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**THE ROLE OF MUSYRIFAH IN DEVELOPING SOCIAL ATTITUDES OF FEMALE  
STUDENT AT MA’HAD ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM  
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**Abstract** Social attitude is an attitude that cannot immediately appear and attach to a person, but requires learning and habituation. We can find such a strong social attitude in the boarding school environment. Meanwhile, the problem that is currently being faced is that social attitudes are starting to fade and its impact is very much felt on the female students at the center of Ma'had Al-jami'ah Islamic University Maulana Malik Ibrahim Malang in 2021-2022. So students need a mentor role who can assist them in forming social attitudes. This is where the role of musyrifah is very necessary in addition to having to develop the knowledge of students, they also have the obligation to form the social attitudes of students. The purpose of this study is to find out that there is a role for Musyrifah in forming the social attitudes of female students of Ma'had UIN Malang by using descriptive qualitative research through observation, interviews and documentation to the caregivers, murobbiah, musyrifah and mahasantri. The data analysis used by the researcher is data reduction, data presentation and conclusion drawing or verification. The results showed that the social attitude to be developed by Ma'had UIN Malang is a social attitude that still pays attention to the concept developed by the campus, namely forming students with ulul albab characters, through the role of Musyrifah as educators and mentors, as role models and as motivators. However, in this formation, there are obstacles faced by the musyrifah, which come from internal factors in the form of the ego and self of the students, and from external factors such as friends and the environment of the students.

**Keywords** Role Musyrifah; Social Attitude; female student

## **A. INTRODUCTION**

Humans are social creatures who will always interact and cannot be separated from other people. Social attitudes themselves cannot immediately appear and attach to a person, but there is a need for learning and habituation. Social attitudes can be formed along with our interactions with the people around, both in the family environment and the community environment later (Ramadhant, 2019). Attitudes are defined as the state of mind, behavior, or action concerning several issues expressed as an opinion or purpose (Ahmedi, 2019). The aspects of social attitudes according to the 2013 curriculum are not only related to respect for others, but ranging from honesty, discipline, sense of responsibility, polite behavior, caring, and self-confidence are also included in the category of social aspects. We can find such a strong social attitude in the boarding

school environment. The social attitude between the students is so thick and looks harmonious. The number of students who live together with different backgrounds makes someone unconsciously adopt social attitudes from it.

Although in the boarding school the interaction is a little limited with the outside community due to the existence of several binding boarding school regulations, interactions within the boarding school can still be established through the relationship between students and fellow students, administrators, and ustadz/ustadzah. The importance of inculcating social attitudes from an early age is like investing in the formation of social attitudes in the future. Seeing the current reality, many youths whose social attitudes are starting to fade due to increasingly sophisticated technology. Ease of communication makes social attitudes in a person begin to erode. Especially when the world is faced with the COVID-19 pandemic which massively kills all human social access. The impact felt was very large, one of which was the decline in the social awareness of each individual.

One of the evidences of the waning of the social attitudes of students can be seen in the condition of ma'had at UIN Maulana Malik Ibrahim Malang. Students at UIN Malang in 2021-2022 can be said to lack a social spirit in their daily lives. One of the reasons is that students in 2021-2022 are students who experience a period of learning and all online activities. As a result, the social spirit that should have been embedded from an early age has been eroded because of the many activities that must be carried out independently. As a result of the COVID-19 pandemic, the use of gadgets is increasing, as a result it affects one's social interactions, one of which is being antisocial to the surrounding environment (Amri dkk., 2020). The influence of increasingly sophisticated technology makes some mahasantri busy in their own world, so that they forget that they live and live together in ma'had. So that in this case the role of an administrator or Musyrif / ahis needed who is the first hand in fostering and guiding students. Based on the description above, it is necessary to conduct further research on the role of Musyrifah in the Formation of Social Attitudes for Female Students at UIN Malang in 2021/2022, so that we can know more about the role of a musyrifah who not only guides and develops knowledge, but also forms attitudes. student social.

## **B. METHOD**

Study this use method qualitative with approach qualitative descriptive , namely research in which the results of research data collected are not in the form of numbers, but in the form of words and pictures (Moleong, 2018). The type of descriptive research that the researcher uses is the type of case research/case study whose purpose is to examine the conditions, activities, developments and important factors that can support these developments (Hardani dkk., 2020). Data collection techniques, namely (1) Observations aimed at formulating problems, comparing the formulated problems with the reality in the field, understanding in detail the problems in order to find questions to be included in the questionnaire or to find data collection strategies and forms of understanding which is considered the most appropriate (Suyitno, 2018), (2) Interviews, namely the exchange of ideas or information through a question and answer process so that a particular research topic is found (Abubakar, 2021), (3) Documentation, techniques as evidence of reporting and as supporter study which has conducted in field. In this study, the researcher used notebooks to record information from sources and records to record the results of interviews. Sources of data in this study consisted of Caregivers, Murobbiah, Musyrifah and students Ma'had UIN Malang.

Qualitative data analysis is carried out continuously and continuously in accordance with data analysis theory According to Miles, Huberman, & Saldana that the analysis consists of three continuous flow of activities, namely: reduction data, presentation data, withdrawal

conclusion/verification (Sugiyono, 2018). And to check the validity of the data, the researcher extended the participation, observer persistence, triangulation and the existence of supporting data as reference materials such as photos, documents, etc.

### **C. DISCUSSION RESULT**

#### **Social Attitudes to be Developed at Ma'had Al-Jami'ah Center UIN Maulana Malik Ibrahim Malang**

Quoted from Imam Suprayogo's opinion, that the State Islamic University of Maulana Malik Ibrahim Malang is one of the Islamic universities that developed the Ulul Albab concept. Ulul Albab is someone who puts forward zikr , fikr , and righteous deeds. As for the character of Ulul Albab itself, it includes four elements such as spiritual, moral, intellectual and social competence (Anam & Bakar, 2021). This is in accordance with the results of research that has been carried out on the caregivers and several murobbiah that the formation of student social attitudes is directed to have an Ulul Albab soul by looking at aspects of social attitudes. And these aspects are written in the ma'had rules and in the teaching of the Qomi' Tughyan book. If according to Sheikh Muhammad Mutawalli As-Sya'rawi in his interpretation, Ulul Albab means someone who is intelligent and awake from lust and heart who can determine the essence of all things, not just what is seen by the eye (As-Sya'rawi, t.t.). So according to what the caregivers said during the interview, it was intended that the formation of student social attitudes was also accompanied by actions that always used their minds and kept their passions in attitude or prioritized dhikr, thought and pious deeds.

#### **The Role of Musyrifah in Developing Social Attitudes of Female Student at Ma'had Islamic University Maulana Malik Ibrahim Malang 2021/2022**

In Fishbein and Ajzen's theory, the *Theory of Planned Behavior* (TPB) or the theory of planned behavior which is a development of *The Theory of Reasoned Action* (TRA) in 1975 which revealed that individuals behave because of the individual's intentions caused by several internal and external factors (Seni & Ratnadi, 2017). Another theory put forward by Syaiffudin Azwar said that the formation of a person's attitude can be influenced by several factors, one of which is external factors, namely people who are considered important, this can be parents, teachers, friends or others (Muhammadin dkk., 2021) . In accordance with the results of the study, the researcher found that there was a role for someone who was considered important in the lives of students, namely musyrifah. Musyrifah is considered important because according to mahasantri, musyrifah is in control in conditioning all students, musyrifah is also in charge of assisting and fostering students, enforcing ma'had rules for students, revitalizing all ma'had activities related to students, and according to the resource person MJ , musyrifah is a person who is directly involved in dealing with every problem faced by students. The role of musyrifah in the formation of student social attitudes are as follows:

1. As educators and mentors, in educating and guiding students, musyrifah makes it happen in several ways, namely by (a) Mentoring. In the mentoring book for students, the word musyrifah means glorifying, supervising, guiding, controlling, giving instructions, and approaching students (*Buku Pendampingan Mahasantri Pusat Ma'had Al-Jami'ah*, 2019) . In the research that has been done, it was found that Musyrifah at Ma'had Sunan Ampel Al-Aly acts as an educator and mentor for students in forming their social attitudes. This can be seen from the nightly assistance provided by Musyrifah to each of her assistants. The resultsshowed that the mentoring carried out by the musyrifah was not just playing in the

student's room, but also contained teachings that were indirectly inserted when the musyrifah did mentoring. (b) Habituation, in Waston's theory it is stated that the basis for inculcating a certain attitude towards an object is obtained through habituation (Mawati dkk., 2021). The theory is in accordance with the way of forming mahasnatri social attitudes by musyrifah, namely through habituation. The results showed that even though at the end of the period of kema'hadan mahasantri some rules of ma'had were not enforced such as absence of congregational prayers, tadarus al-qur'an and so on, students remained disciplined in carrying out ma'had rules. This is due to habituation by musyrifah every day so that students become more accustomed to it even though some regulations are not implemented. (c) Giving Reward and Punishment , Skinner also revealed the theory of attitude formation, namely the *Operant Conditioning theory* , namely the formation of attitudes through the provision of reinforcement, both in the form of *rewards* when the achievement is good and *punishment* when the achievement of the attitude is bad (Mawati dkk., 2021). The results showed that there was an application of *Reward* and *Punishment* for students at Ma'had Sunan Ampel Al-Aly. *Rewards* are given to students who actively participate in all ma'had activities and are given at the end of the semester in the form of an award certificate. While the provision of punishment is intended for students who make mistakes or violate the rules of ma'had known as iqob .

2. As an example , one of the theories expressed by Sears et al. Saying that attitudes can be learned, so that a person can obtain certain information, facts and values. From this learning theory, three mechanisms emerge, namely association, reinforcement and imitation. In the association mechanism, the formation of attitudes is influenced by something else, whether pleasant or not. In the reinforcement mechanism, a person shows a certain attitude or behavior because by acting like that he gets something pleasant. Then on the imitation mechanism, someone shows certain attitudes and behaviors because they imitate other people who become models . From the results of the study, it was found that students at Ma'had Sunan Ampel Al-Aly also applied learning theory in the formation of social attitudes. Starting from the formation of attitudes due to the influence of others, which in this case is musyrifah, to imitating other people. As in the observations, it was shown that when practicing the discipline of praying on time, in addition to the musyrifah checking the students' rooms and attending the congregation, the musyrifah also set an example for the students to participate in performing congregational prayers. This is intended so that students do not feel that the musyrifah only orders students to be disciplined in praying together, but also becomes an example in carrying out this habit.
3. As a motivator , musyrifah is the same as a teacher who has a role as a motivator for students. Musyrifah here has a role to provide encouragement to students to be willing to carry out activities that can support the formation of students' social attitudes to become better. In Ma'had Sunan Ampel Al-Aly, musyrifah as a motivator is carried out by giving stories that are finally able to grow the social attitudes of mahasnatri in ma'had. The stories usually contain stories about ma'had from year to year, so that students are inspired by several stories from the past and are finally compelled to carry out all ma'had activities with more enthusiasm.

Musyrifah's role here is in accordance with previous research conducted by Hanum Ramadhanti in her Thesis "The Role of Religious Guidance in the Formation of Children's Social Attitudes at the Kosgoro Bogor Orphans Orphanage" that in forming the social attitudes of the children of the Kosgoro Bogor Orphans Orphanage, it is necessary to take action from the religious

mentor, namely the teacher who gives lessons by means of guidance, so that it does not only play a role in educating religion, then providing advice, warning and punishment to orphanage children if they make mistakes or violate established rules, provide good examples for foster children (Ramadhant, 2019) .

### **Musyrifah Obstacles and Solutions in Developing Social Attitudes of Female Student at Ma'had Islamic University Maulana Malik Ibrahim Malang 2021/2022**

In forming the social attitudes of female students at the Ma'had Al-Jami'ah Center of UIN Maulana Malik Ibrahim Malang by musyrifah, several obstacles were found in the formation, namely from internal factors as well as external factors (environment and friends). This is in accordance with the theory put forward by JJ Rousseau, who argues that every child born has a good disposition, and nothing is bad. However, the good nature will be damaged because it is influence by the environment or the influence of human culture itself (Sagala, 2017). Social attitudes as patterns of behavior, setor anticipatory tendencies, tendency to adapt to certain social situations, or more simply a conditioned response to social stimul (Uge dkk., 2019). These obstacles are in the form of:

1. Internal factors , such as the theory put forward by Louis Thurstone, Rensis Likert and Charles Osgood that the attitude towards an object is a feeling of support or favor (*favorable* ) as well as feelings of being unsupportive or *unfavorable* to the object (Katili, 2018). In a person, of course, has the freedom to do and follow or not to do and follow the object at hand. However, because ma'had has several rules, students must be willing to obey and follow these rules. In this study, the results showed that the obstacles were seen in some students who did not support or did not take sides with the ma'had rules by tending to argue and even get angry with the musyrifah who rebuked him when he was wrong. The reason is because the students feel that what they are doing is not a mistake, so they defend themselves. As a result, the formation of social attitudes in students is hampered due to selfishness and the difficulty of accepting opinions from musyrifah.
2. External factors , apart from individual internal factors, barriers to the formation of student social attitudes also come from outside such as environmental influences and friends. In the theory of Empiricism put forward by John Locke states that a child's development depends on the environment (Sagala, 2017). In Ma'had Sunan Ampel Al-Aly, it was found that the environment in the form of association between friends became an obstacle in the formation of student social attitudes. This is because even though musyrifah accompanies students for approximately 24 hours , there are still roommates who can live together for 24 hours. This makes the formation of student attitudes a little difficult. For friends who have a positive influence on students is a good thing. However, here the influence of friends is sometimes bad for other friends. Like when roommates are lazy to do ma'had activities, it will also affect other students who should have been enthusiastic and diligent in participating in activities to become lazy because of the influence of other roommates.

In overcoming obstacles in the formation of students' social attitudes, there are several solutions, namely (1) providing more intense assistance to students, of the several solutions provided by musyrifah, many mention to provide more intense and structured assistance to students with the aim that musyrifah can find out further the conditions and attitudes of students. From this assistance, the musyrifah was finally able to find out what the student's will was like , what her attitude was, whether or not she could accept advice and so on. So that when the

musyrifah already knows the condition of the student, the musyrifah can more easily teach anything, including shaping their social attitudes. In addition, the provision of a stimulus that must be considered also for students, so that students really receive the right education and guidance from the musyrifah (2) Hold a meeting for the evaluation of the musyrifah, the evaluation of the performance of the musyrifah is intended to find out how far the musyrifah is in fostering the students. Because it could be due to negligence of musyrifah resulting in a bad attitude for students. Because each musyrifah has a different way of forming attitudes and guiding mahasantri. So that later we can also find out the shortcomings that need to be corrected in order to make students have good social attitudes.

#### **D . CONCLUSION**

The results showed that the formation of social attitudes of Ma'had Sunan Ampel Al-Aly students was directed so that their students had Ulul Albab souls in accordance with the concepts developed by the campus, by looking at the aspects of social attitudes themselves. This is intended so that the formation of student social attitudes is also accompanied by actions that always use their minds and keep their passions in attitude. The role of musyrifah in the formation of the social attitudes of female students is through 3 roles, namely (a) As educators and mentors whose implementation uses mentoring, habituation and giving rewards and punishments (b) As role models, meaning that musyrifah must also participate in all activities aimed at female students, not only instructing but also taking part in what she orders the students (c) As a motivator, the musyrifah as a motivator, through telling stories about something that can inspire students and ultimately encourage students to be more enthusiastic and diligent in shaping their social attitudes.

As for the obstacles in the formation of student social attitudes come from 2 factors, namely: Internal factors, in the form of ego and self, and external factors, in the form of environment and friends. The solution in overcoming the difficulty of forming student social attitudes is through 2 ways, namely providing more intense assistance to students and conducting musyrifah evaluations.

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