this can come from external and internal sources, mostly from the *musyrifah* themselves (Hakim et al., 2023).

IV. CONCLUSION

It is clear from the research above that, in general, all Pesma Al Manar students have the same level of learning quality, which is not yet effective when studying, in other words, when learning cannot focus on what is being studied. Pesma Al Manar students before participating in the Pesantren programme for approximately one month still needed to improve in enthusiasm for learning. And after participating in the Al Manar Pesantren programme, almost all santeri improved their learning quality. This is due to the influence of the role of Musyrif /ah in increasing the effectiveness of learning for students of Pesantren Al Manar, Muhammadiyah Ponorogo University. In order to increase the awareness that learning Tajweed and Practical ibadaH is important and that learning effectiveness needs to be well implemented, Musyrif is required to do his job well to guide and provide a good image to students attending the Pesantren Al Manar Student of Muhammadiyah Ponorogo University.

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