DRAMATURGICAL STUDY TOWARD *MUSYRIFAH* IN MENTORING

UNIVERSITY STUDENTS AT *MABNA UMMU SALAMAH* OF MAULANA

MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

THESIS

By:

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SOCIAL SCIENCE EDUCATION PROGRAM

TARBIYAH AND TEACHER TRAINING FACULTY

MAULANA MALIK IBRAHIM MALANG STATE ISLAMIC

UNIVERSITY MALANG

July 2017

DRAMATURGICAL STUDY TOWARD *MUSYRIFAH* IN MENTORING UNIVERSITY STUDENTS AT *MABNA UMMU SALAMAH* OF MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

THESIS

Submitted in Partial Fulfillment of the Requirements for the Bachelor Degree (S. Pd) in Social Science Education Department at Tarbiyah and Teaching Training Faculty of Maulana Malik Ibrahim State Islamic University Malang

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APPROVAL SHEET

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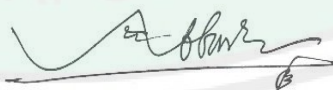
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DEDICATION

Firstly I would like to thank unto Allah our God who always give me his mercies and blessings and also the opportunity to finish this thesis. I dedicate this thesis for the entire meaningful person in my life.

For my beloved parents, my strong Father M. Dhofir and my patient mother Mariyatun, that always give motivation and support in every time and everywhere, May Allah mercies them always. My beloved leader Lukman Hariadi that always make me sprit in a down feeling.

All of my close friends that I can't mention them, but all of you guys always stay in my heart till the end my life, classmate ICP IPS'13 and best friend BROKOLER's family. Good luck and be a success person to all of you. Thank you for your great support.

MOTTO

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا O إِنَّ مَعَ الْعُسْرِ O

Because actually having difficulty there is relief, verily with every difficulty

there is relief

(AL-INSYIRAH 5-6)

Mokhammad Yahya, MA,. Ph.D

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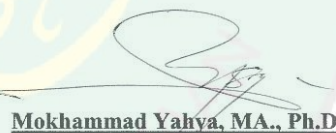
　　　　Malang

Assalamualaikum wr. wb

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Name	: Nisfatul Laili
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Is considered "acceptable" to be defended after being intensively read and regularly consulted in terms of research content, language and writing composition

Wassalamualikum wr. wb

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DECLARATION OF AUTHORSHIP

I certify that the thesis I wrote to fulfill the requirement for Sarjana Pendidikan Ilmu Pengetahuan Sosial (S.Pd) entitled "Dramaturgical Study toward *Musyrifah* in Mentoring University Students at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang" is truly my original work. It does not incorporate any materials previously written or published by another person, except those in quotations and bibliography. Due to fact, I am the only who responsible for the thesis is there is aby objection or claim from others.

Malang, 24th May 2017

Nisfatul Laili

ACKNOWLADGEMENT

All praise and thanks be to Allah SWT is simply, the essence of which has given grace and bestow a variety of favors and gift, especially to the author, so that it can complete the writing of a thesis entitled "Dramaturgical Study Toward *Musyrifah* in Mentoring to the University Students at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang" as well. Sholawat and greetings hopefully always expressed to our Apostle, Prophet Muhammad, as well as to all the families, the friends, as well as the people he end of this age.

The author was well aware of the existence of aid from various parties, both in the form of prayers, support, motivation, criticism, suggestions for the completion of this thesis proposal so that it can be resolved properly and smoothly. With the completion of the drafting of this thesis, the author of say a sincere thank you to all those who have helped, either moral or material, especially to:

1. Prof. Dr. H. Mudjia Rahardjo, M.Si Rector of Maulana Malik Ibrahim State Islamic University of Malang.
2. Dr. H. Nur Ali, M.Pd, Dean of Tarbiyah and Teaching Training Faculty.
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6. All my Lecture in Maulana Malik Ibrahim State Islamic University of Malang thank you for giving the gold of knowledge for me.

GUIDELINES OF ARAB LATIN TRANSLITARATION

The writing of Arabic - Latin transliteration in this thesis using transliteration guidelines based on the decision by Minister of Relious Affairs and the Minister of Education and Culture of Republic Indonesia No. 158 of 1987 and No. 0543 b/U/1987 which can be broadly describe as follows:

A. Alphabet

ا	=	**A**	ز	=	**Z**	ق	=	**Q**
ب	=	**B**	س	=	**S**	ك	=	**K**
ت	=	**T**	ش	=	**Sy**	ل	=	**L**
ث	=	**Ts**	ص	=	**Sh**	م	=	**M**
ج	=	**J**	ض	=	**dl**	ن	=	**N**
ح	=	**H̲**	ط	=	**th**	و	=	**W**
خ	=	**Kh**	ظ	=	**zh**	ه	=	**H**
د	=	**D**	ع	=	**'**	ء	=	**,**
ذ	=	**Dz**	غ	=	**gh**	ي	=	**Y**
ر	=	**R**	ف	=	**f**			

B. Long Vocal

Vocal (a) long = â

Vocal (i) long = î

Vocal (u) long = û

C. Diphthongs Vocal

أوْ	=	Aw
أيْ	=	Ay
أوْ	=	Û
إيْ	=	Î

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ABSTRAK

Laili, Nisfatul. 2017. *Dramaturgical Study Toward Musyrifah in Mentoring University Students at Mabna Ummu Salamah of Maulana Malik Ibrahim State Islamic University of Malang*. Skripsi, Social Science Education Department, Faculty of Education and Teacher Training, Maulana Malik Ibrahim State Islamic University of Malang. Advisor: Mokhammad Yahya MA., Ph.D

Keywords: Dramaturgical study, Role

The theory of the strong influence of the dramaturgy theater or performing onstage in which a fictional actor combines personal characteristics and goals through a performance of the play itself. In the show a character playing the other human characters so the audience can get an overview of the life of the character and is able to follow the storyline of the drama presented. The role is a dynamic aspect of the position of the status. When a person is carrying out rights and obligations in accordance with its position, then this means doing her role. To find out the role of *Musyrifah* based on the study necessary dramaturgical research about the role of *musrifah*, impression management is done as well as self-concept is expected of them.

Research objectives are: (1) to explain the role of *Musyrifah* at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang, (2) to describe the impressions management conducted by *Musyrifah* at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang, (3) to explain the self-concept/identity of *Musyrifah* at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang.

This research use qualitative research approach method dramaturgy. qualitative research methods dramaturgy is a research approach procedures to obtain data and also information about the objects that have the two concepts of life in the next for dramaturgy on set as material for research. The data collection technique are observation, interview and documentation. The validity of data use triangulation. Data was collected analyzed by reduction of no relevant data, exposure of data and then make a conclusion.

Results of the research are: (1) the roles of *Musyrifah mabna Ummu Salamah* there are two namely in mentoring in the spiritual and academic *ma'had*. In academic *ma'had* differentiated into several languages, such as the *taklim*, the student affair and *taklim afkar* and Qur'an, security and inventory. (2) the impression management is done *Musyrifah* is divided into three, namely, dress codes, behavior and speaking. Of all the changes from the back stage and front stage, (3) self-concept/identity of *Musyrifah* at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang is being a responsible person, be an example for others, active in various fields, not weak and always uplifting and looks firmly before anyone else.

الملخص

ليلي ، نصفة. 2017. الدراسة الدرامية للمشرفات للطالبات الجامعية في مبنى أم سلامة لجامعه مولانا مالك إبراهيم الاسلاميه الحكومية بمالانج. البحث العلمي لقسم تعليم العلوم الاجتماعية، كليه التربية، جامعة مولانا مالك إبراهيم الاسلاميه مالانج ، المشرف : الدكتور محمد يحيى الماجستير.

الكلمات الرئيسية: الدراسة الدرامية ، دور

هذه النظرية لها تائير قوي أمام الجمهور في المسرح، حيث كان الممثل يستطيع أن يعرض عما لديه من الخصائص الشخصية من خلال أداء المسرحية نفسها أمام الجمهور. وفي عملية عرض الدراما كان الممثل عرض الشخصيات البشرية أمام الجمهور للحصول على متابعه قصه الدراما المقدمة. ويشكل هذا الدور جانبا ديناميا من جوانب وضع المركز. وعندما يقوم الشخص بتنفيذ الحقوق والتزامات وفقا لموقفه، فان ذلك يعني القيام بدورها. لمعرفه دور المشرفة علي أساس الدراسة اللازمة للدرامي فإن ذلك يحتاج إلى إدارة الانطباع لتحصيل على المفهوم الذاتي .

أهداف البحث هي: (1) شرح دور المشرفة في مبنى أم سلامة لجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج (2) لوصف إدارة الانطباع التي قامت بها المشرفة في مبنى أم سلامة لجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج (3) شرح المفهوم الذاتي لدى المشرفة في مبنى أم سلامة لجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج

استخدام هذا البحث المنهج النوعي بمدخل النظرية الدرامية. وهي اجراء بحثي للحصول علي البيانات والمعلومات عن الأشياء التي لديها مفهومي الحياة، وطريقة جمع المعلومات وهي الملاحظة والمقابلة والتوثيقات. وأماصلاحية البحث استخدامت الباحثة البيانات التثليئية. وتحليل البيانات ذات صلة، ثم التوصل إلى نتيجة.

وفيما يلي نتائج البحث: (1) دور المشرفة في مبنى أم سلامة لجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج له دوران هما التوجيه على الروحية الدينية والاكاديميه (التعليمية ، واللغات، والشؤون الطلابية، والأمن والجرد). (2) إدارة الانطباع تنقسم إلى ثلائة أقسام، وهي: المظهر الشخصي، والسلوك، والتحدث. (3) المفهوم الذاتي لدى المشرفة في مبنى أم سلامة لجامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج وهي قيام شخصية مسؤولية، وتكون مثالا للآخرين، ونشاط في مختلف المجالات، ولها صفات دافية وليست ضعيفة، وتتطلع بحزم أمام شخصية آخرى.

ABSTRAK

Laili, Nisfatul. 2017. Studi Dramaturgi tentang Musyrifah dalam Mendampingi Mahasantri di Mabna Ummu Salamah UIN Maulana Malik Ibrahim Malang. Skripsi. Jurusan Pendidikan IPS. Fakultas Ilmu Tarbiyah dan Keguruan UIN Maulana Malik Ibrahim Malang. Pembimbing: Mokhammad Yahya MA., Ph.D

Kata kunci: Teori Dramaturgi, Peran

Teori Dramaturgi kental dengan pengaruh drama teater atau pertunjukan fiksi diatas panggung dimana seorang aktor menggabungkan karakteristik personal dan tujuan melalui sebuah pertunjukan dari drama itu sendiri. Dalam pertunjukannya seorang tokoh memainkan karakter manusia yang lain sehingga penonton dapat memperoleh gambaran kehidupan dari tokoh tersebut dan mampu mengikuti alur cerita dari drama yang disajikan. Peran merupakan aspek yang dinamis dari kedudukan (status). Apabila seseorang melaksanakan hak dan kewajibannya sesuai dengan kedudukannya, maka hal ini berarti ia menjalankan suatu peranan. Untuk mengetahui peran yang dilakukan oleh Musyrifah berdasaran teori dramaturgi maka dilakukan management kesan dan konsep diri adalah hasilnya.

Tujuan penelitian adalah:(1) untuk menjelaskan peran Musyrifah mabna Ummu Salamah UIN Maulana Malik Ibrahim Malang, (2) untuk menggambarkan management kesan yang dilakukan oleh Musyrifah mabna Ummu Salamah UIN Maulana Malik Ibrahim Malang, (3) untuk menjelaskan konsep diri/identitas Musyrifah mabna Ummu Salamah UIN Maulana Malik Ibrahim Malang.

Penelitian ini adalah penelitian kualitatif dengan metode dramaturgi. Penelitian kualitatif metode dramaturgi adalah pendekatan penelitian untuk mendapatkan ata dan juga informasi tentang objek yang memiliki dua peran dalam hidupnya dan ini menjadi maateri dalam penelitian. Pengumpulan data menggunakan teknik observasi, interview dan dokumentasi. Validitas data menggunakan teknik triangulasi. Data dikumpulkan dengan mereduksi data yang tidak relevan, mengolah data dan membuat kesimpulan.

Hasil penelitian adalah:(1) peran Musyrifah mabna Ummu Salamah UIN Maulana Malik Ibrahim Malang ada 2 yaitu dalam mendampingi dibidang agama dan akademik mahad. Di bidang akademik mahad dibagi menjadi bidang lingusitik, taklim afkar dan qur'an, keamanan, kesantrian dan K3O, (2) management kesan yang di lakukan Musyrifah dibagi menjadi 3 tipe yaitu dari pakaian, prilaku dan cara berbicara, semuanya terdapat perbedaan di back stage dan front stage, (3) konsep diri Musyrifah mabna Ummu Salamah UIN Maulana Malik Ibrahim Malang adalah menjadi orang yang bertanggung jawab, contoh bagi yang lain, aktif diberbagai bidang, selalu semangat dan terlihat tegas di hadapan orang lain.

CHAPTER I

INTRODUCTION

A. Background of the Research

Based on the regulation of UIN Malang, all fresh students are obliged to stay for one year in the *ma'had* (Islamic university dormitory) of UIN Malang. During their stay in *ma'had*, there are *mentors* who are going to accompany, guide, and ensure the students to learn and maximize their potentials. Mentors in *ma'had* of UIN Malang are called *musrif* for male and *Musyirfah* for female mentors. *Musyirfah* are actually selected female students who are already in the second, third or fourth year (semester 3, 5, 7) of their undergraduate program. *Musyirfah* are selected because they have been considered as being diligent in worship, polite to the teacher and her senior, dearer to younger sisters, and fluent in foreign languages (Arabic and English). Based on those requirements they were recruited and selected as *musyirfah* that is done every year[1]. The existence of *Musyirfah* plays a very important role particularly in ensuring students to actively join and involve in all *ma'had* programs. *Musyirfah* is also hoped to assist the moral and spiritual construction and therefore *Musyirfah* should become a good role model (*uswahhasanah)* in everyday life in *ma'had.*

In conducting her role as a mentor, *Musyirfah* therefore is forced to display the best behavior and performance. When a *Musyirfah* acts, and performs in

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[1]See *Pendampingan Mahasantri Pusat Mahad Al-Jamiah* 2016/2017. page 2

front of fresh students (*mahasantri),* then she has to manage the impression towards *mahasantri* that she is a person who has special qualities as has mentioned above. Therefore, *Musyrifah* must manage and ensure that the people around her are affected and get impressed with her performances. In her reality, *Musyrifah* is not always perfect as she has displayed before the students. For example, in terms of language fluency some *Musyrifah* who are supposed to have fluency in both languages (English and Arabic), some of them only master one foreign language. This reveals that the character of *Musyrifah* is extremely dependent on the interaction she makes with students and her success in performing the role is tied absolutely with the involvement of both parties.[2]

This is called as the study of dramaturgy. Dramaturgy is a sociological perspective commonly used in micro sociological accounts of social interaction in everyday life. The term was first adapted into sociology from the theatre by Erving Goffman, who developed most of the related terminology and ideas in his 1959 book, The Presentation of Self in Everyday Life.[3] In dramaturgical sociology, it is argued that the elements of human interactions are dependent upon time, place, and audience. In other words, to Goffman, the self is a sense of who one is, a dramatic effect emerging from the immediate

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[2] Ritzer, George dan Goodman, Douglas J. 2009.*Teori Sosiologi*. (Penerjemah: Nurhadi). Sidoarjo: Kreasi Wacana. page 401

[3] Mitchell, J. N. (1978). *Social Exchange, Dramaturgy and Ethnomethodology*: Toward a Paradigmatic Synthesis. New York: Elsevier.

scene being presented.[4] Goffman forms a theatrical metaphor in defining the method in which one human being presents itself to another based on cultural values, norms, and beliefs. Performances can have disruptions (actors are aware of such), but most are successful. The goal of this presentation of self is acceptance from the audience through carefully conducted performance. If the actor succeeds, the audience will view the actor as he or she wants to be viewed.

In a dramaturgical model, social interaction is analyzed in terms of how people live their lives like actors performing on a stage. This analysis offers a look at the concepts of status and role. A status is like a part in a play, and a role serves as a script, supplying dialogue and action for the characters. As on the stage, people in their everyday lives manage settings, clothing, words, and nonverbal actions to give a particular impression to others. Goffman described each individual's "performance" as the presentation of self, a person's efforts to create specific impressions in the minds of others. This process is sometimes called "impression management". Goffman makes an important distinction between "front stage" and "back stage" behavior. As the term implies, "front stage" actions are visible to the audience and are part of the performance. People engage in "back stage" behaviors when no audience is present.

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[4] George Ritzer (2007) *Contemporary Sociological Theory and Its Classical Roots: The Basics*. New York, New York. McGraw-Hill.

In this study, it explains that *Musyrifah* has always two roles i.e. the role in the front stage when the actor is involved in social interaction and the role in the back stage when *Musyrifah* is alone without anyone to interact with. In the front stage, *Musyrifah* will play the role as she is exactly like the one she performs and she is seen by many audiences. However, her role at the back stage is the real one, the original and subjective character of the actor.

Related to this interesting issue, I am interested to raise the question of the dualism identity (role) which is done by *Musyrifah*. So, this research was conducted with the intent of finding out what kind and how dramaturgical appearances have been displayed by a *Musyrifah* in a variety of situations and places (in the stage). This study therefore could provide a way for anyone to see how *Musyrifah* manage her impression in order to be accepted by the expectation of the audiences (students). This is very crucial to be researched because it will also help and improve the quality of *Musyrifah* because through this study which entitled "Dramaturgical Study of Musyrifah in Mentoring University Students at Mabna Ummu Salamah of Maulana Malik Ibrahim State Islamic University of Malang", it will be understood what *mahasantri* really want and expect from the *musrifah.*

B. Focus of the Study

Based on the above issues, then the researcher identifies the principal problems that will be examined, namely:

1. What is the role of *Musyrifah* at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang?

2. How is the impressions management conducted by *Musyrifah* at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang?

3. How is the self-concept/identity of *Musyrifah* at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang?

C. Objectives of the Study

This research would like to explain the study of dramaturgy that is associated with *Musyrifah* in *ma'had*. In particular, this objective of the study can be listed as follows:

1. To explain the role of *Musyrifah* at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang.

2. To describe the impressions management conducted by *Musyrifah* at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang.

3. To explain the self-concept/identity of *Musyrifah* at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang.

D. Significances of the Study

Benefit from the results of this research is:

1. Theoretical Benefits

Can add to the richness of the corpus of knowledge especially sociology and as an additional reference for other researchers in the same field so that it can bring up other more in-depth research.

2. Practical benefits

The results of this research are expected to be useful and beneficial to readers in order to at least understand the life of the *Musyrifah* and when *Musyrifah* was outside interacting with the community. Benefits for the subject researches itself i.e. *Musyrifah* is to evaluate itself in

mentoring *Mahasantri* and *Musyrifah* in order to find out how they do the role when in front of the stage and back stage.

E. Previous Research

1. *Dramaturgi Pengemis Lanjut Usia di Surabaya*, written by Lis Himmatul Holisoh, students of the program S-1 study of sociology, Faculty of social sciences, State University of Surabaya and Ali Imron, s. Sos, M.A, Lecturer program S-1 study of sociology, Faculty of social sciences, State University of Surabaya in 2013.[5]

   The conclusions of this study that the elderly beggar dramaturgy practices in Surabaya are shown in the mastery of the drama on the stage. Mastery of the drama was shown in the selection of the character of the beggar and also trinkets carried while running his role as beggars. Knick knacks that are used among other things using *Ampel* beggar Sling little children to cover most of his body to make it look more pathetic. Other items on the beggar i.e. bringing the tools for such seating made from Cork, who brought his grandson as a complement to its appearance. The beggar dressed in rumpled clothes and special used for begging, such as clothes that have already faded color. On the front of the stage is decorated with perfection the drama as a beggar. While on the stage behind him, the perfection of the drama shown by covering the private life as well as the pleasure of beggars.

   The definition of self against beggar himself is almost the same, where the beggar interprets that behavior and her work was positive for not committing crime as well as stealing. The definition of positive by beggars to her through a social process. This process appears at the beginning of the beggar begging to feel embarrassed, but the shift is no longer embarrassed by seeing the viewpoint that his works are halal.

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[5] Lis Himmatul Holisoh & Ali Imron, *Dramaturgi Pengemis Lanjut Usia di Surabaya.* Jurnal PADIGMA, UINSA. Volume 01 Nomor 03 Tahun 2013

2. *Presentasi Diri Dosen Lajang (Sebuah Studi Dramaturgi Tentang Komunikasi Verbal dan Nonverbal Dosen Lajang di Kota Pekanbaru)* written by Tika Mutia in 2012, published by the University of Padjajaran, Bandung.[6]

The results of this research is the presentation of the self in a single lecturer underwent its activity is divided into two dimensions i.e. effective storytelling dimension of the verbal consisting of spoken and written. While the other dimensions are nonverbal consists body, facial appearance, eye, distance, touch, tone and intonation of the voice. From the dimension of verbal communication, single women lecturers are generally rated more expressive and more to expose the right ability in reading the symbols of communication than any single man who valued lecturer not expressive women. While in nonverbal dimension, single women professors generally don't keep communication with your opponent talk to or touch haptic opponents tend to talk for example, lecturer in women's singles when encountering other people generally shake hands and then touching or kissing cheeks left and right opposed interlocutor so that express the immediacy of communication. However, this did not happen on Professor unattached men who generally just expressing personal distance with students or colleagues simply by shaking hands at each other.

There are three things that a factor of saving cause existence single lecturer or lecturer Bachelorette include: first, the phenomenon of pop culture single adopted from culture individualism lifestyle as a subculture that was overvalued Westernized among those who give priority to education and career, so that they feel a reasonable delay is married or prefer to have couples without marriage. Second, i.e. differences of communication ways men and women marked by

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[6] Tika Mutia, *Presentasi Diri Dosen Lajang (Sebuah Studi Dramaturgi Tentang Komunikasi Verbal dan Nonverbal Dosen Lajang di Kota Pekanbaru)*. 2012. Universitas Padjajaran: Bandung

misunderstanding communication when strained relations with the opposite sex so as to distance the distance difference of communication room men and women. And the third a negative view (stereotype) of cultural values which resulted in ethnocentrism to choice life partner.

3. *Pola Interaksi Sosial Mantan Narapidana dengan Lingkungan Masyarakat di Kelurahan Prawirodirjan Kecamatan Gondaman, Yogyakarta* written by Wini Ardila, students of the course of study of sociology, Faculty of Social Sciences and Humanities, UIN Sunan Kalijaga, Yogyakarta by 2015.[7]

The result of this research was the discovery of inmate interaction pattern with citizens about the form of the difference of attitude shown them while in the back stage area and in front stage area. When the ex-convict interacts directly with other citizens, they tried to cover up their status with behave as good as possible. But when they interact with citizens be equal to them, then they are open and not do things outside their whim like to pretend. In addition, also found some factor that affects the ex-convict in doing life interact, i.e. the factor of religion, family and environmental factors contributing to social communities.

F. Definition of the Term

In this study use few terms, such are:

1. *Mahad*

At present, the views of his standing, a student dormitory in Indonesia can be classified into three models. First, student dormitory as a most active and accomplished student with an indication of the value of the index (IP) High Achievement. The existing activities in the dorm this model is an activity that is added by the occupants, thus giving birth to the

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[7] Wini Ardila, *Pola Interaksi Sosial Mantan Narapidana dengan Lingkungan Masyarakat di Kelurahan Prawirodirjan Kecamatan Gondaman, Yogyakarta.* 2015. UIN Sunan Kalijaga: Yogyakarta

impression apart from the ideals of high university. Second, student dormitory as a sysop or intra and extra campus activists. The existing activities in the dorm this second model many of the activities associated with routine intra and extra campus without any control of the College. Third, as a student dormitory most students indeed desirous to live in campus dorms, without any specific requirements. Therefore, activities that is in dormitory the third model of the program not properly programmed and sometimes less favor towards the vision and mission of the College. Based on this philosophy and mission from above, as well as from the results of the readings against the existing model of student dormitories during this time, Islamic State University (UIN) Maulana Malik Ibrahim Malang looked at that establishment *ma'had* felt very urgent for the realization of all efforts in its work programmed an integral and systematic, synergistic and are in line with the vision and mission of the Maulana Malik Ibrahim State Islamic University of Malang. Mah'had is boarding school in area of university.

2. *Musyrifah*

To assist in carrying out tasks *Murobiyah* tasks that are within the scope of *mabna*, several students from various majors is on top of the semester II (non *Mahasantri*) was chosen to be *Musrifah*. As with *Murobbiyah, Musyrifah* is also elected by the caregiver through a selection fairly stringent. The existence of the *Musyrifah* functionally is plays an active role in the implementation of programs and activities that include the *Ma'had* worship and spiritual coaching, conditioning, morals speak; behave well and capable of being *uswah hasanah* for mahasantri in everyday life. In addition, *Musyrifah* should also be able to position ourselves as a peer tutor, companion, brother and connectivity, hands of the caregivers in the process monitoring.

The main task of *Musyrifah* begins since Dawn (before dawn) until 22.00 pm regularly. However*, Musyrifah* also should still always on hand

to serve *Mahasantri* for 24 hours while in *Mahad*. *Musyrifah* accompanying about 20 *Mahasantri.*

In addition to being mentor for *Mahasantri*, any *Musyrifah* also serves as a caretaker in the sphere of *Mabna*. As for the management within the scope of the Secretary include *Mabna* assumed by the Treasurer, the kestudentan, the taklimthe Qur'an, afkar, the ubudiyah, the language, the security as well as the hygiene, health, Kerumahtanggaan and sports (K3O).

3. *Murobbiyah*

Murobbiyah is parties are fully responsible for all matters related to *mabna*. However, this *Murobbiyah* is technically responsible for the implementation of all activities within the scope of *kema'hadan* each *Mabna* they lead. Of course such a tough task was done by Murobbiyah but helped by some *Musrifah*. In other words, *Murobbiyah* in this case serves as a leader, planner, organizer, actuator and controller in the structure of governance at scope *Mabna.*

Murobbiyah selected by the sitters'*Ma'had* through selection is carried out before the start of the new academic year. *Murobbiyah* selected based on predetermined qualifications such as education has graduated strata one (S1), used to be a *Musrifah*, and has a high loyalty.

4. *Mahasantri*

Mahasantri is a student who follows the College as usual but he also lived in a dorm with the existing rules and based on the religion of Islam. Probably about the same but a *Mahasantri* is a special case of something much less in this day and age with a wide selection of top of the world. Then, someone who chooses or is chosen to become *Mahasantri* is the Pearl of Islam who is ready to uphold their religion wherever they are based.

Mahasantri must have the mindset that more systematic than ever before because they will no longer be in the bench top or middle-high school. With active in freedom of association, nonacademic activities such

as participating in the UKM that are on campus. They can develop the sport, dzikir, and sports a sense they are coupled with the existence of boarding systems make them more freely in time for the implementation of all activities.

And another advantage of a *Mahasantri* is the presence of a dormitory regulations aim not to curb them so that they can live in a beautiful rhythm in Islamic atmosphere. The allusion as thorny rose, she's beautiful because there are spines are. Then the same thing when a *Mahasantri* kept because the rule was that embellishes the *Mahasantri* to their lives. And on the other hand provide peace against the Trustees of this *Mahasantri* over their jihad in *tholabulilmi* at the college level.

G. Structure of the Study

Systematics of writing aims as a reference on research that will be done, and contains about anything that exists in the study report and discussion of the results of the research that is taking place. As for his systematic, as follows:

Chapter I is introduction, in this chapter contains about the outline of the background problems, problems, goals and purpose research, usability research theoretically and practically, the originality of the research, the definition of the term and Systematics as a reference of research.

Chapter II is literature review, this chapter contains about Preview-Preview theoretically related to research problems and focus the object of title was made in the research conducted. The contents of this chapter, the author at once researchers explain about symbolic interactional, theory dramaturgy, impression management and the concept of self/identity of *Musrifah*.

Chapter III is research methods; this chapter contains the approach and the types of research, the presence of the researcher, the location of research, data and data sources, data collection, data analysis, as well as the procedure of research.

Chapter IV is focus to answer the focus of the study number 1, in this chapter contains about the uniqueness of Maulana Malik Ibrahim State Islamic University of Malang regarding the ability to integrate between science and religion and discusses the role of *Musyrifah* in *Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang as one example of the uniqueness of Maulana Malik Ibrahim State Islamic University of Malang.

Chapter V is focus to answer the focus of the study number 2 and 3, in this chapter contains about impression management and the concept of self *Musyrifah Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang as implementation of Erving Goffman dramaturgy theory.

Chapter VI is closing, this chapter describes the overall results of the deliberations of the previous in chapter as well as the conclusions of the study results and suggestions addressed in general or specifically.

CHAPTER II

LITERATURE REVIEW

A. Theoretical Framework

Related literature in this study, such are:

1. Symbolic Interactionism

Understanding interaction in English-Indonesia is to influence each other, mutually attract each other, asking for and giving. In English it is called the interaction in the scientific dictionary means reciprocal influence, interplay with one another. While symbolic in its dictionary meaning and symbolism, in English called a symbolic meaning in the dictionary of scientific symbolism, style of language that describes an object using other objects as a symbol or a symbol[8].

Interactionism is one of the symbolic models of cultural research that seeks to uncover the reality of human behavior. Basic symbolic interactionism is Phenomenology. Interactionism symbolic is the name given to one of the most famous action theory. Through interactionism symbolic statements such as "the definition of the situation", "reality in the eyes of its owner", and "if people define situations it is real, then real that situation in its consequences", being the most relevant. Although somewhat exaggerated, the name IS it clearly shows the different kinds of

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[8] Risa Agustin, *Kamus Ilmiah Populer,* (Surabaya: Serbajaya) Page 489

human activity that its elements are looked at essential to focus attention in order to understand social life[9].

Interaction symbolic, according to Herbert Blumer, referring to "the special character of the interaction that takes place between humans." The actor was not merely reacting to the actions of others but he interprets and defines each of the actions of others. Response the actor either directly or indirectly, are always based upon the meaning of the assessment. Therefore, human interaction bridged by use of symbols interpretation or by finding the meaning of the actions of others. In that context, according to Blumer, actors will select, examine, think, classify, and transforming the meaning in relation to situations where and in which direction his actions.

The theory of interactionism of the symbolic meaning of the strongly emphasized the importance of "mental processes" or thought process to humans before they act. Human action it is absolutely not a stimulus − response, but rather a stimulus − thought processes − a response. So, there are variable or variable between that bridges between a stimulus with a response, i.e. mental processes or thought process, which is none other than interpretation. The theory of interactionism meaning looked at that symbolic/meaning emerges from the process of social interaction has been done. The meaning of an object grows from the ways in which others behave toward that person.

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[9] Pip Jones, *Pengantar teori-teor isosial,* Jakarta: PT Raja Grafindo Persada, 1979. Page.142

Interactionism theory of interaction symbolic properties which is a social dynamic of human social activities. For this perspective, individuals are active, creative and reflective, interpret, showing intricate and difficult behavior foreseen. This doctrine rejected the idea that the individual is a passive behavior of an organism is determined by forces outside the existing structure. Interaction that are considered important variables that determine human behavior, not the structure of the community. The essence of interactionism symbolic is an activity that is characteristic of a human being, namely the communication or exchange of symbols is given meaning. This perspective seeks to understand human behavior from the viewpoint of the subject. This theory suggested that human behavior must be seen as a process that allows humans to form and regulate their behavior with regard to other people's expectations that their interaction partners. Human beings act only based on the definition or interpretation of their objects around them. In view of this perspective, as defined in the social process, Blumer life group that create and uphold the rules, not the rules that create and uphold life groups.

According to this perspective, the theorist of social life is a "human interaction by using the symbols." Adherents of the symbolic, sighted interactionism human behavior is a product of their interpretation of the world around them, so not recognize that that behavior is learned or specified, as it embraced the theory of structural theory or behavioristic.

Not easily classified into thinking in terms of a general theory because as it says Paul Rock, thinking this "deliberately built in a faint" and is "resistance to system". There are some significant differences in the symbolic. According to a quote from Dauglas Goodman some interactionism symbolic Blumer, Meltzer, Rose, and Snow has tried to calculate the number of the basic principles of this theory, which includes:

a. Human beings are not like animals, humans are given the ability to think.

b. The ability of thinking is shaped by social interaction.

c. In human social interaction studies the meanings and symbols that let them use their thinking ability that is specific to it.

d. Meanings and symbols allow humans continue special measures and interact.

e. Human beings are capable of changing the meaning and symbols they use in action and interaction based on their interpretation of the situation.

f. Human beings are able to make modifications and changes to policy, in part because of their ability to interact with themselves, allowing them to test a series of action opportunities, assess their relative advantages and disadvantages, and then choose one among a series of opportunities that action.

g. The pattern of actions and interactions that are interconnected to form groups and communities.

The capacity of the Mind to think according to the symbolic interactionism, actually related to any other aspects include socialization, self, symbols, meanings, interactions and also the public think and interact. Humans only have the capacity to think; this capacity should be established and extended in the process of social interaction. This view led to the interactionism symbolic theorists focus on a particular form of social interaction that is, socializing and for symbolic theorists is a more dynamic process that allows humans developed the ability to think, to develop its own human way of life. While the interaction is the process by which the ability of thinking developed and demonstrated. Blummer (following Mead) distinguish two forms of the relevant interaction expressed here first: non-symbolic interaction, conversation or gesture according to Mead does not involve thinking. Second: interaction symbolic requires mental processes. The work of Erving Goffman, the most important works about yourself in interactionism is a symbolic Presentation of self in everyday life by Evring Goffman, Goffman's concept was strongly influenced by the thought of Mead, especially in its discussions regarding the tension between spontaneous self, the "I" and "me" self-corrected by social life. This tension is reflected in Goffman's thinking about what he calls "mismatch between our human selves and ourselves as the result of a process of socialization. Goffman focuses on the implementation of a social audience with self.

The concept of interactionism symbolic Erving Goffman also highlighted issues related to the interactions between the people that also involves symbols and interpretations in which the role between the self and the other gets a portion of the same attention in the contexts of interaction in question. Erving Goffman interactionism symbolic is indeed always refers to the concepts of ' management ' impression, role distance, and the secondary adjustment where the trio is based on the concept and the role of the self and the other. In addition, Goffman also highlighted the problem of face-to-face interaction, that interaction or relationships face-to-face that became the basis of the approach in the analysis of microsociology. In this case the concept of building dramaturgy Goffman or views about the social life as a spate of performances of drama, as it appears on stages.

2. Theory of Dramaturgy

The theory of the strong influence of the dramaturgy theater or performing onstage in which a fictional actor combines personal characteristics and goals through a performance of the play itself. In the show a character playing the other human characters so the audience can get an overview of the life of the character and is able to follow the storyline of the drama presented.

Goffman introduced the first dramaturgy in studies of social psychological and sociological through his book, The Presentation of Self In Everyday Life. The book explains that all kinds of human interaction

behavior performed in a show everyday life as if it were showing themselves, it is the same as the way an actor displays other people's characters in a drama. The same way this means refers to the similarity in everything good that the nature, behavior, appearance, etc. Which means in this case prove that there is a show that is shown? Performances that happen in society to give a good impression to reach the goal.

The purpose of the presentation this is Erving Goffman audience acceptance in the study of human behavior in the context of reaching the goal, and not to learn the result of his behavior.

Erving Goffman in his book entitled The Presentational of Self in Everyday Life introduces the concept of the nonprofit dramaturgy appearance theaters. Actually before outlining the theory dramaturgy, we need to describe the first glimpse of the core of the theory of symbolic interaction, because the theory of interaction symbolic theory inspired many dramaturgies Erving Goffman. An interaction symbolic theory founder was George Herbert Mead in 1920-1930 who later developed further by Herbert Blumer in 1937.[10] The essence of symbolic interaction is an activity that is characteristic of a human being, namely the communication or exchange of symbols are given meaning, because it is essentially human interaction that uses symbols, the way they use the symbol to represent what they are meant to communicate with, as deepening dramaturgy Theory of the concept of social interaction which is

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[10] Basrowi Sudikin, *Metode penelitian kualitatif perspektif mikro*, (Surabaya: Insan Cendekia, 2002), Page. 103.

the impact upon the social phenomena that occur at the beginning of the 20th century in America.[11] Dramaturgy is a play presented by the human life. We have seen how a policeman chose his role, also an ordinary citizen choose their own roles want. At that time, the American intellectual react upon rising social conflict and racial conflicts resulting from bureaucratic and repressive impact of industrialization. In most previous sociological theory, the primary concern is emphasized on social structure. But here Erving Goffman emphasizes on the individual as a sociological analysis. Goffman refers to him as the front (front) and the back (back). Front cover, setting, personal front (appearance), expressive equipment (equipment to express themselves).While the back is the self, that is all the hidden activities to complement the success of acting or the appearance of a self that exists on the front.[12]

Dramaturgy theory tells us that human identity is unstable and is every it is part psychological psychology. The identity of the man could be changeable depending on the interaction with other people. This is where dramaturgies come in, how we master the interaction. In the dramaturgies, social interaction is meant the same as the theatrical performances. Man is an actor who tries to combine the personal characteristics and goals to others through his own performances. The focus is not on dramaturgy approach what people do, not on what they want to do or why they do it, but on how they do it.

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[11] George Ritzer, *Classical Sociological Theory*, (McGraw Hill Companies , 1996), Page. 375.
[12] Erving Goffman, *The Presentation of Self in Everyday Life, (* New York: Doubleday, 1959), Page. 22.

Based on the views of Kenneth Burke that the proper understanding of human behavior had to rely on action, emphasize the expressive dimension dramaturgy/impressive human activity. Burke viewed that action as a concept of dramatize, because Burke gives a different meaning against the action and movement. The action is a behavior that has the purpose, which in the vagaries of the Act contains the meaning but not the aim. Still according to Burke, that someone capable of symbolic. One can talk about the sayings or write about the words, then the language serves as the vehicle for action. Therefore the existences of the social needs of the community to work together in their actions, then the language also form behavior.

Dramaturgy emphasizes the expressive/impressive dimensions of human activity, namely that the meaning of human activities there are in the way they express themselves in interaction with other people who are also expressive. Because human behavior are the expressive nature of human behavior then dramatically. The approach that when core dramaturgy humans interact with each other, he would like to manage the messages that he would expect to grow and understand others. For every human being doing a show for others. Dramaturgy understands that in the interactions between human beings there is a "deal" of approved behavior that can deliver to the ultimate goal of the intention of the social interaction. Real evidence that happens the game's role in human life can be seen in our own society. The House looked at the man as dramaturgy

actors on stage playing their roles. The House looked at the man as dramaturgy actors onstage playing their roles.

Here the action is seen as a performance, in which the use of the symbol presents a manuscript to translators. In the process of a performance, meaning, and action resulting in a socio cultural context. Self-development from Goffman's concept of the influence of Cooley of Looking Glass Self.[13] The brainchild of Cooley consists of three components, namely:

1. We are developing how we appear to others.

2. We imagine how their judgment over us appearances.

3. We develop a kind of what we feel about embarrassment or pride as the impact of one person's judgment against us. Through our imagination plan into the minds of others about our behavior, our appearances, goals, deeds, and the character of our friends, and in many ways we are affected by it.

Goffman used the concept comes from the idea of Burke, thus the approach of dramaturgies is one of the Interactionism symbolic variant often uses the concept of "social role" in analyzing social interaction in the Repertory Theater. The role of assessment is defined by the socially played someone in a situation to give a certain image on audiences that attended. How the actor a role the actor relies on its social role in certain situations. The concept of self-concept dramaturgies brought actor from

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[13] Nicohlas.Morine, *Symbolic Intratinisme, Socialogical Theory*, (Chicago: Charles Cooley, 2009). Page. 39

one situation to the other circumstances, or of the amount of the overall experience of the individual. But instead of a specific situation that is developing and regulating social interactions-specific interactions. According to Goffman he is a product of cooperation (collaborative manufacture) which must be produced in the new social interactions.

Goffman assumes that when people interact, they want to be present a picture of you that will be acceptable to others. He regarded it as a form of message processing (impression management), namely techniques used to cultivate the impression of actor or Imaging for the sake of a particular purpose.

Humans created a separate mechanism, whereby those roles with the game he could appear as a certain figure-figure. This is the same as seen in the case of power politics, where the authorities are doing this distortion; they exercised its role in their neighborhood. They try to control myself as appearance, physical form, the actual behavior and motion while in power, that power which he had wrapped in a nice in the eyes of their environment. Because they know that if you becomes a political ruler however behave badly and controlled is a disgrace for him.

Dramaturgy theory tells us that human identity is unstable and the identity of each is part psychological psychology. The identity of the man could be changeable depending on interaction with other people. The actor performed the script in languages/symbols and behaviors to make sense-meaning and action of social action in the context of socio-cultural

audience to interpret the texts with their knowledge of the cultural rules or significant symbols here dramaturgies enter, how we master the interaction. In the dramaturgies, social interaction is meant the same as the theatrical performances. Man is an actor who tries to combine the personal characteristics and goals to others through performances of the play itself.

3. Impression Management

Impression management is none other than is a form of self-presentation efforts. According to Goffman's presentation of self is an activity performed by a particular individual to produce a definition of the situation and a social identity for the actors and the definition of the situation affecting the range of interactions that are worthy and unworthy for the actors in the situation.[14]

The presentation of self is an individual effort to cultivate a certain impression in front of others by way of setting the behavior so that others interpret his identity in accordance with what he wanted. In the production process, there is an identity considerations done about the attributes the symbol used is appropriate and capable of supporting the identity is shown as a whole. The presentation of self is an individual effort to cultivate a certain impression in front of others by way of setting the behavior so that others interpret his identity in accordance with what he wanted.[15]

Goffman assumes that when people interact, they want to present an image of yourself that will be acceptable to others. He called that effort

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[14] Mulyana, Deddy. 2008. Metodologi Penelitian Kualitatif, Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial lainnya. Bandung: PT Remaja Rosdakarya. Page 110
[15] Ibid, Page 112

as it as "management of impression" (impression management), i.e. techniques used actors to foster certain impressions in certain situations to achieve a particular goal.[16]

Impression management can also be defined as techniques used actors to foster certain impressions in certain situations to achieve a particular goal. Impression management or management of the impression was first introduced by Erving Goffman. Goffman argues that when people interact, they wanted to present a picture of yourself or a presentation that will be accepted by others. Clothing, how to walk and talk can be used for the presentation of the self.[17]

According to Goffman, we manage the information that we give to other people. We control the influence we will impact of clothing, appearance and habits we towards others so yes they look upon us as a people that we show.[18]

Impression management by college students in social media is an effort that is done deliberately by the student with styling your behavior so that others interpret his identity in accordance with what he wanted. This is done so that the student truly became a figure he wants, better known by friends on social media.

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[16] Mulyana, Deddy. 2013. *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*. Bandung: Rosdakarya. University Press. Page 112
[17] *Ibid*
[18] *Ibid*

4. Self-Concept

One of the determinants in the success of the development is the concept of the self. Self-concept constitutes an important part in any talk of human personality. The concept of the self is a unique trait in humans, so it can be used to distinguish humans from other living beings. The uniqueness of the concept itself on every individual pun is relatively varied between individuals because the one with the other individual had a different mindset. Self-concept is formed and can be changed because of interaction with their environment. The development that took place was later helped the formation of the concept of the individual concerned. Self-concept owned by individuals can be known through the information, opinions and assessments or evaluations of others. Also composed into two parts namely the self-object that is experiencing the satisfaction or less experienced satisfaction and acting in self-serving, self-object attempts to give him satisfaction.

Erving Goffman in his book The presentation of self in everyday life, this book is considered the most important work about the essentially social. Self-development as a concept, by Goffman is inseparable from the idea of Cooley's influence on "the looking glass self". The idea of self from Cooley consists of three components. First, we develop how we appear to others. Second, we imagine how their judgment over us appearances. And the third, we develop a kind of self-feelings, such as pride or shame, as a result of the assessment of others imagined.

Goffman explained that the focus is not in self-concept dramaturgy carried by actors from the situation to other situations or overall amount of individual experience, but rather a socially situation that develop and manage specific interaction. According to Goffman, the self is a result of cooperation that should be produced so that it becomes a new social interaction in any event[19]. The self in question here is "an outcome of cooperation" (collaborative manufacturing), which must be produced in any event the social interaction. Self-presentation as shown Goffman aims to produce a definition of identity and social situation for the actors, and the definition of the situation affecting the range of interactions that are worthy and unworthy for the actors in the situation. Goffman assumes that when people interact, they want to present an image of your-self that will be acceptable to others. He called that effort as "the management of the message" i.e. techniques used actors to foster certain impressions in certain situations to achieve a particular goal.

A simple example to illustrate the social interaction is a game of chess. When someone moves a chess seeds, often he already has plans to move seeds the next chess. However, when the opposing side to respond by moving certain seeds, it will attempt to interpret step his opponent, trying to understand the meaning and intent of the opposing side is attempting to and when can determine the best measures to be taken, although the steps are different with the previous plan. From this simple

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[19] Deddy Mulyana, *Metode penelitian kualitatif paradigm baru ilmu komunikasi dan ilmu social lainnya,* (Bandung: RemajaRosdakarya, 2001), Page. 110-111

example it appears clear that in social interactions we learn about person other and expect something from that person through the taking of role or understand the situation through someone else's perspective to understand were later yourselves, what we do, and expect.

Therefore, interpretation becomes a dominant factor in determining human action. Unlike most psychological theorists who saw human action based on the approach of stimulus and response, however, after the man received a response then it will do the process of interpretation before determining what action should be taken[20].

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[20] Nicohlas. Morine, *Symbolic Intratinisme, Socialogical Theory*, (Chicago: Charles Cooley, 2009). Page. 39.

B. Research Framework
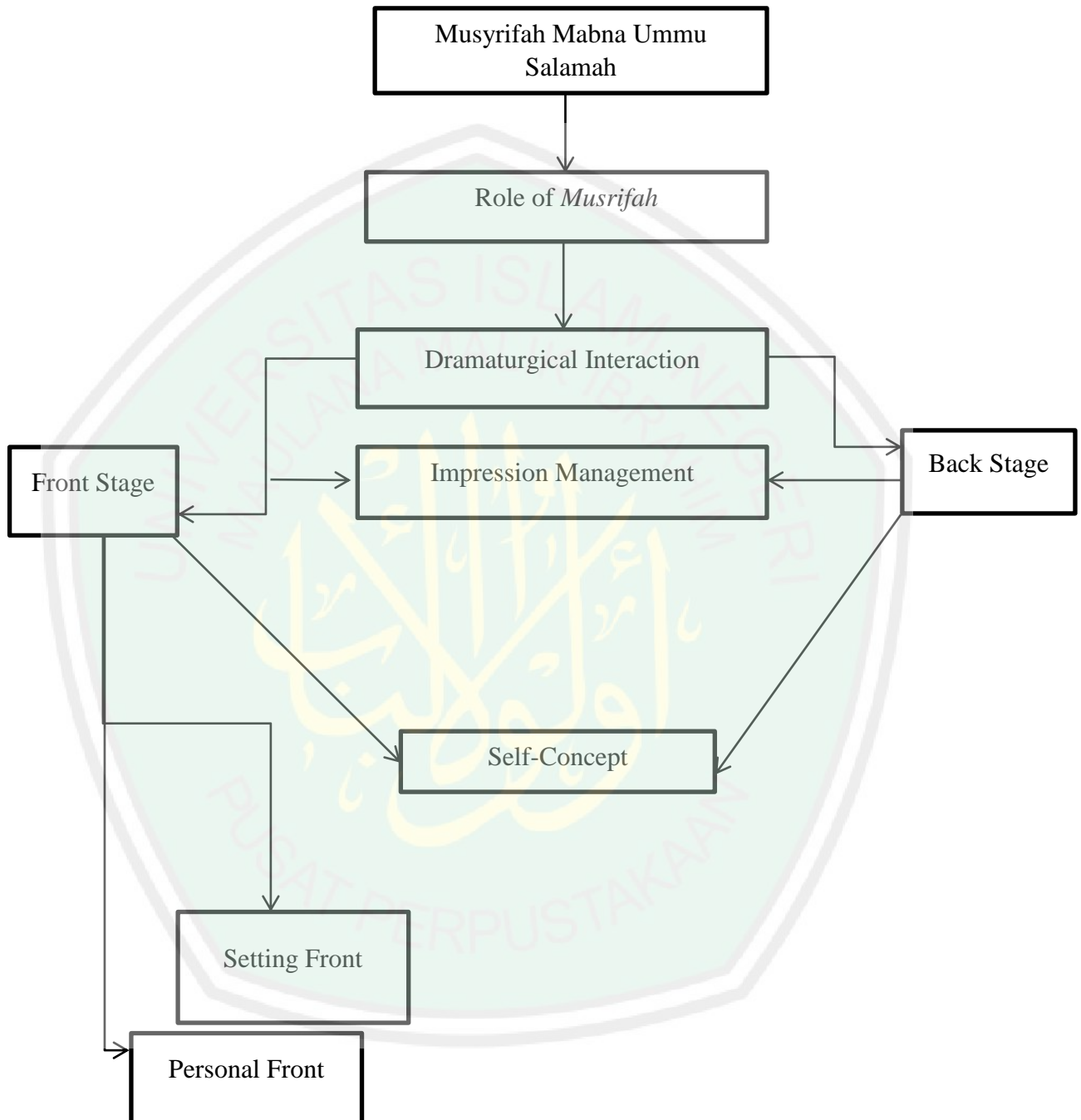
CHAPTER III

RESEARCH METHOD

Research methodologies become important aspect in the research, because it can be known that the research can be done by using this methodology even in collecting data and also in explaining it.

A. Approach and Type of Research

This research uses qualitative approach method dramaturgy. Bodgan and Taylor[21] declared the qualitative approach is a research procedure generates descriptive data in the form of the written word or spoken of people and behavior that can be observed.

As for dramaturgy highlight human behavior that has a dual role or play in two roles at once in daily life are divided into two concepts i.e. stage front and back stage also. In other words, qualitative research methods dramaturgy is a research approach procedures to obtain data and also information about the objects that have the two concepts of life in the next for dramaturgy on set as material for research.

B. The Attendance of the Researcher

In this study, researchers acting as gatherers of data and as an active instrument in the effort of collecting data in the field. While the data collection instrument other than man are various forms of assistive tools and in the form of other documents that can be used to support the validity of research results, but

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[21]Moleong, Lexy J. 2001. *Metodologi Penelitian Kualitatif*. Bandung :Remaja Rosdakarya. Page 3

serves as a supporting instrument. Therefore, the presence of the researcher directly in the field as a benchmark of success for understanding cases examined, so that the involvement of the researcher directly and actively with the informant and or other data source here is absolutely necessary.

C. Research Site

The location of this research is in Mahad Sunan Ampel Al-Ali Maulana Malik Ibrahim State Islamic University of Malang *Mabna Ummu Salamah* academic year 2016/2017.

D. Data sources

The data source is anything that can provide information about the data. Based on the source, the data are differentiated into two, namely, primary data and secondary data.

1. Primary Data that is created by the researcher for the purpose of completing certain problems that are currently be handled. Data collected by researchers directly from the first source or object of the research is done. In this research the primary data obtained from the interview process in done to *musrifah*, *murobbiyah* and *mahasantri*.

Table 3.1 Primary Data

Formulation of the problem	Interviewees	Results to be achieved
Musrifah's role in *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang	• *Musrifah* • *Murobbiyah*	To know and to describe the *Musrifah*'s role in *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang
Impression management is performed by *Musyrifah* at *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang	• *Musrifah* • *Mahasantri* • *Murobbiyah*	To find out the impression management of *Musyrifah* in *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang when in the front stage and the back stage
Self-concept of *Musyrifah* in *Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang	*Musrifah*	To know and to describe self-concept of *Musyrifah* in *Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang

2. Secondary Data that has been collected for the purpose other than to resolve the issue at hand. This data can be found quickly. In this research a secondary data obtained by searching for articles or journals that can be used as a source of research.

E. **Data collection**

The techniques used in the collection of data are as follows:

1. In-depth Interview

    In-depth interview is a conversation with a specific meaning. The conversation was conducted by the two parties, namely the interviewer that asks questions and interviewed giving an answer or questions it.[22]

    The interview is also intended to facilitate the process of collecting information that will then be examined regarding the issues raised directly from informants that are considered master these problems. In an interview referring to the questions that had been prepared in advance and does not cover the possibility there were additional questions as the talk in the interview is a growing and exciting for additional information to corroborate the data to maximum results.

    In this research, researchers as the interviewer who conducted the interview directly to the informant, under its variable and indicator used in the interview process:

Table 3.2 Table of Interview

Variable	Topic of Interview	Aims of Interview
Role	*Musrifah's* role as a companion and mentor of *Mahasantri*	- Understand *Musrifah's* role in accompanying *Mahasantri*. - Understand *Musrifah's* role in mentoring Mahasantri.
Impression management	Motivation of impression management	Understand the reason why she does impression management.

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[22] *Ibid*. Page 135

		• Understand the expectations in doing impression management. • Understand information easiness and distress in do impression management. • Understand information views of others about impression management.
	Construction of impression management.	• Determine behavior that would displayed in impression management good from facet appearance and style. • Understand picture self how desirable community. • Understand how business creates a good impression in do impression management
Self-concept	Basic self-concept	• Understand opinion about how himself itself. • Understand difference self you once and now.
	Social self-concept	• Understand the opinions of others about self you. • Understand response you about the opinions of others about self you. • Understand response you about others who do not corresponding with opinion you about self you.

Next interview can be done in a structured and unstructured[23], and this study using interview techniques unstructured, that is the non-interview in which researchers are not using the guidelines of the interview has been arranged in a systematic and comprehensive collection of data. Interview guidelines used with the outlines of a problem that should be asked.

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[23] Sugiyono. 2010. *Metode Penelitian Pendidikan Pendekatan Kuantitaf, Kualitatif, dan R&D. Page 138-140*

Table 3.3 Table Informant

NO	Name	Department	Semester
1.	Ainun Sa'adah, S.Si	Murobbiyah Mabna Ummu Salamah	
2.	Fatimah Az-Zahra	Musyrifah Mabna Ummu Salamah	8 (BSA)
3.	Fatimatuzzahro	Musyrifah Mabna Ummu Salamah	8 (PAI)
4.	Umi Nahdiyah	Musyrifah Mabna Ummu Salamah	6 (PAI)
5.	Masrurotul Istiqomah	Musyrifah Mabna Ummu Salamah	4 (PAI)
6.	Risa Rada Robiyah	Musyrifah Mabna Ummu Salamah	4 (PAI)
7.	Durrotun Nisa'	Mahasantri Mabna Ummu Salamah	2 (ARSITEk)
8.	Ninin Fariyah Ulfa	Mahasantri Mabna Ummu Salamah	2 (BSI)
9.	Fakhriyah	Mahasantri Mabna Ummu	2 (Fisika)

		Salamah	

2. Participatory Observation

Where researchers observe whatever he people, listen to what spoken and participated in activities that are examined. (Susan Stainback: 1998). Researchers will participate in most activities belonging to the category of stage front and rear stage informant in order to get additional information and data.

3. Documentation

The documentation is a record of events that have already passed. The document can be text, pictures, or the monumental work of someone. The document has long been used in research as a source of data because in many ways the documents as a data source can be used to test, even to predict.

The documentation itself is an important component of the site that are used to verify the researchers in return data obtained. The documentation can be in the form of notes or recordings of audio or audio visual good when the interview was conducted.

The documentation used in this research is a drawing or photo of the existing activities in *Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang. In addition there is recorded audio or audio visual when the interview did to *musrifah, murobbiyah* or *mahasantri.*

4. Literature Study

In looking for information or other supporting data, the researchers also did a search against the books, literature, and the scientific paper that has a relationship with the problems raised.

5. Internet Searching

Is one of the internet facilities that are run through the browser to find the information we want. Internet Searching accommodate database sites from around the world totaling billions of web pages, simply by entering the key word of his then internet searching will display multiple site links are accompanied by a brief description. Internet searching is used in this research to find articles that are related to problems in research.

F. Data analysis

Own data analysis according to Patton,[24] is a process to set the order data, organize into a pattern, the category, and a basic sequence. In qualitative research, data analysis is done all of the research underway. This is done through a description of research data, a review of the existing themes, as well as a bony-bony on a particular theme.

Data analysis techniques that are performed throughout the process of the study since researchers entering the field to collect the data. Therefore, the data analysis techniques will be reached through four stages namely researchers, ranging from the provision of the data, the reduction or selection

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[24] Ibid. Page 168

of data, display or presentation of data, and taking data conclusions. In addition, the process is not linear, but run in a simultaneous or cycles that are interactive. More about the techniques of data analysis interactively explained as follows:

1. Data collection, data sought and collected all. At this stage, researchers also could begin the process of the initial classification (in General). In this process ideally a researcher also do tracking, record keeping, organizing relevant data to focus on the problems that researched. In this study the researchers collect data through interview, observation, documentation, literature study, and internet searching.

2. Data reduction, i.e. the selection of data, focus and simplification of data, from all the data already obtained. After that the data is not needed and set aside important data for research collected so one, and are classified into more specific.

3. Carry out the display presentation data i.e., the data obtained could be presented in the form of a matrix or table-a table that can represent the characters as needed.

4. Make a summary while and test again with the method of triangulation.

5. And the last stage, namely making a statement or summary of what know unanimously on an issue that was canvassed in the language of descriptive and qualitative interpretive in nature.[25]

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[25] Sugiyono. 2010. *Metode Penelitian Pendidikan Pendekatan Kuantitaf, Kualitatif, dan R&D. Page 277*

G. Checking Credibility of Data

Checking the validity of data in this research is using triangulation technique. Triangulation is technique of checking the validity of data that utilizes something else. Outside of data for the purpose of checking or as a comparison of data.[26] Triangulation technique most commonly used is the examination of other sources. That is by checking and comparing the degree of confidence behind the information obtained through time and different tools.

Checking the validity of data done by some stage those are: comparing observation result data with interview result data and comparing observation result with related documents.

H. Research Procedures

This research through four stages, namely the first stage before researcher into the field. At this stage includes various activities namely determines the focus of research, then consult the results with professors, tutors in proceed with drafting proposals and seminar proposal when the proposal has been approved lecturer supervisor.

The second stage, namely the stage of work in field, which at this stage researchers understand condition place to research, entered the field, then start by collecting data or information that is related to the focus of research and then recorded. The third stage, namely the stage of data analysis that includes

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[26] Lexy J. Moleong, Metodologi Penelitian Kualitatif (Bandung: PT. Remaja Rosdakarya, 2007), hlm 330

a variety of activities such as analysis data, interpretation of the data, checking the validity of the data and give meaning to the results of the analysis.

The last stage, namely the stage of research reports, which at this stage researchers compile research results, then consultation to the supervising lecturer, then repaired, then take care of the completeness of the test requirements thesis and final thesis siding.

CHAPTER IV

RESEARCH FINDINGS

A. Description of the site

1. Maulana Malik Ibrahim State Islamic University of Malang

   a. History of Maulana Malik Ibrahim State Islamic University of Malang

   State Islamic University Maulana Malik Ibrahim Malang stands based on the Decree of President no. 50 dated 20 June 2004. Starting from the idea of the character of East Java to establish Islamic institution of higher education under the Ministry of religious affairs, established the Committee for the establishment of IAIN Surabaya branch through the decision letter of the Minister of Religious Affairs No. 17 1961 in charge to establish the Faculty of Shari'a, based in Surabaya and the Faculty of Tarbiyah, based in Malang. Both are Faculty of IAIN Sunan Kalijaga Yogyakarta branch and opened simultaneously by Minister of religious affairs on 28 October 1961. On October 1, 1964 in Kediri through the decision letter of the Minister of Religious Affairs No. 66/1964.

   In the process, the branch faculty in third join structural and is under the auspices of the State Islamic Institute (IAIN) Sunan Ampel, established based on decision letter of Minister of Religious Affairs No. 20 in 1965. Since then, the Faculty of Tarbiyah is the hapless IAIN Sunan Ampel branch. Through Presidential Decree No

11 of 1997, in mid-1997 Faculty of Tarbiyah Hapless IAIN Sunan Ampel switch status to State Islamic high school (STAIN of the) Poor institutional status changes concurrently with all faculty in the environmental branch of IAIN se-Indonesia totaling 33 pieces. Accordingly, since that time also the unfortunate STAIN is an autonomous Islamic institution of higher education that separated from the IAIN Sunan Ampel.

In the strategic plan development as stated in the strategic plan the unfortunate STAIN the next ten years (1998/1999-2008/2009), during the second half of the time period of his Unfortunate STAIN could change the status of institution to become a University. Through the earnest efforts of proposals be approved University President through Presidential Decree No. 50, June 21, 2004 and was inaugurated by Menko Kesra Prof. H. A. Malik Fadjar, M.Sc on behalf of President on October 8, 2004 with the name of the State Islamic University (UIN) with its main task was the hapless hosts a program of higher education of Islamic Science and general science. Thus, June 21, 2004 as the day of the birth of the University.

Briefly named the Islamic University of Indonesia-Sudan (UIIS) as implementation of cooperation between the Governments of Indonesia and Sudan and was inaugurated by Vice President RI Dr. (Hc) H. Hamzah Haz on July 21,2002, which was also

attended by high level officials of the Government of Sudan, specifically academic, the University is developing a science is not only sourced from scientific methods through logical reasoning such as observation, experimentation, surveys, interviews and so on, but also from the Qur'an and the Hadith are hereinafter referred to as the paradigm of integration.

Therefore, the position of Islamic studies: Qur'an, Hadith, and Fiqh become very central in framework the academic integration institutional basis, until recently the University has 6 faculties and one Graduate Program, namely: (1) Faculty of Tarbiyah, conducting majoring in Islamic Education (PAI), Madrasah Ibtidaiyah teacher education Majors (PGMI), Social Science Education (IPS), (2) Faculty of Shari'ah, organized a Departement of Al-Ahwal As-Syakhsiyyah business law and Shari'ah (3) of the Faculty of Humanities and culture, held a major in Arabic language and literature, Department of language and literature, United Kingdom Education, Department of Arabic (4) Faculty of Economic Management Department organized, majoring in accounting, and Banking Department of Shariah (5) Faculty of psychology, and (6) of the Faculty of science and technology, organized the Department of Mathematics, Department of biology, Department of chemistry, Department of physics, Department of information engineering, majoring in architectural engineering. As for the Graduate Program developed a 6 (six) Master's

degree courses, namely: (1) Master's Program in management of Islamic education, (2) Master's Program in Arabic Language Education, (3) Islamic Religious Masters Program (4) Teacher Education Master's Program in Madrasah Ibtidaiyah (PGMI) (5) Master's Program in Islamic studies, (6) Master's Program in al-Ahwal al-Syakhshiyyah. As for the doctoral program of management of Islamic education and education doctorate program in Arabic language.

Another special feature of this University as the implications of the scholarship model of development is imperative not only to members of the entire academic Arabic and the language of the United Kingdom. Through Arabic, expected them to do a study of Islam through the original source i.e. the Qur'an and the Hadith and the United Kingdom through the language they are expected to examine the General Sciences and modern, as well as other global communication. Therefore, the University is called a bilingual university. To achieve that purpose developed ma'had or boarding school campus.

Through such education model, expected to be born graduates who graduated scholars' intellect professional or professional intellectually clergy. The main characteristics of the figure of such graduates are not only master the discipline of each choice is

appropriate, but also master the Qur'an and the Hadith as a primary source of Islamic teachings.

Located on Street Gajayana 50, Dinoyo with 14 acres of land, the University was modernization themselves physically sinceSeptember 2005 moved into a building, training, sports, administration offices, lecture rooms, laboratories, Student Center, business center, clinics and mosques and ma'had already there, with more funding from the Islamic Development Bank (IDB) through a subpoena IDB No. 41/IND/1287 17 August 2004.

On January 27, 2009, the President of the Republic of Indonesia Dr. H. Susilo Bambang Yudhoyono delight in giving the name of the University with the name State Islamic University Maulana Malik Ibrahim was unfortunate. Remember the name are pronounced long enough, then the anniversary speech, the Rector of the University's name stands for relaying to UIN Maliki Malang.

Physical performance with a magnificent and modern spirit, and determination, as well as a strong commitment from all members of the academic society that while begging for the pleasure and the instructions of Allah SWT, the University aspires to become the center of excellent and the center of Islamic civilization as a step to implement the teachings of Islam as a mercy to the worlds (al- Islam *rahmatan lil alamin*).

b. Vision and Mission Maulana Malik Ibrahim State Islamic University of Malang

1) Vision University

   The University's vision is to become the leading Islamic University in education and teaching, research and community services in order to produce graduates who have a spiritual depth, excellency, moral, breadth of knowledge, professional maturity and being the center of the development of science, technology, and the arts of Islam as well as being the driving force of progress of society.

2) Mission University

   To realize that vision, the University has a mission:

a) Deliver students have spiritual depth, Excellency, morals, breadth of knowledge, and professional maturity.

b) Providing service and tribute to the diggers of science, especially in science and technology as well as the art of Islam.

c) Develop science, technology, and the arts through study and scientific research.

d) Upholding, practicing, and gives the example of the life on the basis of Islamic values and culture the sublime nation Indonesia.

2. Ma'had Sunan Ampel Al-ʿAly

   a. History of Ma'had Sunan Ampel Al-ʿAly

   The idea of the establishment of the Mahad Al-Aly that cater for students UIN Maliki Malang was long thought, that sice the leadership of KH. Usman Mansoor, however it has yet to be realized. The new idea can be realized during the leadership of Prof. Dr. H. Imam Suprayogo. At that time, he still served as Chairman of the unfortunate STAIN. Mahad is named the Mahad Al-Aly or often shortened to MSAA.

   The mention of the name *ma'had* and not boarding house or boarding school has its own intentions. If called, it was feared that the building an impression of born only be used as a place to live as a substitute home or boarding students, also not mentioned by boarding scholl, but rather as Ma'had 'Aly to differentiate it from the lodge in General. The term Ma'had Aly is meant to give the impression that it is really meant to be a place that has the feel of an Islamic education for students. While the term "*Sunan Ampel*" meant to honor one of the *Wali Songo* and scholars known as the announcer for the religion of Islam which is quite tough and successful. In addition, Sunan Ampel is also the name IAIN Surabaya (now UIN) that one of its branches located in Malang, named Faculty of Tarbiyah IAIN Sunan Ampel Malang, who now turns to Maulana Malik Ibrahim State Islamic University of Malang.

Laying the first stone of the building was started in ma'had establishment Sunday, 4 April 1999, in East Java that was witnessed by a number of other religious people from Malang. Within one year, a four-unit building that consists of 189 rooms (3 units each of the 50 rooms and 1 unit of 39 rooms) and five caretakers House and one House for Mudir *ma'had* (Director) has been completed successfully.

On 26 August 2000, *ma'had* begun operation. There are a number of 1041 students consisting of 483 students the son and daughter of 558 students inhabiting residential units are magnificent. The students are those registered as new students from all faculties.

On April 17, 2001 the former President RI KH. Abdurrahman Wahid was pleased to attend and inaugurate the fourth use of occupancy ma'had, who each named mabna (units) of Al-Ghazali, Ibn Rusyd, Ibn Sina and Ibn Khaldun. Then the hose a few months later, one residential unit has a capacity of 50 rooms for 300 persons santri can be built and named after Al-Farabi inaugurated their use by the former Vice President of RI, Hamzah Haz and was accompanied by a former Vice President of Sudan Republic 1 when inaugurated over the status of the unfortunate STAIN became Universities Islam Indonesia Sudan (UIIS).

All residential unit the *ma'had* now inhabited exclusively for students for students, while son daughter now occupies four new units built since 2006 and has finished its construction, two of which are

residential unit is named mabna Ummu Salamah and mabna Asma'bint Abi Bakr, with 64 rooms, each to 512 people. As for the other two units namely mabna Fatima Az-Zahra which has a capacity of 60 rooms for 480 people and one residential unit to another named mabna Khadijah Al-*Kubra* capacity of 48 rooms for 348 people.

b. The vision and mission of the Ma'had Sunan Ampel Al-Aly

Ma'had Sunan Ampel Al'Aly was founded with the intent and purpose to support and strengthen formal education campus of Maulana Malik Ibrahim State Islamic University of Malang so good vision, mission, objectives and functions of the MSAA itself formulated based on the vision and mission of UIN Maulana Malik Ibrahim Malang with some emphasis as follows:

1) The vision

"The realization of the establishment of the Central creed, Islamic Science, development charity Salih, akhlakul karimah boarding information center , and as the joint creation of Muslim community that Indonesia is intelligent, dynamic, creative, peaceful and prosperous".

2) Mission

a) Delivering students have the stability and soundness of spiritual depth, notability of the morals, the breadth of knowledge and professional maturity.

b) Provide Arabic-speaking skills and the United Kingdom.

c) Reading and deepen the meaning of Al-Quran properly and well.

3) Purpose

a) The creation of an atmosphere conducive to the development of the personality of the student who has a creed and spiritual stability, moral or moral grandeur, breadth of knowledge and professional stability.

b) The creation of an atmosphere conducive to the development of religious activities.

c) Creation of *bi'ah lughawiyah* that are conducive to the development of Arabic and English.

d) The creation of a conducive environment for the development of interest and talent.

4) The functions

a) As a vehicle of coaching students UIN Malang in the field of religious sciences and the linguistic development as well as the improvement and preservation of the tradition of religious spirituality.

b) As a Center for research and studies on the science of religion, language and diversity people of the campus.

c) Information services center as a boarding school in the whole of Indonesia.

c. Organizational Structure

Referring to the decision of the Minister of religious affairs of the Republic of Indonesia Number 137 in 2008 about the Statute of UIN Malang Maulana Malik Ibrahim, chapter VI, Technical Implementers, article 70-3 mentioned that *ma'had* is one of the implementing Technical Unit in the development of language, culture, religion and education specific to build spiritual maturity, social or intellectual students who are under the direct and responsible to the Rector and its construction was done by Provost academics.

Accordingly, *Ma'had Sunan Ampel Al-' Aly* in case this is an institution under the auspices of the University that his presence is exactly expected to sustain and support the Maulana Malik Ibrahim State Islamic University of Malang in achieving the vision, mission and goals. As for the *Mudir Ma'had*, as Supreme Leader of MSAA is under the instruction line of Rector and his Deputy. *Mudir Ma'had* in this case is also included in the ranks of the Senate of Maulana Malik Ibrahim State Islamic University of Malang. For more details, here's the chart of the organizational structure of *Sunan Ampel Ma'had Al-' Aly*

Struktur Organisasi Ma'had Sunan Ampel Al-'Aly
Tahun Akademik 2014-2015
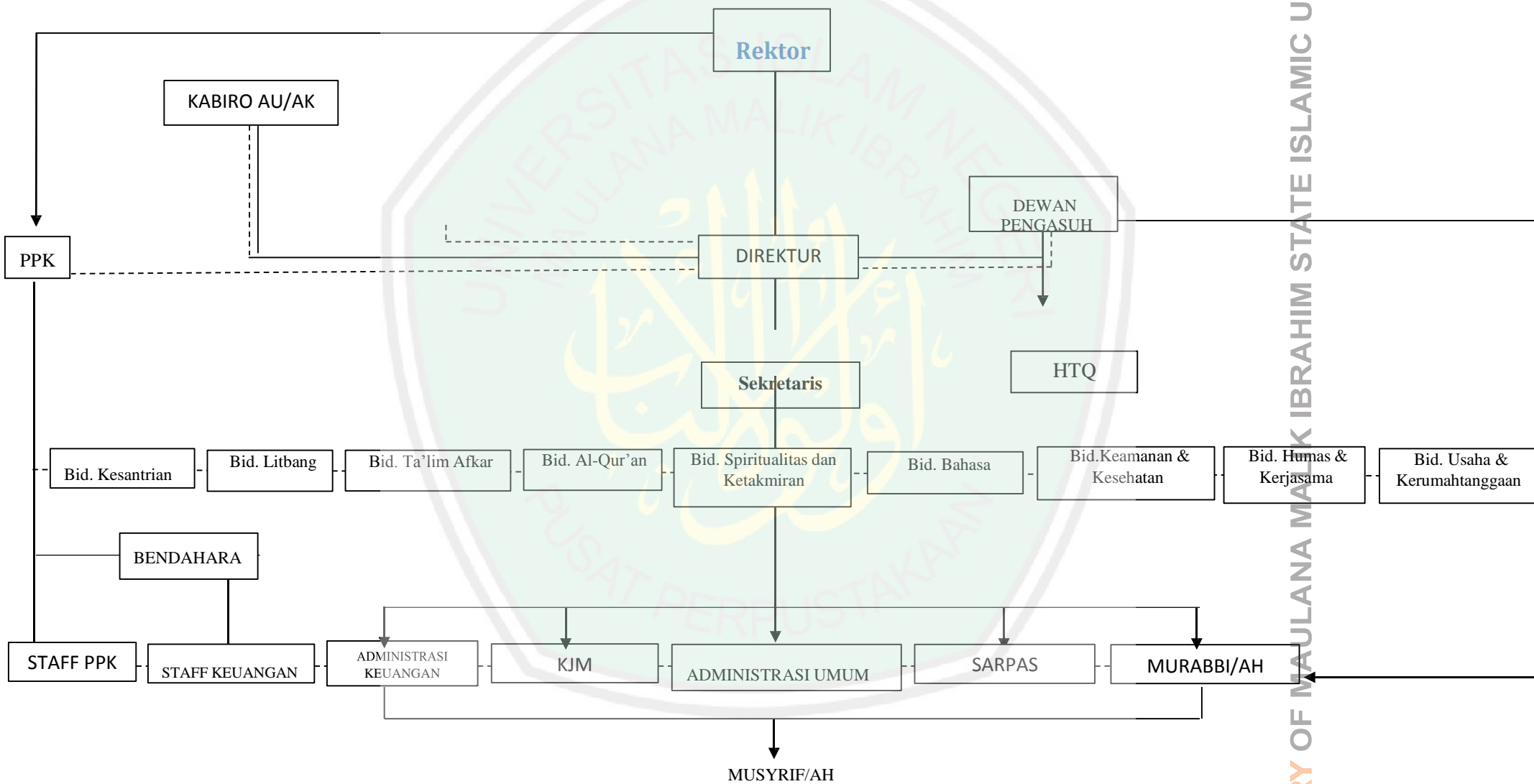
To know in detail about the personnel included in the Organization of the Ma'had Sunan Ampel Al-' Aly, exposure in detail:

1) The structure of the caretaker of the *Ma'had Sunan Ampel Al-' Aly*

Protector : Rektor UIN MALIKI Malang

Advisor : Wakil Rektor

Caregiver Council : Drs. KH. Chamzawi, M.HI (leader)

Director : Dr. H. Isroqunnajah, M.Ag

Secretary : Dr. H. M. Aunul Hakim, M.HI

Student affair division : Dr. H. Ghufron Hambali, S.Ag

Litbag division : Dr. H. Roibin, M.HI

Afkar division : Dr. H. Syuhadak, MA

Qur'an division : Dr. Nasrulloh, Lc. M.Th.I and H. M. Hasyim, MA

Worshipping division : Dr. H. Ahmad Muzakki, MA

Language division : Dr. H. Wildana W. Lc,. M.Ag

Security division : Dr. H. Mujaiz Kumkelo, M.HI

Community relation division : Dr. H. Badruddin Muhammad, M.HI

Inventory division : Dr. Hj. Sulalah, M.Ag

2) Caregiver Council

Caregiver council are some professors designated by the Rector to perform functions and tasks advisor, education and teaching. As for the nanny *ma'had* established by the Rector for the academic year 2016/2017 is as follows:

Leader :   Drs. KH. Chamzawi, M.HI

Member :   1. Dr. H. Syuhadak, MA (Advisor of Mabna Ibn Rusyd)

2. Dr. H. Wildana W. Lc,. M.Ag (Advisor of Mabna Al Faraby)

3. Dr. H. Ahmad Muzakki, MA (Advisor of Mabna Khaldun)

4. Dr. H. Mujaiz Kumkelo, M.HI (Advisor of Mabna Ibn Sina)

5. Dr. H. Roibin, M.HI (Advisor of Mabna Al-Ghazali)

6. Dr. H. Badruddin M., M.HI (Advisor of Mabna Fatimah Az-Zahra)

7. Dr. H. M. Aunul Hakim, M.HI (Advisor of Mabna Asma' Binti Abi Bakar)

8. Dr. Hj. Sulalah, M.Ag (Advisor of Mabna Khadijah Al-Kubra)

9. Dr. H. Ghufron Hambali, S.Ag (Advisor of Mabna Ummu Salamah)

10. Dr. Nasrullloh, Lc. M.Th.I (Advisor of Bait Tahfidz Al-Qur'an)

11. H. M. Hasyim, MA (Advisor of Mabna Ar-Razi

3) Staff *Ma'had Sunan Ampel Al-'aly*

General administration staff : M. Syafi'udin Latify, S.Si

Muallim/ah staff : Ahmad Subeh, S.Kom

Planning staff : M. Mu'tashim Billah, S.St

Academic administration staff : Salman Farizi, S.Pd

Finance administration staff : Nela Fahmi, S.Pt

Language administration staff : Baidhowi, S. Sos

Staff of *Ubudiyah* : Iqomatu Nauvi Khuluq, S.PdI

Staff of Al-quran : Muhammad Syauqillah, SE & Nurul Qomariyah, S.S

Staff of *Afkar* : Ainun Sa'adah, S.Si & Ahmad Abib Albajuri, S.HI

Staff of language : Nanang Qosim, S.Si & Ni'matul Izza, S.Pd.I

Staff of student affair : Budi Prasetyo Margono, S.Pd.I

Staff of inventory : Sahlah Silaturrohmi, S.Si

Staff of security : Ach. Dlofirul Anam S.HI

4) *Murobbi* and *Murobbiyah Sunan Ampel Ma'had Al-' Aly*

Murobbi and *murabbiyah* are the parties fully responsible over all *mabna* related. But technically, *murobbi* and *murobbiyah* is responsible for the implementation of all activities within the scope of kema'hadan each *mabna* they bombing. Of course such a tough task was carried out by *murobbi/murobbiyah* but helped by some *musrif/musrifah*. As for the *murobbi* and *murobbiyah Ma'had Sunan Ampel Al-' Aly* in the period 2016-2017 is as follows:

Mabna Al-Ghazali   : Ach. Dlofirul Anam S.HI

Mabna Ibn Rusyd   : Ahmad Abib Albajuri, S.HI

Mabna Ibn Sina   : Muhammad Syauqillah, SE

Mabna Ibn Khaldun   : Nanang Qosim, S.Si

Mabna Al-Faraby   : Budi Prasetyo Margono, S.Pd.I

Mabna Khadijah Al-Kubra   : Sahlah Silaturrohmi, S.Si

Mabna Fatimah Az-Zahra   : Iqomatu Nauvi Khuluq, S.PdI

Mabna Ummu Salamah   : Ainun Sa'adah, S.Si

Mabna Asma'Binti Abi Bakar   : Ni'matul Izza, S.Pd.I

Mabna Ar-razi   : Wahyu Eko Febriyanto, S.PdI

d. Objective Condition educator *Ma'had Sunan Ampel Al-' Aly*

Based on the results of interviews and observations that authors do, note that the educators or teachers at *Ma'had Sunan Ampel* is

divided into several categories of educators who have the roles, functions, and duties respectively in the implementation of the educational process at the *ma'had.*

To find out the reflection of some categories of educators who are involved in the implementation of education at Ma'had Sunan Ampel Al-'Aly following authors describe categories of educators is:

1) *Mu'allim/Mu'allimah*

Is *the mu'allim/mu'allimah* here are educators or teachers in two programs *ta'lim ma'had* which is two formal *ma'had* activities. Matches the name of an existing, *mu'allim/mu'allimah* also be distinguished into two types, namely *mu'allim/mu'allimah ta'lim al-afkar al-Islamiyyah (ta'lim afkar)* and *mu'allim/mu'allimah. Mu'allim/mu'allimah* in the two programs is the *ta'lim* educators from outside who were recruited by nanny *ma'had* with qualification are those who have completed the education (S1) and have the competence and expertise in accordance with that program. As for the amount of each category of *mu'allim /mu'allimah* academic year 2016-2017 is as follows:

a) *Mu'allim/mu'allimah ta'lim afkar* amounted

b) *Mu'allim/mu'allimah al-quran* amounted

2) *Mushahhih/Musahhihah* al-Quran

Mushahhih/Musahhihah al-Quran in the context of education in Ma'had Sunan Ampel al-' Aly this is Quran educators

who serve as pen-tashih al-Quran reading *mahasantri* in *tashih* al-Qur'an.

As for the qualifications and competence which is the main requirement being *Mushahhih/Musahhihah* al-Quran in ma'had this is those who have the complete Qur'an 30 juz bi al-occult (memorized). In addition, they must also have a Qur'an *qira'ah isnaad* good from *Kyai* or *Ustadz* in Qur'an or the other, so it is no doubt from the reading, recitation and *fasahah* him in reading the Qur'an.

3) *Muhassin* al-Qur'an

Is meant by *muhassin* here are educators in charge of educating the *mahasantri* in the activities of *tahsin* al Quran. The educators are those *muhassin* al-Qur'an that has particular expertise in the field, both *tartil qira'ah* or *mujawwadah*.

e. Profile of *Musyrifah Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang

1) Masrurotul Istiqomah

Masrurotul Istiqomah is student majoring in PAI 4th semester this time. She is the *Musyrifah* the *ubudiyah* devision, that is in charge of the activities of the *sprititual* especially in the mosque in congregation prayer. She was called by the name The Ichi. She is the youngest of 5 brothers. Her mother was a PNS and a teacher who teaches in elementary school. This year is the first

year she became the *musrifah*, so she is still adapting to being a *Musyrifah* in accordance with the existing classification, i.e. people who have ability in arabic or english, capable of reading the book etc. All of it was not difficult for her because she never, he lived for three years in Gondanglegi Malang.

This means that people are actually shy, reticent and difficult to adapt to the surrounding environment. When asked about the things that encouraged him to be a *Musyrifah* he says "The thing that drives me is when my *mahasantri* so it doesn't understand anything about *ma'had*, so would love so *musrifah*".[27]

It is expressed by Masrurotul Istiqomah that he would like to know more about life at *ma'had*. Added by her that he felt *ma'had* is very nice so she wants to join in it.

After she *Musyrifah* very many changes she experienced many positive traits created such brave talk before, it can be faster to socialize with others and positive traits.

> The changes I feel when I am being *Musyrifah* is a lot of positive attributes that are formed within me especially those qualities that I think less well when developed, e.g. the reticent, did not dare to speak in front of others.[28]

2) Fatimah Az-zahra

Fatimah Az-zahra was BSA 8th semester that has become a *Musyrifah* for 3 years in a row. In the first year she *Musyrifah*

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[27] Interview with Masrurotul Istiqomah. As student of Islamic Education Department. Date 14 March 2017

[28] *Ibid*

mabna Ummu Salamah second year *Musyrifah Khodijah Al-kubra* and this last year he returned to *Umm Salamah*. It is not difficult for her to adapt to life *Musyrifah* because when she becomes president *muharikah khadijah al-kubra*. When it became *Musyrifah* she called by the name of The Faza.

Fatimah Az-zahra was the second of three brothers who are all women. Her family background is the family boarding school, her grandfather had a cottage in Probolinggo. She was, he lived for 3 years since Islamic senior high school; the cottage is a cottage languages that use Arabic in everyday life so he is accustomed to using mainly Arabic language.

In *Musyrifah* she was *Musyrifah* language devsion, this is not surprising because she was also department and once she lived in huts which put forward mainly Arabic language. That pushed it into *Musyrifah* is the desire of both parents who are worried of life in the Poor until he was asked to become *Musyrifah* "Initially it was the desire of the elderly, fear he said I was unfortunate, but gradually I'm even happy to exist in *Ma'had*".[29]

While the perceived impact of Fatimah Az-zahra was different, she was trained to face a lot of problems, so it's more powerful and assertive "I felt since I feel more *Musyrifah* be

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[29] Interview with Fatimah Az-zahra. As student of Arabic Language and Literature Department. Date 10 March 2017

trained in dealing with the problem, so I became a strong and assertive people".[30]

3) Umi Nahdiyah

Umi nahdiyah is a student majoring in ICP-PAI 6th semester. She is the *Musyrifah* in the student affair devision on duty to develop his talent and interest in *mahasantri*. She has expertise in terms of multimedia such is videos, photos etc. His educational background was attended in MAN 1Malang and being in a dorm for 3 years. She was the younger of two brothers all of whom were women. Her father and mother worked in the fields of self-employed.

While according to Ummi Nahdiyah factor that encouraged him is his own desire to channel their knowledge and useful for other people "The factor that drives me is myself, the desire that old now what I've done for other people".[31]

Ummi Nahdiyah who feel that the appearance of himself more Islamic since becoming *Musyrifah* and she began to be able to obey rules that exist primarily in *Ma'had* "Hehehe,,, when asked what impact Yes that looks very obvious in terms of a more Islamic appearance and no doubt also I can obey the rules".[32]

4) Risa Rada Robiyah

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[30] *Ibid*

[31] Interview with Umi Nahdiyah. As student of Islamic Education Department. Date 21 March 2017

[32] *Ibid*

Risa Rada Robbiyah is 4th semester majoring in PBA (education Arabic). She is the *Musyrifah* of the qur'an devision. She was the first child of three brothers, she is an orphan because her father had died, when asked which factors pushed it into *Musyrifah* she explained because players want to be not only be spectators only. By being *Musyrifah* she plays an active role in realizing the vision of Malang Maulana Malik Ibrahim State Islamic University of malang is embodies the student who has the Majesty of morals and into the spiritual.

> I remember that I used to Ustdz message that I must so players not spectators, that's why I'm so *Musyrifah* I'll be able to play an active role embodies the vision of realizing University student who has a moral and spiritual into greatness.[33]

The burden for being the first child that there is no father makes him eager to learn to be better and be *Musyrifah* a lot of help realize it.

While the changes experienced by Risa Radha Robbiyah is more confident, able to speak in front of many people and can discipline them.

> The changes I am more confident, could speak deadpan a lot of people, because I was used to be nervous if in front of a lot of people as well as more able to discipline ourselves.[34]

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[33] Interview with Risa Rada Robiyah. As student of Arabic Education Department. Date 31 March 2017

[34] *Ibid*

5) Fatimatuzzahro

Fatimatuzzahro is a student majoring in PAI 8th semester. She was called by the name Ating. She was *Musyrifah* the afkar division because she lived that he experiences in the *salafiyah* for 6 years she has been able to read the book with good and true.

Her family background was a rice trader that upholds the will of religion. All his brothers he lived. He was the first child of 4 brothers, i.e. 2 men and 1 woman who was a child. She is the type of person who very according to the parents, so that desire be *Musyrifah* is the hope of his parents "Abah who want, because fear of Association Cubs in Malang, right I cottage from small so Abah more agree I'm at *Ma'had*".[35]

Things changed in Fatimatuzzahro he feels is able to set the time between coursework and *ma'had*, be addressing the problem and get to know the characters of different *mahasantri* so it knows how to deal with them.

B. Uniqueness of Maulana Malik Ibrahim State Islamic University of Malang regarding the ability to integrate between science and religion.

Academic structure of UIN Maliki Malang is built upon the principle of the universality of Islam described as the science of tree lush and sturdy. The idea of the priest Suprayogo of "the tree of Science" which serve as blue

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[35] Interview with Fatimatuzzahro. As student of Islamic Education Department. Date 27 March 2017

print science development in the UIN Maliki Malang, indeed there was little debate on the level of epistemology. According to Muhaimin, source of knowledge that's basically comes from God. God created the universe (verses kauniyyah) and the Qur'an as well as Al Hadith (qauliyyah). Therefore both the source of mutual consultation and does not explain or contradict against the various knowledge about the nature of truth. During this time people think on the right wing and the left are called dichotomy.

In reviewing the science of Islam, according to Fazlur Rahman in Hamdi[36] should be distinguished between Islam as an object of scientific study and Islam as the Foundation of ethical. As an object of study for Islamic scholarship shall be subject and obedient towards scientific procedurs. For example, the Qur'an as text, so it can be reviewed by anyone, no matter whether the person is trusting the Qur'an as a revelation came from God or not. Here's what it says Fazlur Rahman that non-Muslims could study the Qur'an and the result have the same degrees as *tafsir* compiled by a Muslim a second interpretation of the same relative degrees in sciene perspective. Therefore, the Qur'an as a text must be open to be examined through text theories as theories are used to study secular texts of non-divine. On the other hand, Islam the Foundation of ethical guidelines, he became adherents to act wisely in life, such as the attitude of trustful, fair, *tasamuh, tawasut*, *tawazun* and others. It is in operationalization be

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[36] Zainul Hamdi, " Menilai Ulang Gagasan Integrasi Ilmu Pengetahuan sebagai *Blue Print* Pengembangan Keilmuan UIN", dalam Zainal Abidin Bagir, dkk (editor), *Integrasi Ilmu dan Agama Interpretasi dan Aksi....,* 183-185.

subject to space and time the enclosing them. However, when Islam is seen as a cornerstone of ethical, supposedly in the process of learning of religious education not only serve as a "lesson or knowledge" about the science of religion, but should be done by way of cultivation of the noble values and the form of example and experience will be more effective than the internalization of the values through speech and talk as long as it happens in college.

Based on research findings, according to Imam Suprayogo there are two bids related to the placement of the Qur'an as a source of knowledge. First, put the Qur'an as the basic concept or inspiration then developed through a variety of scientific research both, put al-Qur'an (the phenomenon of naqliyyah) and nature (the phenomenon of kawniyyah) into two equal sources for building science.

Islamic knowledge (al-' ulum al-Islamiyya) developed by UIN Maliki Malang is the science that is built based on the teachings of Islam i.e. the Qur'an and the Hadith, as well as the same knowledge is built based on the results of observation, experimentation and logical reasoning. If the Qur'an and Hadith are put in the position of the source of knowledge, then it is not going to happen the way the science dichotomy point of view and thus degrading its position on Scripture. Of course, as a consequence of the Qur'an which is Universal still needed another source of knowledge that is technical, that knowledge is obtained through observation, experimentation and logical reasoning.

The concept of integration of academic UIN Malang, negated Islam as paradigm in science studies. Through an understanding like this qawliyyah verses relating to science to elaborating scientific basis in accordance with the needs of the building of scientific work. As disclosed Oesman, the Qur'an is not a book of science. But he gives the knowledge about the principles of science, which he attributed with the metaphysical and spiritual knowledge. The idea agree with Endang Saefuddin-Ansari that Al-Qur'an or subsection Qur'aniyyah is nothing but bookkeeping all the universe or Kawniyyah in one verse of the Bible. The second verse of God is Qur'aniyyah and Kauwniyah were mutually interpreted. In the process of Islamic knowledge Kuntowijoyo offers two methodology, namely integration and objectification.

To realize the structure of science with the science curriculum, the tree metaphor UIN Maliki Malang is integrated with program Ma'had Sunan Ampel Al Aly. Based on the academic structure, the UIN Maliki Malang requires that all students regardless of what program of study or majors, for control of the Foundation or root science first consists of; 1) Arabic and the United Kingdom, 2) philosophy of Science, 3) nature, 4) social studies, and 5) civics and citizenship, before reviewing the teachings of Islam (at tree science describe as a stem), include: Quran and Sunnah, 2) Rather and the history of Islamic civilization, 3) consists of Islamic thought; Theology, Fiqh, and Sufism, 4) understanding of the Islamic community. Next review in accordance with academic options and majors and programs of study (who is described as a branch and twigs).

The structure of the curriculum basic course UIN Malang integrated with learning at *Ma'had Sunan Ampel Al-Aly*, graduation certificate by making *the ta'lim al-afkar al-Islami* and *ta'lim* al-Qur'an for Islamic studies program, and as a comprehensive exam. For students who have not passed, then the student can program the Islamic studies courses subject to stay abreast of *ta'lim ma'had* program until the corresponding declared, and the value of graduation programs the *remidial* terms of publishing the final value for Islamic studies courses are programmed.[37]

Sabah al-lughah program that do at the *ma'had*, PKPBA and PKPBI UIN Maliki Malang conducted to strengthen the ability of the students of Arabic and the United Kingdom, which in turn can be used as a tool to examine the source of Islamic teachings and also disciplines respectively. Learning at Ma'had Sunan Ampel Al-Aly was an integral part of the institutional system and the education of UIN Maliki Malang. Therefore, learning at the ma'had arranged by Provost academic field through mudir ma'had and administrator, both regarding the curriculum, lectures, and evaluation system. This is to measure the degree of success of learning ta'lim al-afkar al-Islami and ta'lim al-Qur'an. While the method of learning at Ma'had Sunan Ampel Al-Aly combining methods of dialogue and bandongan methods, for example the study of Ta'lim al-Afkar al-Islamiyah takhassus class, for students who are able to read the book of yellow smoothly directly guided by *Kyai ma'had* with system dialog. While for students who have not

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[37] *Pedoman Pendidikan UIN Maliki Malang*, 2010, 53.

been able to read the book of yellow smoothly using the system *bandongan* and guided by a *Musyrifah* until she is able to read the book of yellow smoothly. The study of *Ta'lim* al-Qur'an and *tafsir tarjamah* class, this class is for students who have the ability to read and study the Qur'an properly will be tutored. As for students who have less understanding against the Qur'an in the center on the class *taswith* and guided by *Musyrifah* and *murabbiyah.*

The educational tradition of the UIN Maliki Malang is a mix between higher education and education *ma'had.* The tradition of boarding school principal on duty gave birth to graduates with a committed behavior and manners. Therefore, the development of all components of *ma'had* directed to strengthen the position of personality development as central *ma'had* faith-filled, *saalih*, enlighten and Almsgiving, and ethical. *Ma'had Sunan Ampel Al-Ali* UIN Malang is not just used as a substitute for, but rather the student's boarders place functioned as an important part of the educational process that must be undertaken by all students studying at this campus. The position is very strategic and *ma'had* main UIN Maliki Malang, then run the program activities should be followed by all students. The program for example, the development of Arabic language ability, study of Scriptures, conditioning read al-Quran, prayer and other spiritual activities of the Congregation. In addition, other activities to add insight into life and leadership.

The tradition that has been running daily at the *ma'had* it in some activities have also been integrated and implemented in an environment of

cultural development as UIN Maliki Islamic leader, professors, students and employees. The tradition that has been running on Maliki to UIN Chairman, professors, students and employees that is, prayer congregation, those gatherings after praying congregation, each birthday event there UIN dhikir together, ever month there are events *khatmil qur'an*, fasting on Mondays and Thursdays are observed with no drinks for the second day, familiarized with cut salaries of charity 2.5%, provided the charity box at each building that is in the UIN to train students on infaq.

C. Role of *Musyrifah* at *Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang

The role is a dynamic aspect of the position of the status. When a person is carrying out rights and obligations in accordance with its position, then this means doing her role. Both of them cannot be split and conflicting with each other. Everyone has a variety of roles that come from the Association patterns of her life. It is at once means that the role of determining what he did for the community. The role of more emphasis on functionality, adaptability and as a process.[38]

The role of *Musyrifah* in the customize and the accompanying *mahasantri* in *ma'had* activities namely:

1. Escort *mahasantri* in the field of spiritual and worship

2. Escort *mahasantri* in *ma'had* academic field.

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[38] Soerjono Soekanto. (2002). *Sosiologi Suatu Pengantar*. Jakarta: PT. Raja Grafindo Persada. Hal 286-269

Musyrifah tasks performed since the dawn (before dawn) till night (22.00 PM) at regular intervals. Things that must be observed by the whole Musyrifah is must be accompanied by sincere and heartfelt. As for the role in the accompanying worship and spiritual is to customize mahasantri to follow the prayer in congregation in the mosque, the way of purity, read *diba'*, *istiqosah*, *tahlil* and other religious activities.

Customize *mahasantri* to pray in congregation in the mosque, the role performed by *mahasantri* wake up to pray *shubuh* at the mosque; engage them to pray in congregation *maghrib* and *isyak* in the mosque. To carry out this role *Musyrifah* not only inviting but also participated in the pilgrims pray for example on *mahasantri*. While the discipline *mahasantri* to always pray maghrib and praying in Congregation in the mosque with their daily prayers mengabsen turn by turn, to prayer *shubuh* check attendance into their respective rooms while the *maghrib* prayer checking attendance are in the Hall of each floor. Not only customize and check attendance prayers worshipers in the Mosque but *Musyrifah* also led the *dzikir* in the mosque. For this task there is a schedule of you every week in *mabna* respectively. This was said by Fatimatuzzahro:

> The role of *Musyrifah* it other than as a companion as well as a sysop *mahasantri* is the accompanying religious activities they are like prayers, because it has already become our responsibility as *musifah*.[39]

This can be realized with the direct and give an example to *mahasatri* about how to pray, *taharah* is right, so that *Musyrifah* not only

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[39] Interview with Fatimah Az-zahra. As student of Arabic Language and Literature Department. Date 10 March 2017

direct but at the same time gives an example of how the layout directly. This is in accordance with the said by the *Musyrifah* named Risa Rada Robiyah follows:

> The role that does a *Musyrifah* was the steers, provided guidance on how to purity, prayer and other religious events correctly in accordance with the Islamic Shari'a, and not only that Musyrifah must also give example so that mahasantri can practice in everyday life.[40]

The role of the other *Musyrifah* that is academic as an escort, including in the field of linguistic, *taklim* Al-Quran and afkar, student affair, security, and inventory.[41] This is in accordance with the talk by Masrurotul Istiqomah as follows "The role of *Musyrifah* in addition to providing information about *ma'had* to *mahasatri* also stood in the activities of *taklim*, *shobahul luqoh* and others".[42]

Mentoring in academic ma'had, among others:

1) The linguistic

The role of *Musyrifah* in the linguistic field is the customize *mahasantri* to follow intensively *shabah al-luqah*/English-arabic tutor peers into morning activities in *al-shobahul luqah*/English-Arabic morning, noting the absence of *mahasatri* in *shobahul luqah*/English-Arabic morning and carry out monitoring and evaluation of the linguistic.

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[40] Interview with Risa rada Robiyah. As student of Arabic Language Education Department. Date 31 March 2017

[41] *Buku Pendampingan Mahasantri*. Pusat Ma'had Al-Jamiah 2016/2017. Page 4

[42] Interview with Masrurotul Istiqomah. As student of Islmic Education DEpartement. Date 14 March 2017

Shabah al-luqoh activities *Musyrifah* doing its part by way of comprehending every material to be taught at *mahasantri*. Learning activities performed is *Musyrifah* became tutor to *mahasantri* and make a convenient class for them. On Monday the activities performed, namely memorizing vocabulary and deposit the results of memorized on *Musyrifah* escort class respectively. On Tuesday continued with the practice the vocabulary was studied by talking with your fellow friends. On Wednesday means reading or conversation, while Thursday's learn about grammar. And on Friday repeating material that has been studied. Each month held mentoring to know the ability of *mahasantri* and record the results on the book monitoring *mahasantri*.

Obstacles in dealing with *Musyrifah* in this activity was less ardently *mahasantri* because it was still morning and they're still sleepy. To address *mahasantri* which is already getting bored with this activity, then *shabah al-luqah* filled with interactive games that can enhance the ability of the psychomotor *mahasantri*.

1. Taklim Al-Quran and afkar

The role of *Musyrifah* here is customize *mahasantri* to follow actively the activities of *taklim al-quran* and *afkar*, became tutor of peers in the activities of *taklim quran* and *afkar*, noting the absence of *mahasantri* in *taklim al-quran* and *afkar*, and carry out the evaluation and monitoring of *taklim al-quran* and *afkar*.

Noting the lack of attendance of *mahasantri* when *taklim* is when *mushahih/musahihah* come in, but if it doesn't go in, then *Musyrifah* acts to replace in accordance with the syllabus. There are also times when the class *mushahih/mushahihah* is not present, the class in other classes join existing *mushahih*. This was said by *Murobbiyah Mabna Ummu Salamah* namely Ustdzah Ainun Sa'adah:

> It was a lot *Musyrifah* its role of one of them succeeds in *taklim* if *ustdz* or *ustadzah* is not present, and lectures in the morning must also remain on guard *taklim* although only a few minutes".[43]

2. Student Affair

The role of *Musyrifah* in the department of student affair is seeking an orientation activities on the development of academic, interests and talents in the arts, sports and other skills, customize *mahasantri* to follow actively the activities of both student affair held by *ma'had* or *mabna* facilitated *mahasantri* appropriate talent and creativity of their interest etc.

Musyrifah do role student affair in the field by providing facilities of creativity *mahasantri* according to their talents and interests, i.e. by holding extra lessons *mabna* is *banjari*, journalism, dance and more. This activity was implemented after activities PPBA night around 21.00 PM.

Not just about talent and interest, in the student affair of *Musyrifah* also facilitates the presence of cafeteria *mabna* opened every evening hour 21.00-22.00 PM in the evening. In charge of keeping the cafeteria also is *Musyrifah* that is take turns keep each week.

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[43] Interview with Ainun Sa'adah as *Murobbiyah Mabna Ummu Salamah*. Date 30 March 2017

3. Security

The role of *Musyrifah* in the department of security is responsible for the security of their respective *mabna*, conducting raids of banned items in their respective *mabna* periodically and maintains security at night.

Musyrifah is doing its part by obeying the rules that exist in both *mabna* or *ma'had* in terms of clothes, behavior and more. In terms of the banned outfit are pants and shirts who demonstrate unfeigned forms the body of the wearer. Other safety regulations is about to shut the door of *mabna* 21.00 PM. 21.30 PM door of *mabna* in open back came to be closed and the last opened hour 22:00 PM. then after these hours will not be opened door of *mabna*. Guarding the door it is the duty of the entire *murifah* implemented take turns each day.

4. Inventory

The role of *Musyrifah* in this area is responsible, gather, examine, inform and duplicating as well as disseminating regulations in the field of law, governance, administrative, management and maintenance of *mahad*, mentoring and evaluating on a regular basis about cleanliness, beauty and a landscaper there *ma'had* surroundings.

In carrying out its role of this *Musyrifah* are required to always keep inventory *mabna*, because responsibility about *mabna* inventory is the responsibility of all *musrifah*.

All roles mentioned above have been divided based on their fields, respectively, but in spite of all *Musyrifah* is responsible for all the fields and help each other so that each academic field *ma'had* could walk to the maximum. This is corroborated by statement from Ustadzah Ainun Sa'adah that says "Although *Musyrifah* shared each devision respectively but yes should still help each other between the because if one of the activities occurred an error then it will affect the others".[44]

D. Impression Management *Musyrifah Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang.

Based on the approach of Erving Goffman, expressed in the impression management there are: stage (setting), appearance, style (manner) to behave, as well as involvement in his role. For more details, the study presents the results of research into the descriptive explanation along with his analysis that views from data obtained of researchers through interviews that have been done.

Aspects that are the focus of the research researchers is aspect of appearance and style. Later researchers developed the second aspect of the back into several sub-sections such as on aspects of appearances there are clothes. Whereas, in the aspect of the style, attitude and behavior, as well as how to speak the language or style of the informant.

Clothing is one of the supporting elements in terms of the band. Despite their opinions and attitudes vary in terms of dress, but broadly

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[44] Interview with Ainun Sa'adah as *Murobbiyah Mabna Ummu Salamah*. Date 30 March 2017

speaking the whole of informants in this study agree that wearing clothes that are courteous and presentable is a must while undergoing its own profession as a broadcaster. However, for this outfit they adjust it back with existing standardization in *Ma'had.* In terms of this outfit are distinguished into 2 is style dressing and the selected color in the dress. Whereas in talking in the use of language and in terms of attitude and behavior is when it becomes *Musyrifah* and no.

Dressing style Masrurotul Istiqomah is the simple, she chose to wear a skirt and a matching shirt. And he usually wears a veil of *rawis* and does not ever wear veils that are large; because her body posture is small she chose clothes that suit her. The colors he chooses is the color of the soft and unobtrusive "I don't like wearing long dress, I prefer to wear a skirt and shirt, because my body is small ugly if wear long dress".[45]

In this talk he uses the language of Indonesia and Java. When confronted with the *mahasantri* he uses formal language Indonesia, whereas otherwise he will use the polite Javanese. Attitude and proved it is people who are diligent and responsible with its work.

Different case with Fatimah Az-zahra in terms of dress she follows current fashion trends. Sometimes he would use a long dress or a skirt. In terms of the colors she chose soft colors and matching white skin and she really liked the color blue "most of the clothes I have are blue, I love to wear

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[45] Interview with Masrurotul Istiqomah. As student of Islamic Education Department. Date 14 March 2017

clothes with bright colors and fits with my character. If my style is unlike any other that is the important thing neat and polite".[46]

In the talk he used the language of Indonesia and Arabic. While attitudes and proved he is seen as being mature and assertive. While Risa Rada Robiyah in the clothing she often use a skirt and dress and veil. The style that she wears a college kid style is tidy and polite. The color of the clothes he had been wearing a dark color that is likely to be. In terms of the attitude and behavior of the people he is dependable and industrious people. In this talk he uses formal of Indonesia language and hung with whom he spoke "my style of dress, I love to wear a long dress, likes to wear skirts that are important I use, because I am a fat man so must select shirt size large".[47]

The style of dress of Umi Nahdiyah is the usual clothe style. Clothes that he used not to follow the development of the times. He thought it important that rapid shirt an polite. He used color is the color that tends to adjust to the dark color of his skin dark. In speaking a language she used formal and Indonesia hung with whom he invite to speak, whereas in terms of the attitude and behavior of him being polite and tend to be stoic on the surrounding environment "I was the person to be Stoic and tend not to pay

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[46] Interview with Fatimah Az-zahra. As student of Arabic Language and Literature Department. Date 10 March 2017

[47] Interview with Risa Rada Robiyah. As student of Arabic Education Department. Date 31 March 2017

attention to what other people say. And if the clothing, I don't like shopping and spending money on clothes shopping better money savings wrote".[48]

While the fatimatuzzahro, in the matter of dress appropriate dress style he followed what is again trending now. The color of the clothes he chooses is the color of the soft and unobtrusive. Whereas in terms of the talk he will adjust with whom he spoke. And in bed and behave she is the one who conformed to existing rules and always trying to be adult "when I talk to people who are more mature will honoring if same *mahasantri* talk like brother at sister. And the clothes I love to follow the development of the times, let me not so ugly fit of his time".[49]

E. Self-concept of *Musyrifah Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang.

The concept of the self is the ultimate goal of impression management is done by someone in his life. The concept of self as to what course this is chooses each of the individual perpetrator impression management. Likewise with a fifth tone one informant expressed a positive self-image wants for himself in live interactions with the people in his life.

As revealed by Masrurotul Istiqomah that he wants the image of are professional and responsible "I was wish look as professional and responsible in my duties".[50] While Fatimah Az-zahra wanted the imagery can be an

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[48] Interview with Umi Nahdiyah. As student of Islamic Education Department. Date 21 March 2017

[49] Interview with Fatimatuzzahro. As student of Islamic Education Department. Date 27 March 2017

[50] *Ibid*

example by *mahasantri* "I want to be a good example for the people surrounding me especially *mahasantri* rang in *ma'had*".[51]

Different case expressed by Ummi Nahdiyah that he wants to look as smart and active in all areas both at the *ma'had* or campus "I wanted to look like people who are smart and active in all areas whether in *ma'had* or on campus".[52] While according to Risa Radha Robbiyah want to be seen as people who are assertive and not weak as people thought "I wanted to be seen as a strong person that is not as poor as people think because I am the first child who had no father, I want to look decisive and strong".[53]

While the concept of the self that are desired by Fatimatuzzahro is a person who firmly before anyone else. This is because she was the first to have the soul of the firm to lead her brothers "I want to look firmly before others, due to the fact I was a weak man due to the demands of the first child then I should look firm and strong".[54]

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[51] Interview with Fatimah Az-zahra. As student of Arabic Language and Literature Department. Date 10 March 2017

[52] Interview with Umi Nahdiyah. As student of Islamic Education Department. Date 21 March 2017

[53] Interview with Risa Rada Robiyah. As student of Arabic Education Department. Date 31 March 2017

[54] Interview with Fatimatuzzahro. As student of Islamic Education Department. Date 27 March 2017

CHAPTER V

DISCUSSION

A. Role of *Musyrifah mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang

Roles performed *Musyrifah* in the accompanying *mahasantri* is divided into two, namely a role in aspects of spiritual and academic *ma'had*. In carrying out the role, not all *Musyrifah* are capable of running it. But *Musyrifah* do its role optimally in accordance with his/her abilities.

There are advantages and disadvantages that are performed by each informant in the exercise of his role as *musrifah.* This deficiency can occur due to many factors, among others, from you, the people around and factor to another. But all that made the lessons so that each year the role can run in accordance with the existing rules. The roles do *Musyrifah* can be explained as follows:

1. Accompany in worship and spiritual

Role in spiritual things is the Customize *mahasantri* to perform the prayer in Congregation in the mosque, the correct way of purity, read *tahlil* etc. The shortcomings in the exercise of this role is the inability to implementation this as only a theory is studied, and lazy because of yourself. It is justified by one of the informants named Fatimatuzzahro say:

> "If the issue of purity was difficult for it should be to *mahasantri*, as most of us learn theory alone, and when in real life would be a lot of questions about purity that if we're not

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familiar with it, we will confuse to explain on *mahasantri*. So the bottom line should be interpreted not only theory only".[55]

While the lack of self, such as sleepiness in check of attendance *mahasantri* prayer in the mosque is justified by all informants, one of them Masrurotul Istiqomah that say "if he overslept and was exhausted, continued to the end is not check of attendance *mahasantri* it happen often, so it is the behavior that should be omitted because we are an example for *mahasantri*".[56]

While this role in running the advantage *Musyrifah* are also trained to comply with the rules, because we have become an example for *mahasantri*. As is said by Risa Rada Robiyah "Now I can train myself to always initiate the pilgrims pray in the mosque, it is because I feel as an example for *mahasantri*".[57]

2. Academic *ma'had*

Academic *mahad* is differentiated into several activities, namely:

a. Language

In language development activities there is also shortage of advantages in running the role as *musrifah*. The drawback is the lack of ability in Arabic or English. Some *Musyrifah* who became informants revealed that they only master one language only. For example the

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[55] Interview with Fatimatuzzahro. As student of Islamic Education Department. Date 27 March 2017

[56] Interview with Masrurotul Istiqomah. As student of Islamic Education Department. Date 14 March 2017

[57] Interview with Risa Rada Robiyah. As student of Arabic Education Department. Date 31 March 2017

Fatimah Az-zahra more Arabic than English. Likewise with 3 other informants that more people in Arabic is Risa Rada Robbiyah, fatimatuzzahro and Masrurotul Istiqomah.

Different case with Umi Nahdiyah that menguasi English compared to Arabic. It is appropriate that he had said "In my language master English than Arabic, but I am always trying to learn in order to pass on to my science *mahasantri* not wrong".[58]

While the extended *Musyrifah* trained to get used to using Arabic and English. If one *Musyrifah* only master one language only, then she will try to learn another language.

b. *Taklim Qu'ran* and *Afkar*

Deficiencies in carrying out the role of accompanying *taklim* is time is a *taklim* time in conjunction with the lecture. So *Musyrifah* was only able to accompany early *taklim* not until the finish. This is justified by the Istiqomah Masruruotul said "If I go in the morning lectures, I just keep *taklim* briefly, so there can be a maximum of accompanying *mahasantri*".[59]

Another deficiency was not able to teach reading the book when taklim afkar. This is revealed by Risa Rada Robbiyah "The thing I feared when *Ustdz* is not present and we should supersede. Though I cannot read

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[58] Interview with Umi Nahdiyah. As student of Islamic Education Department. Date 21 March 2017

[59] Interview with Masrurotul Istiqomah. As student of Islamic Education Department. Date 14 March 2017

the book well, but wants how else should still done according to our skill".[60]

The advantages of doing this role were made and we were able to finish the book. It is a distinctive happiness was able to finish it.

c. Student Affair

A shortage of experienced when doing this role is the personal abilities of each *musrifah*. For example, did not have the creativity expressed by Fatima Az-zahra which says "A matter of creativity that I cannot, because to be honest I am this person is hard to create new things, so in student affair is not capable of running at maximum.

The advantage is being able to train the creativities and developing the creativity that we have. This is justified by the Umi Nahdiyah says "Glad to be funneling the science I had on *mahasantri*, so I can while learning to them, they were so creative it could add to the science we also".[61]

d. Security

Advantages in carrying out this role are able to help maintain the security of the *ma'had*. While the drawback is of himself who haven't been able to comply with existing regulations, but trying to run because it becomes an example for *mahasantri*. This is expressed by fatimatuzzahro

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[60] Interview with Risa Rada Robiyah. As student of Arabic Education Department. Date 31 March 2017

[61] Interview with Umi Nahdiyah. As student of Islamic Education Department. Date 21 March 2017

"We can control ourselves if we want to break the rules, because remember if we become examples for *mahasantri*".[62]

e. Inventory

In this role there is also a role in maintaining the cleanliness and beauty of *mabna* so *Musyrifah* trained to always clean living. While the shortcomings of the inability of *Musyrifah* to always keep inventory *mabna*, so much inventory that is missing. This is revealed by Fatima Az-zahra "In keeping inventory of *mabna* we cannot stand by for 24 hours, so sometimes we do not know when there is a missing inventory or borrowed by people".[63]

A brief summary of roles of *Musyrifah Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang can be listed as below:

Table 5.1 Roles of *Musyrifah Mabna Ummu Salamah*

Roles of *Musyrifah Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang	
Worship and Spiritual	Academic *Ma'had*
• Prayer in the mosque	• Language
• The way of purity	• Taklim Qur'an and Afkar
• Read *diba'*	• Student Affair
• Read *istiqosah*	• Security
• Read tahlil	• Inventory

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[62] Interview with Fatimatuzzahro. As student of Islamic Education Department. Date 27 March 2017

[63] Interview with Fatimah Az-zahra. As student of Arabic Language and Literature Department. Date 10 March 2017

B. Impression Management Performed by *Musyrifah* of *Mabna Ummu Salamah* at Maulana Malik Ibrahim State Islamic University of Malang.

On a sub chapter of researchers would elaborate on the data in the form of the information obtained from the results of the interview. The information derived from the answers to the questions that are posed to informants and data provided directly from them. A description of the results of the study contains descriptive explanations regarding about questions on Impression Management on each *musrifah*. Then researchers also reviewed aspects concerning information submitted by informants in the front stage.

1. Impression Management on Their Physical Appearances (Clothing).

The appearance of *Musyrifah* not so pay attention to the appearance of clothing, because some of the informants dressed for what it is but keep paying attention to elements of decency that have been prescribed in Islam. This is in accordance with the observations directly conducted by the researchers, for example when *shobahul luqoh* was held in the morning, so the informant only wearing a simple but still polite.

Masrurotul istiqomah in dress, it is the band's origin remains polite and in accordance with the rules of the religion. The difference is clearly visible how to dress when he became *Musyrifah* and no. When he was in college then used clothes will think about as much detail as maybe to look fit "If *shabah luqah* his

clothes always, sometimes also wear *mukena* but still fit the rules but if tuition difference must be more presentable iya and fit worn".[64]

While Fatimah Az-zahra in dress often use colors that calm to make it look graceful. When it became *Musyrifah* she is wearing a dress jacket, the color of the clothes were etc. While not being *Musyrifah* she will dress nicer such is clothes which used to travel. The difference of feelings when it became *Musyrifah* and there are also different, when keeping the *taklim* feeling of just wanting to look just deserved to wear but when not being a *Musyrifah* feeling when dressed like to look beautiful and neat in front of other people "If College Yes should look beautiful and tidy, if keep *taklim* important Yes polite".[65]

While the style of dress Nahdiyah Umi tends to be the same when she's not into *Musyrifah* or be *musrifah*. The color of the clothes he chooses bright colors tend to and sometimes collide. He is the person who it is and ignore the appearance.

Face to dress when Fatimatuzzahro being *Musyrifah* is a style of dress that is courteous and suitable for use. As with the other *Musyrifah* she prefers colors that calm, that looks lovely to wear. When teaching the clothes she is wearing *shollu* is, sometimes also *mukena*. The difference in motive when dressed up into a *Musyrifah* or not seen from the selection of clothes. When it becomes *Musyrifah* the selected clothing is clothing that every day but when wearing college will select a dress is commonly used outside.

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[64] Interview with Masrurotul Istiqomah. As student of Islamic Education Department. Date 14 March 2017

[65] Interview with Fatimah Az-zahra. As student of Arabic Education Department (BSA). Date 10 March 2017

Different case with Risa Rada Robiyah way dress polite and tidy, not paying attention to what colors suit her. Sometimes when teaching *shabah al-luqah* he went sour *mukena* to look neat anyway.

Standardization of clothing when *Musyrifah shobahul luqoh*, *taklim* as well as mentoring night not governed by *ma'had*. It's just different when there are activities or activities such as UAS *ma'had* significant other, usually *Musyrifah* polite and wearing clothes went sour alma mater *ma'had*.

2. Impression Management on Daily Behavior and Verbal Communication.

The style is one of the aspects that can represent a *Musyrifah* personality. In addition, the impression of management aspects of the style done *Musyrifah* may give rise to the impression and create self-image among certain people who interact directly in his environment.

a. Impression Management Through Musirfah's Atitude and (Daily) Behavior.

A third informant interviewed in depth by researchers did admit to the management attitude and behaviors against the impression that there to people who are in his or her environment. According to her, the attitude and behavior is one of the elements that are important in supporting the formation of the personality of the good in accordance with the self-image that wants to set up by yourself or to the fulfillment of the policies and standards that have been made by management.

Each informant has the means and the management of the different impression indeed tailored to the needs of individual parties and also other related. Adult, assertive and capable of taking decisions is the answer obtained by

researchers from all informant about attitudes and behavior to be achieved. One of the informants that confirm this is Fatimah Az-zahra says "Attitude and behavior when I became *Musyrifah* is a firm attitude, maturity, passion, dare to take decisions and trying to give a good example".[66]

In addition to Fatimah Az-zahra, informants also say the same thing is the informant named Masurotul Istiqomah, who said "The attitude and behavior of the *mahasantri* before I was mature and assertive attitude".[67]

In addition to a mature attitude and firmly carried on the front stage to strengthen the impression that was about to be achieved, by informants named Umi Nahdiyah coupled with the attitude or behavior of a devout regulation to strengthens the impression of being a *Musyrifah* "Attitudes and behavior to me show is conformed to the rules, so that could be an example for *mahasantri*".[68] The same is expressed by informants named Fatimatuzzahro who said

> "The attitude and behavior of *mahasantri* is in front of me when people are mature, assertive and conformed to the regulations, because that way I can be an example for *mahasantri*".[69]

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[66] *Ibid*

[67] Interview with Masrurotul Istiqomah. As student of Islamic Education Department. Date 14 March 2017

[68] Interview with Umi Nahdiyah. As student of Islamic Education Department. Date 21 March 2017

[69] Interview with Fatimatuzzahro. As student of Islamic Education Department. Date 27 March 2017

b. <u>Impression Management on Musrifah's Verbal Communication (Language)</u>

How to speak the language can be a hallmark of its own that is owned by a *musrifah*. But how to speak or the style of language used by any *Musyrifah* there are the same but there is also different. It was all back on the needs of each of these on motivation *Musyrifah* imposes in terms of impression management aspects of style via how to speak the language or style.

Risa Radha Robbiyah confess in doing managing in speak her language, or style adapts to the environment "The style of language in front of me if mahasantri iya formal talk, but if the same friends own Yes what is".[70] Risa Rada Robbiyah chooses Indonesia language when speaking to *mahasantri* and spoke like brother. So *mahasantri* is convenient for making can stories to him.

Different case with Fatimah Az-zahra, she is the *Musyrifah* language, he choose to use English, Arabic and bahasa Indonesia while talking to *mahasantri*. The way he talk to *mhasantri* to indicate that he is the one who is able to speak in accordance with the classification of a *Musyrifah* who speak Arabic and English "Should the language, although only use Arabic or English just isn't anything to look ahead bias *mahasantri* though not yet perfect language".[71]

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[70] Interview with Risa Rada Robiyah. As student of Arabic Education Department. Date 31 March 2017

[71] Interview with Fatimah Az-zahra. As student of Arabic Language and Literature Department. Date 10 March 2017

Masrurotul Istiqomah in speaking Indonesia language and formal language in order to be respected by *mahasantri*. But still also have to like a friend when talking to their biases so that they tell all things on him "If talks with *mahasantri* Yes should be formal, so that they respect us but also we must bias position themselves when we should talk not formal and".[72]

According to Umi Nahdiyah in terms of speaking at *mahasantri* she will positioned itself to be sister to them. The language used should also be in accordance with the circumstances that they have experienced. If *mahasantri* make mistakes we must give direction to use language that is not upon them and when they should use the language of praise as well.

As for Fatimatuzzahro, he explains that when speaking to *mahasantri* should be everything bias bias such as mother, sister or mother to them. This is done so that the *mahasantri* can open recounts her experiences at *musrifah*.

A brief summary of type of impression management of the *Musyrifah Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang can be listed as below:

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[72] Interview with Masrurotul Istiqomah. As student of Islamic Education Department. Date 14 March 2017

Table 5.2 Type of Impression Management

Name	Type of Impression Management		
	Clothing	Language Skill	Daily behavior
Masrurotul Istiqomah	Style: Classic and simple Color: Soft	English: 20% Arabic:20% Indonesia:20% Java:40%	Calm and responsible
Fatimah Az-zahra	Style: Simple Color: Soft	English: 20% Arabic:30% Indonesia:40% Java:10%	Calm, spirit, responsible and adult
Risa Rada Robiyah	Style: Simple and classic Color: Colorful	English: 20% Arabic:20% Indonesia:20% Java:40%	Calm, spirit and responsible
Umi Nahdiyah	Style: Eccentric Color: Colorful	English: 20% Arabic:20% Indonesia:20% Java:40%	Justin and responsible
Fatimatuzzahro	Style: Simple Color: Soft	English: 20% Arabic:20% Indonesia:20% Java:40%	Calm and adult

C. The self-concept *Musyrifah Mabna Ummu Salamah* of Maulana Malik Ibrahim State Islamic University of Malang

It can be said that this question will yield answers which is a description of the purpose of the whole business of impression management conducted by the informant. The concept of self Masrurotul Istiqomah is professional and responsible and expects matching with what he was doing. In back stage she was the person responsible in his duties. Based on the observation that I do every dawn she always tried to wake *mahasantri* to pray in Congregation in the mosque. Not only the task of her division, task *Musyrifah* in other fields also he did professionally.

Self-concept by Fatimah Az-zahra who wants can be an example by *mahasantri* and this is matching. Examples that follow from her can is that she always tried to speak Arabic or English in front of *mahasantri* so that the can is emulated by them. Likewise with spiritual activities she always worshipers at the mosque if not snag. Because she was the senior of *Musyrifah* in *mabna*, *Musyrifah* another great respect and made as example for the other.

The concept of self is expected by Umi Nahdiyah who wants to be active in all areas of both on campus and ma'had matching with real life. She is someone who always reliable when needed someone who could multimedia/IT. And the results of her work always satisfy many people. While in college he was student ICP-PAI are automatically its language not to be questioned again and he was active in the Organization of the ICP as caretaker in the field of multimedia.

This desire is also matching with real life; Risa is full of good spirit activities *ma'had* or campus. At the *ma'had* he never abandoned its obligations although coursework is not yet done. In addition to working on his duties he also always help another *Musyrifah* tirelessly and always lived his life passion. Because he no longer has a father, he is also trying to find its own money with selling and teaching TPQ each afternoon. So he is the one who is strong and reliable.

The concept of self is desired by Fatimatuzahro who want firmly but this not matching what is her life. She is a person who is easy to pity in others, for example if there is a *mahasantri* that is not present *taklim* without the letter and it turned out he was sick then she will allow him even without the letter. This is very different from the concept of self that he expected.

A brief summary of self-concept of *Musyrifah Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang can be listed as below:

Table 5.3 Concept of Self

Name	Proposed concept of self of *Musyrifah Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang
Masrurotul Istiqomah	Professional and responsible
Fatimah Az-Zahra	Can be example by *Mahasantri*
Risa Rada Robiyah	Firmly and strong women
Umi Nahdiyah	Smart and active in all areas
Fatimatuzzahro	Firmly and adult

CHAPTER VI

CONCLUSION

A. Conclusion

Based on the results of the research findings and the results of the analysis of the data obtained some of the conclusions are:

1. The roles performed by *Musyrifah Mabna Ummu Salamah* Maulana Malik Ibrahim State Islamic University of Malang in the accompanying *mahasantri* is monitoring *mahasantri* in the realm of worship and spiritual and monitoring *mahasantri* in academics of *ma'had* in various fields namely linguistic, *taklim* Qur'an and Afkar, student affair, security and inventory. The role of *Musyrifah* in the field among other customize *mahasantri* to follow *shabah al-luqoh, taklim,* praying in congregation, monitor language, *taklim* and their prayers, carrying out mentoring every night etc.

2. Some aspects that are the focus of the research researchers in impression management *Musyrifah* i.e. aspects of appearance and style. Later researchers developed the second aspect of the back into several sub-sections such as on aspects of appearances there are clothes. Whereas, in the aspect of the style, attitude and behavior, as well as how to speak the language or style of the informant. Average style of dress of the informant is simple and the colors chosen are soft. While the language of the informants often use is the Indonesian and Javanese to Arabic and English

are used when they are required to use a foreign language. behavior of the informant, the average is calm and responsible

3. The five informant States want a positive self-image for himself in live interactions with the people in his life. There is an informant, who wished him to be the professional and responsible, there are also hoping to be the biased emulated others, hoping to be the one person who is active in a range of activities in *ma'had* and campus, hoping to become a strong person and always the spirit of living life. The average of all informant desires have matching with what he has to say and do so that self-concept that he try to form has been successfully funded.

B. Recommendation

To maintain a positive self-presentation, *Musyrifah* should always be careful in acting and behaving in every area of their place to interact. Therefore tend to be viewed as someone who could be an example for *mahasantri, Musyrifah* should always take the attitude that demonstrates its commitment in maintaining the good name not only in the context of a formal course in order to *Musyrifah* the negative opinion of the public. For, wherever *Musyrifah* is, he will not be free from public attention.

Researchers hope the results of this research can be an inspiration for other researchers who might just be discussing the phenomenon with the same method i.e. dramaturgy. A positive thing that can be understood that everyone in any parts of the world with the status and position of certain

potentially doing dramaturgy. In addition, theoretically researchers hope this

research can expand insight into interpret a phenomenon.

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APPENDIX

Interview with Masrurotul Istiqomah

Interview with Fatimatuzzahro

Interview with Risa Rada Robiyah

Interview with Umi Nahdiyah

Interview with Fatimah Az-Zahra

Shabahul Luqoh activities

Taklim Afkar activities

Reading Al-Qur'an activities

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Shabahul Luqoh activities

Muhadarah with *Ustdz* Gufron

Musyrifah of Mabna Ummu Salamah

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:

Pedoman Wawancara

a. Wawancara kepada musrifah

1. <u>Peran (Role) Musrifah</u>

- Apa saja jenis peran yang anda lakukan sebagai musrifah dalam mendampingi mahasantri ?
- Bagaimana anda melakukan peran tersebut?
- Apakah kemudahan dan hambatan dalam melakuakn peran tersebut?
- Sudah maksimalkah anda dalam mendampingi mahasantri ?

2. <u>Managemen Kesan (Impression Management) yang Diperankan Musrifah</u>

- Bagaimana anda menggambarkan pribadi /karakter saudara?
- Apakah anda merasa tertuntut/ terpaksa untuk bersikap sebagai seorang Musrifah?
- Apakah anda merasa tidak terjadi konflik pada pribadi anda saat anda menjadi musrifdah?
- Apakah anda merasa sifat dan sikap anda sebagai Musrifah adalah sifat alamiyah anda?
- Apakah ada perbedaan anatar pribadi anda saat tidak menjadi musrifah dibandingkan dengan saat anda menjadi musrifah? Mislanya dalam percakapan?pergaulan,? sikap?karakter? dll
- Bagaimana anda melakukan penampilan diri sebagai seorang Musrifah?
- Apakah anda mengatur kata-kata saat anda menjadi musrifah? Berikan contoh dan bagimana anda melakukaknnya?
- Apakah anda mengatur cara berjalan, bersikap, atau beribadah saat anda menjadi musrifah?
- Apa yang memotivasi anda untuk melakukan impression management di dalam kehidupan anda sebagai musrifah?

- Faktor-faktor apa saja yang mendorong anda untuk melakukan impression management di dalam kehidupan anda sebagai musrifah?

3. Self-Concept/Identity

- Citra diri seperti apa yang hendak dicapai oleh anda dalam melakukan impression management?
- Apa dampak bagi diri anda setelah melakukan impression management di dalam kehidupan anda sebagai musrifah?
- Seperti apakah anda sebenarnya ? Bagimana anda mendiskripsikan diri saudara?
- Bagaimana perbedaan anda yang dulu dengan anda yang sekarang?
- Bagaimana anda menanggapi tangapan orang lain tentag diri anda?
- Siapakah idola anda yang membentuk karakter anda?

b. **Wawancara kepada Murobbiyah**
   1. Menurut anda bagaimana peran musrifah dalam mendampingi mahasantri?
   2. Menurut anda sudah maksimalkah musrifah melakukan perannya dalam mendampingi mahasantri?
   3. Bagaimana pendapat anda tentang seorang musrifah?
   4. Citra seperti apa yang anda harapkan dari seorang musrifah?

c. **Wawancara kepada mahasantri**
   1. Bagaimana pendapat anda tentang seorang musrifah?
   2. Citra seperti apa yang anda harapkan dari seorang musrifah?

Pedoman observasi

Observasi atau pengamatan yang akan dilakukan dalam penelitian ini, yakni melakukan pengamatan tentang kehidupan sehari-hari musrifah di *Mabna Ummu Salamah* UIN Maliki Malang, meliputi:

1. Mengamati musrifah ketika mendampingi mahasantri baik ketika shobahul lqoh, taklim dan pendampingan malam.
2. Mengamati musrifah ketika berada bersama dengan teman sejawatnya di mabna.
3. Mengamati murifah ketika mengikuti kegiatan mahad.
4. Mengamati Musrifah saat menjadi mahasiswa.

KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
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Nomor	: Un.3.1/TL.00.1/3297/2016	3 November 2016
Sifat	: Penting	
Lampiran	: -	
Hal	: **Izin Penelitian**	

Kepada

Yth. Kepala Pengurus Mahad Sunan Ampel Al-Ali Mabna Ummu Salamah
UIN Maliki Malang

di

Malang

Assalamu'alaikumWr. Wb.

Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama	:	Nisfatul Laili
NIM	:	13130131
Jurusan	:	Pendidikan Ilmu Pengetahuan Sosial (PIPS)
Semester – Tahun Akademik	:	Ganjil - 2016/2017
Judul Skripsi	:	*Study Dramaturgi Musrifah About Monitoring Mahasantri in Mabna Ummu Salamah State Islamic University of Maulana Malik Ibrahim Malang*

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.

a.n. Dekan
Wakil Dekan Bid. Akademik,

Dr. Hj. Sulalah, M.Ag
NIP. 19651112 199403 2 002

Tembusan :
1. Yth. Ketua Jurusan PIPS
2. Arsip