

The Role of *Musyrif's Da'wah* Communication in Enhancing Students' Worship Awareness at Pesantren Tahfidz Wahdah Islamiyah

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ABSTRACT. This study aims to analyze the role of *musyrif's* da'wah communication in enhancing students' worship awareness at Tahfidz Wahdah Islamiyah Islamic Boarding School, Cibinong. The research focuses on how *musyrif's da'wah* communication fosters students' religious consciousness through personal interaction, exemplary behavior, and continuous spiritual guidance. This research employed a descriptive qualitative method, using participatory observation, in-depth interviews, and documentation as data collection techniques. Data were analyzed using a thematic qualitative approach, which included data reduction, data presentation, and conclusion drawing. The findings reveal that *musyrif* plays a strategic role not only as a supervisor but also as a spiritual mentor, moral guide, and da'wah communicator who instills Islamic values through empathetic, dialogical, and exemplary communication. Personalized and reflective da'wah communication effectively nurtures genuine worship awareness rooted in internal spiritual motivation. The study concludes that the success of religious character development in Islamic boarding schools depends on the quality of interpersonal communication of the *musyrif* (dormitory educator) and a well-structured mentoring system. This research contributes to the development of an adaptive da'wah communication model in Islamic education settings.

Keywords: boarding school, da'wah communication, *musyrif*, tahfidz, tahfidz boarding school

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INTRODUCTION

Islamic boarding schools (*pesantren*) play a strategic role as Islamic educational institutions in shaping the character, personality, and spirituality of students (Ningsih, et al., 2024). One of the distinctive characteristics of *pesantren* is the cultivation of moral values and the habituation of worship practices that aim to develop religious awareness. The religious environment of the *pesantren* should ideally serve as an ecosystem that supports the holistic growth of students' worship consciousness (Samsuddin, 2024). However, field observations indicate a declining trend in students' worship awareness, where some perform religious practices merely due to social pressure rather than genuine spiritual consciousness arising from within. This condition signifies that the presence of a *pesantren* alone is insufficient to ensure deep internalization of religious values. Personal factors, immature spiritual development, fatigue from routine activities, and diverse family backgrounds are among the main causes (Kolb, 1984). Moreover, rigid and less empathetic da'wah communication from mentors often widens the emotional distance between *musyrif* (dormitory mentors) and students (DeVito, 2016).

In this context, the role of the *musyrif* as both a dormitory mentor and a da'wah communicator holds a high degree of urgency. The *musyrif* does not merely function as a supervisor of students' daily activities but also serves as a *da'i* who transmits Islamic values through persuasive interpersonal communication and exemplary behavior (*uswah hasanah*). Effective da'wah communication can foster spiritual motivation, build worship consciousness, and strengthen students' love for the Qur'an (Rahman, 2019). However, the challenges of spiritual guidance in the modern era have become increasingly complex with the emergence of social media and digital culture. The younger generation, immersed in the fast-paced digital flow, tends to experience reduced focus, heightened dopamine exposure, and a shift in religious values toward pragmatic orientations (Prasetyo & Susanto, 2020). Millennials and Generation Z are more receptive to da'wah approaches that are dialogical, participatory, and inspirational in nature (Supriadi et al., 2025). Therefore, the communication approach employed by *musyrif* in da'wah must be adapted to the characteristics of the digital generation without compromising the fundamental Islamic values.

The urgency of this research lies in the pressing need to formulate an adaptive and contextual *musyrif* da'wah communication strategy for the spiritual development of students. This study seeks to answer the central question: *How does musyrif's da'wah communication enhance students' worship awareness at Pesantren Tahfidz Wabdah Islamiyah?* The research emphasizes the importance of understanding interpersonal communication patterns that are empathetic, educational, and persuasive, as well as the role of exemplary behavior as an effective medium of da'wah. The study focuses on examining the extent to which *musyrif's* communication strategies influence the internalization of spiritual values, worship motivation, and the strengthening of students' religious commitment within the *pesantren tahfidz* environment.

Several previous studies have discussed da'wah communication in the context of Islamic education, but they remain general in nature and have not sufficiently addressed the specific role of *musyrif*. Hamka and Mujahidin (2025) highlight the importance of *musyrif* as spiritual motivators in improving students' discipline and worship awareness at Sekolah Al- Qur'an Wahdah Islamiyah. Meanwhile, Samsuddin et al. (2025) demonstrate the effectiveness of the *halaqah tarbiyah* program in fostering spiritual awareness through dialogical approaches and role modeling. Similarly, Abdurrahman et al. (2025) emphasize that the success of spiritual formation is influenced by a structured mentoring system and the exemplary character of *murabbi* (mentors).

Other studies, such as those by Amal and Rohman (2021) underscore the importance of credibility, persuasive communication style, and social interaction in achieving effective da'wah. Satria et al. (2024) further assert that da'wah communication strategies in the digital era must adapt to the fast-paced and media-driven character of modern society. Nevertheless, there remains a lack

of research explicitly examining the role of *musyrif's* da'wah communication in shaping students' worship awareness within *pesantren tahfidz*, particularly in the context of Wahdah Islamiyah institutions.

Despite these insights, there is a research gap no study has explicitly examined the role of *musyrif* preaching communication in fostering students' religious consciousness in *pesantren tahfidz*, particularly at Pesantren Tahfidz Wahdah Islamiyah Cibinong. This study thus presents its **novelty** by investigating how *musyrif's* communication functions as a determinant of students' religious awareness in the digital age. The research is expected to bridge the gap between the ideal values of *pesantren* and the current behavior of students, while providing theoretical contributions to the development of Islamic preaching communication studies and practical benefits for enhancing the effectiveness of spiritual mentoring in *pesantren tahfidz*.

METHOD

This study employed a descriptive qualitative approach to explore the role of *musyrif* in da'wah communication and the enhancement of students' worship awareness at *Pesantren Tahfidz Wahdah Islamiyah* Cibinong. This approach was chosen because it enables an in-depth understanding of participants' experiences and perspectives, ensuring the validity and reliability of findings within their contextual setting (Paryati, Mahendrawaty, & Risdayah, 2025). The research subjects consisted of the head of the dormitory, *musyrif*, and students selected through purposive sampling, which allows for the acquisition of rich, relevant information regarding the process of religious character development (Abbas, Abdullah, Hasriani, Tahir, & Nengsi, 2022). The researcher conducted direct field engagement by observing daily student activities and interacting with informants to obtain comprehensive data.

The research was conducted at *Pesantren Tahfidz Wahdah Islamiyah* Cibinong over a specified period and involved observation, interviews, and documentation. The research instruments included interview guides, observation notes, and documentation checklists. Data collection was carried out through in-depth interviews with the dormitory head, *musyrif*, and students to gain insights into da'wah communication patterns and worship guidance practices within the *pesantren* context (Maulana, Sarpendi, & Latifah, 2020). Additionally, participant observation was conducted during students' daily religious activities such as congregational prayers, *tilawah*, *tadabbur*, *halaqah kamar*, and Qur'anic literacy sessions to directly observe the implementation of spiritual and moral development (Sahfitri, Harahap, & Hasibuan, 2023). Data collection was further supported by document analysis of institutional guidelines, activity schedules, mentoring archives, and student development evaluation records (Reski, 2021).

The collected data were analyzed using thematic analysis through three main stages: data reduction, data display, and conclusion drawing. To ensure the validity and credibility of the findings, the researcher applied source triangulation and conducted member checking with informants to verify the accuracy of interpretations and consistency with real conditions in the field (Paryati et al., 2025; Abbas et al., 2022). This methodological approach guarantees the reliability of the research outcomes and reinforces their scientific contribution to the study of Islamic da'wah communication and spiritual education in contemporary *pesantren* settings.

RESULT AND DISCUSSION

Result

The findings of this study at *Pesantren Tahfidz Wahdah Islamiyah* Cibinong reveal that the role of the *musyrif* is highly strategic in shaping the religious character of students (*santri*). The *musyrif* functions not merely as a supervisor or manager of daily activities, but as a teacher, moral mentor,

and da'wah communicator. Through personal interaction and exemplary conduct, the *musyrif* guides students not only in ritual worship practices but also in the cultivation of moral integrity, discipline, and social responsibility. The dormitory head, Ustadz Abu Muhammad Al-Munawiy, emphasized that “a *musyrif* is not just a supervisor but a life teacher and spiritual mentor who guides students from the moment they wake up until they go to sleep.” This aligns with the *pesantren*'s central vision of nurturing students who are religiously devout *pious in ritual worship and virtuous in social behavior*. This view affirms that character education within *pesantren* extends beyond Qur'anic memorization to include the development of a Qur'anic personality characterized by noble morals and Islamic conduct. Based on interviews, it was found that the *musyrif*'s responsibilities encompass spiritual, social, and educational dimensions. One *musyrif* stated, “A *musyrif* is not only a guide and supervisor but must also provide a good example in worship and character” (Al-Barri, 2025). In practice, they instill moral values and discipline through dialogue, positive habituation, role modeling, and regular evaluation with appreciation. This demonstrates that *musyrif*'s da'wah communication is personal, empathetic, and participatory rather than merely

instructive.

From the students' perspective as *mad'u* (da'wah recipients), the *musyrif* is perceived as a *da'i* (da'wah communicator) who personally guides them and serves as a daily role model. Student Zidni Matahati Al-Ausath shared, “For us, a *musyrif* is like a parent in the dormitory patient in guiding, but firm when we become negligent” (Al-Ausath, 2025). Similarly, Ubaidah Aziz noted that “*musyrif* not only reminds us to pray or memorize the Qur'an but also exemplifies how to live with discipline and cleanliness” (Aziz, 2025). These testimonies indicate that effective religious character formation occurs due to emotional closeness and communicative interaction between *musyrif* and students.

Routine activities such as congregational prayers, Qur'anic recitation (*tilawah*), remembrance (*dzikir*), small group study (*halaqah kamar*), reflection (*tadabbur*), and Qur'anic literacy serve as effective means for internalizing Islamic values in practice. The dormitory head explained that the *Qur'anic literacy program*, in which students read one page of Qur'an translation daily along with *tadabbur* notes, helps embed religious values intellectually, spiritually, and emotionally (Al-Munawiy, 2025).

The *musyrif*'s guidance strategy is holistic and integrated, combining spiritual, moral, and social aspects. M. Affan Al-Bari (2025) stated, “I use a personal and spiritual approach having one-on-one dialogues with undisciplined students to help them reflect on their actions.” Regular evaluations are conducted through daily briefings, weekly meetings, inter-*musyrif* coordination, and activity checklists. The indicators of successful guidance are reflected in observable behavioral changes, improved discipline, worship quality, and the students' ability to apply religious values in their everyday lives (Al-Munawiy, 2025).

However, the study also identified several challenges and limitations. The dormitory head acknowledged that “the main challenge lies in the uneven commitment and competence of *musyrif*, as not all of them have a background in education.” This statement aligns with the *musyrif*'s own admission that “personal mentoring is sometimes less optimal due to limited time and the large number of students.” On the other hand, the influence of social media on students' behavior was also recognized as highly significant, necessitating careful supervision and a wise digital engagement approach.

Nevertheless, the study found that harmonious personal relationships between *musyrif* and students, coupled with consistent role modeling, have proven effective in creating a conducive dormitory environment for students' moral, spiritual, and social transformation. One student, Altamiz, remarked that “a *musyrif* is like an alarm constantly reminding us to pray and stay clean, even though not all of us can be personally close to them” (Altamiz, 2025). This statement reflects

the students' perception that the mentoring process still needs improvement in its emotional dimension so that *musyrif* can serve not only as reminders but also as genuine sources of inspiration.

Thus, these findings indicate that *musyrif's* da'wah communication carried out through personal interaction, exemplary conduct, and consistent guidance serves as a key factor in enhancing students' worship awareness. Students respond positively to this approach by emulating the *musyrif's* behavior, improving their discipline and sense of responsibility, and internalizing Islamic values in their daily lives. Therefore, the success of religious character education in *pesantren* fundamentally depends on the *musyrif's* quality as a role model, educator, and da'wah communicator, supported by a structured, systematic, and sustainable mentoring system.

Discussion

The findings of this study indicate that *musyrif* play a dual role as moral mentors, teachers, and da'wah communicators, occupying a strategic position in shaping the students' religious character at *Pesantren Tabfidz Wabdab Islamiyah Cibinong*. This role aligns with the fundamental principles of *pesantren* education, which emphasize the integration of religious knowledge, worship practice, and the internalization of Islamic morals in daily life (Sa'diyah, 2019; Ningsih et al., 2024). The *musyrif* not only supervise students' daily activities but also actively guide, advise, and serve as role models who influence students' spiritual, moral, and social development.

The Role of *Musyrif* as Da'wah Communicators

The results reveal that the *musyrif's* da'wah communication is personal, emotional, and contextual. They employ various methods, including one-on-one dialogue, moral advice, positive reinforcement, and constructive discipline, to instill Islamic values. This underscores that religious character formation is not merely about formal instruction or rule enforcement, but about the quality of the relationship between the educator as *da'i* and the student as *mad'u*. Emotional closeness and exemplary conduct enable students to emulate positive behaviors and develop intrinsic motivation for worship.

Theoretically, this aligns with *Character Education Theory* which emphasizes the importance of role modeling and personal interaction in moral development. Lickona asserts that character is formed not only through curriculum and rules but through warm relationships and tangible examples from educators. In the *pesantren* context, *musyrif* embody Islamic values in daily practice, allowing students to internalize religious teachings cognitively, emotionally, and behaviorally (Arlini & Hanif, 2025).

Furthermore, the *musyrif's* interpersonal approach corresponds with the concept of *dakwah fardiyah* a personalized da'wah method where the *da'i's* personality, speech, and behavior exemplify the message being conveyed. A successful *da'i*, as Nuh Fadilah, et.al (2025) notes, is one whose actions precede words, offering a living example that strengthens the credibility of the da'wah message. This form of communication allows the *mad'u* (students) to perceive the truth of Islamic teachings through consistent moral practice rather than mere verbal instruction.

From the students' perspective as *mad'u*, the *musyrif* serves as a *da'i* who conveys moral and religious messages through daily interactions. Routine activities such as *tilawah*, *tadabbur*, congregational prayers, dormitory study circles (*halaqah kamar*), and Qur'anic literacy become effective channels of da'wah communication. These practices align with Kolb's (1984) *Experiential Learning Theory*, where students learn through direct experience and reflection. Through observing and participating in the practices modeled by *musyrif*, students internalize religious values in a more meaningful and enduring way.

This finding corroborates the study by Elsani et al. (2025), which demonstrated that *musyrif* have a significant impact on students' moral and disciplinary development through personal

mentoring and exemplary conduct. Similarly, Faozan et al. (2022) found that emotional closeness and interpersonal communication between educators and students enhance worship awareness and social responsibility, resulting in more effective religious character formation than through formal regulation alone.

Additionally, Bandura's (1977) *Social Learning Theory* supports these findings, asserting that individuals learn by observing and imitating competent models. The *musyrif* (dormitory educators) as consistent moral exemplars, provide behavioral models that students naturally emulate. Consequently, *musyrif*'s da'wah communication at *pesantren* extends beyond verbal instruction it integrates personal interaction, role modeling, and habituation to foster an environment conducive to the moral, spiritual, and social transformation of students.

Thus, the *musyrif*'s da'wah communication in the *pesantren* is not limited to conveying verbal messages; rather, it operates through a combination of personal interaction, exemplary conduct, and routine habituation that together create a comprehensive religious nurturing environment. Moreover, the da'wah communication carried out by *musyrif* in the *pesantren* essentially shares the same foundational principles as Islamic perspectives on intercultural communication ethics both are grounded in the values of honesty (*ṣidq*), trustworthiness (*amānah*), wisdom (*ḥikmah*), and courtesy (*adab*) (Afifah and Hambali, 2025). In the *pesantren* context, the *musyrif* serves as a da'wah communicator who guides students through personal interaction, modeling of good behavior, and the cultivation of positive habits. This approach requires the ability to understand the diverse characters and backgrounds of the students, making the process of da'wah communication not monologic but dialogic, empathetic, and contextual. These principles align with Islamic intercultural communication ethics, which emphasize respect for differences (*ikhtilāf*) as part of the divine order (*ṣunnatullāh*) and call for a tolerant and wise attitude in interacting with others (Qur'an, al-Ḥujurāt 49:13)

Holistic Development Strategies and the Integration of Islamic Values

This study reveals that the strategy for religious character development at *Pesantren Tahfidz Wahdah Islamiyah Cibirong* is **holistic and integrative**, encompassing all dimensions of students' personal growth. The *musyrif* integrate spiritual, moral, social, and intellectual elements through various daily activities, such as congregational prayers, *tilawah*, *tadabbur*, dormitory halaqah, Qur'anic literacy sessions, and structured routine evaluations. This approach demonstrates that character formation does not occur solely within formal classroom settings but through **consistent daily habituation**, as emphasized in recent studies on character-based holistic education (Sari et al., 2025; Widodo et al., 2024). Theoretically, this strategy aligns with the principles of modern holistic education, which integrates not only cognitive but also emotional, social, moral, and spiritual aspects in the process of personality development, (Juhra, 2024; Alprianti & Sihotang, 2024). Holistic approaches are also considered highly relevant in the context of Islamic education, particularly in *pesantren*, as they emphasize a balance between mastery of knowledge (including Qur'anic memorization) and the internalization of moral values, spirituality, and social discipline (Amelia et al., 2025; Azzahra et al., 2025). In the *pesantren* context, holistic education implies that students are expected not only to master Qur'anic memorization but also to embody the Prophet's moral teachings, cultivate conscious worship, maintain discipline, and demonstrate social responsibility in daily life. This aligns with recent research findings, which confirm that integrative holistic education represents the most effective approach to fostering character, spirituality, and personality development in students within faith-based institutions (Nisviati et al., 2025; Dilfa et al., 2025).

The *musyrif* employ a combination of methods such as exemplary behavior (*uswah*), personal dialogue, advice, recognition, and educative discipline to instill moral and religious values. This finding is consistent with Hidayat (2021), who asserts that character formation strategies

based on personal interaction and role modeling are more effective than formal instruction alone. Students who receive direct mentorship from *musyrif* tend to display positive behavioral changes, including heightened awareness of worship, improved discipline, greater responsibility, and stronger social concern (Suhada et al., 2024). Similarly, Sodikin et al. (2024) found that the *uswab* (exemplary) method implemented at *Pondok Pesantren Uwais Al-Qorni* effectively shapes students into individuals with noble character. Through an integrative approach that combines habituation, motivation, rule enforcement, and prayer, exemplary conduct deepens spiritual awareness and understanding while enhancing discipline and responsibility. The application of the *uswab* method provides meaningful experiential learning, shaping students into individuals of noble character who consistently embody Islamic values in daily life and are prepared to become strong, independent, and virtuous members of society.

Moreover, integrating the *tabfidz* curriculum with daily character-building activities enables students to apply Qur'anic values in practical contexts. Rahman and Anwar (2020) emphasize that integrating religious values into daily practices enhances the internalization of Islamic ethics, allowing students not only to understand religious theory but also to practice it in social life. For instance, daily routines such as reading one page of Qur'anic translation, conducting *tadabbur* reflections, and participating in weekly discussions encourage critical thinking and the contextual application of religious learning to real-life experiences. Routine evaluations through daily briefings, weekly meetings, and student activity checklists serve as feedback mechanisms to ensure the consistency of the mentoring process. This approach aligns with the principle of *continuous formative assessment* in character education, in which evaluation focuses not merely on outcomes but also on ongoing behavioral development, worship motivation, and discipline (Lickona, 1991; Faozan et al., 2022; Annisa, 2025).

Despite existing challenges such as varying levels of *musyrif* competence and the influence of social media the harmonious personal relationship between *musyrif* and students has proven effective in creating a conducive dormitory environment. This finding reinforces the conclusions of Elsani et al. (2025), who emphasize that the quality of emotional and spiritual interaction between educators and students is a key determinant of successful religious character education.

Thus, the holistic mentoring strategy implemented by *musyrif* not only cultivates discipline and worship quality among students but also fosters self-awareness, social responsibility, and the embodiment of Qur'anic values in everyday life. This approach highlights that the success of religious character education in *pesantren* relies heavily on the integration of exemplary conduct, personal mentorship, structured mentoring systems, and consistency in daily spiritual practices.

Challenges and Educational Implications of Musyrif Da'wah

Although the role of *musyrif* is highly strategic in shaping the religious character of *santri*, several challenges must be acknowledged. The primary challenges include differences in pedagogical competence among *musyrif*, limited time and the high student-to-mentor ratio, as well as the pervasive influence of social media and external environments that can affect students' motivation and behavior. From the perspective of character education theory, these challenges align with Lickona's (1992) assertion that effective character formation requires consistency, quality interpersonal interaction, and a supportive environment. Variations in *musyrif* competence can reduce the effectiveness of mentorship, particularly in applying the personal and dialogical approaches that are essential for internalizing religious values. Furthermore, the influence of digital culture and external social dynamics represents an external factor that may disrupt the educational process, thus requiring appropriate mitigation strategies.

To address these challenges, the *pesantren* has implemented several strategies. (1) Training and professional development for *musyrif*: *Musyrif* are provided with continuous training in pedagogy, child psychology, and effective *da'wah* methodologies to enhance their capacity for

holistic and personalized mentoring. This initiative aligns with Faozan et al. (2022), who emphasize that sustained professional development for teachers and *musyrif* significantly improves the quality of character education and students' motivation for worship. Moreover, developing *musyrif* competence is part of an institution's professional responsibility to provide qualified and capable educators, reflecting the ethical principle of selecting competent teachers as highlighted by Imam al-Nawawi (2017) and al-Zarnuji (2019).

(2) Consistent role modeling: *Musyrif* serve as exemplary figures in worship, cleanliness, and discipline. Their consistent behavior functions as an effective form of *da'wah*, as students naturally emulate positive behaviors (Bandura, 1977; Hidayat, 2021). This finding reinforces the principle that one of the most critical components in integrating *iman* (faith), *ilm* (knowledge), and *akhlak* (morality) is the presence of a central role model the educator who serves as the moral anchor of the educational process. Thus, *qudwah* (exemplary conduct) can be regarded as the most essential aspect of character education (Samsuddin & Bakry, 2023).

(3) Structured mentoring system: Daily activities and systematic evaluations such as morning briefings, weekly coordination meetings, and student checklists create a conducive environment for developing religious character. A structured evaluation process supports continuous personal and moral growth, aligning with Lickona's (1991) principle of *continuous formative assessment*, which emphasizes the importance of monitoring students' ongoing development rather than focusing solely on outcomes.

(4) Personal and emotional approach: Warm and empathetic relationships between *musyrif* and students strengthen worship motivation and facilitate moral internalization. This finding corresponds with Elsani et al. (2025), who stress that emotional closeness and effective communication are key determinants of successful character education within *pesantren*-based systems.

The challenges of *musyrif*'s *da'wah* communication correlate with the development of modern Islamic education, particularly in the practice of digitally based Islamic Religious Education (PAI) teachers. Challenges such as limited time, varying levels of competence, and the influence of social media require *musyrif* to possess strong digital literacy and empathetic communication skills. This aligns with the findings of Ainun and As-Sa'diy (2025), who assert that PAI teachers serve as active facilitators by utilizing digital media such as instructional videos, interactive quizzes, AI-based discussions, and e-portfolios to foster students' reflection and character formation. Both contexts emphasize the essential role of educators as role models in instilling moral and religious values, while also demonstrating the integration of spiritual guidance and technological adaptation in shaping a generation of Muslims with superior character in the digital era.

The implications of these findings suggest that the success of *musyrif da'wah* education does not rely solely on formal instruction or institutional regulations but is deeply influenced by the quality of personal relationships, exemplary conduct, and holistic mentoring strategies. As *da'wah* communicators, *musyrif* play a transformative role in nurturing students who are not only disciplined and devout in worship but also morally conscious, socially responsible, and capable of embodying Qur'anic values in everyday life.

Furthermore, this study reinforces the understanding that *pesantren* as institutions of character education must integrate spiritual, moral, and social learning through consistent practice. This aligns with the *living education* principle (Rahman & Anwar, 2020), which emphasizes experiential learning through daily interaction, habituation, and role modeling. Consequently, religious character formation in *pesantren* through *musyrif da'wah communication* demonstrates that educational success is reflected not only in students' mastery of Qur'anic memorization or religious knowledge but also in behavioral transformation, the quality of worship, and the internalization of moral values in real-life contexts.

CONCLUSION

Based on the findings and discussion, several key conclusions can be drawn. *First*, the *musyrif's da'wah communication* plays a central role in fostering students' awareness of worship at *Pesantren Tahfidz Wabdah Islamiyah Cibinong*. The *musyrif* serves not only as a supervisor of daily activities but also as a spiritual mentor and *da'wah* communicator who instills religious values through exemplary conduct, personal interaction, and habitual worship practices. This finding addresses the first research question by demonstrating that *da'wah* communication characterized by empathy, persuasion, and reflection effectively cultivates a worship consciousness driven by intrinsic motivation rather than external pressure. *Second*, the study reveals that the *musyrif's* communication pattern in *Pesantren Tahfidz Wabdah Islamiyah* is holistic and integrative, encompassing spiritual, moral, and social dimensions. Mentorship programs such as *halaqah*, Qur'anic literacy, and congregational worship activities have proven effective as means of internalizing Islamic values. This pattern strengthens the role of *da'wah* communication in shaping students' religious character, enhancing discipline, and fostering responsibility in daily life. *Third*, the study identifies several challenges in implementing *musyrif da'wah* communication, including limited time for personal mentoring, variations in *musyrif* competence, and the influence of social media on students' behavior. These findings highlight the need to enhance *musyrif* capacities in empathetic communication and digital literacy to better adapt to the characteristics of younger generations and address the challenges of spiritual development in the digital era.

Theoretically, this research enriches the discourse on Islamic *da'wah communication* by developing the concept of *reflective-integrative communication*, which emphasizes empathy, exemplary conduct, and spirituality as foundational elements in character formation. Practically, the study implies that the effectiveness of student mentoring in *pesantren* relies heavily on the quality of interpersonal communication between *musyrif* and *santri*, as well as on structured and sustainable mentoring systems.

For future research, this study can be expanded through quantitative and comparative approaches across various *pesantren* to examine the correlation between *da'wah* communication styles and levels of students' religious awareness. Furthermore, exploring digital-based *da'wah* communication strategies is recommended as an innovative approach to spiritual mentoring that aligns with the characteristics of Generation Z and the challenges of the technological era.

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