Early Middle Adolescents and Quran Memorizers: How Does Social Penetrationn Work?

Fathiyya Khonsa Ariibah
Komunikasi dan Penyiaran Islam, Universitas Muhammadiyah Yogyakarta
E-mail: Fathiyya.k.fai19@mail.umy.ac.id

Abstract
This study describes the process of social penetration of musyrifah (mentor) and female students in an effort to increase memorization at the Miftahunnajah Islamic Boarding School, and determines the factors influence the self-disclosure of female students to musyrifah. Talking about Islamic boarding schools, ideally a female student will be instilled with Islamic values and morals attached to them. The female students who are fostered in Islamic boarding schools are also not free from the label of being able to memorize the Qur'an. The community believes that Islamic boarding schools are the most ideal place to memorize Qur'an. However, the reality is that Islamic boarding schools, which are believed to be the most ideal places to study and memorize the Qur'an, do not guarantee that all students will succeed in memorizing the Qur'an according to the set targets. Through the role of Musyrifah who acts as a companion as well as a role model, it is expected that female students can realize good morals in their lives. This study used Altman and Taylor's theory of social penetration and self-disclosure. The data collection was carried out using qualitative methods with data collection techniques of interviews, observation, and documentation. The research findings show that the social penetration of musyrifah and female students has been stable. This has an important influence in efforts to increase memorization. Meanwhile, the factors that influence self-disclosure of female students to their musyrifah include five important factors, namely, feelings of liking, dyadic effect, personality, topic, and age. This research also results in theoretical and practical implications related to the social penetration of musyrifah and female students in increasing memorization.
Keywords: Memorizing Al-Qur'an, Social Penetration Theory, Self-Disclosure Theory,

INTRODUCTION

Communication is very important, and no one can escape from this activity, whether verbal or nonverbal. One form of communication that often occurs is communication between teachers and students, parents and children, sellers and buyers, and so on. This communication is referred to as interpersonal communication, which in this case involves at least 2 people exchanging messages (Aini, 2020).

Looking at the context of interpersonal communication, the author is interested in communication that occurs between people *musyrifah* and female students. In Islamic boarding schools which bring together many individuals with various different backgrounds, it requires the participants to understand each other through the communication process. This is not impossible to cause problems in the process, so the role *musyrifah* is really needed in Islamic boarding schools as a mediator between female students if a conflict occurs.

Talking about Islamic boarding schools, ideally a female student will be born with Islamic values and morals attached to her, many people believe that the Islamic boarding school education system is able to form a female student with good morals and give birth to preachers and ulama (Krisdiyanto *et al*., 2019). Female students trained in Islamic boarding schools also cannot be separated from the label of memorizing the Koran. People believe that Islamic boarding schools are the most ideal place for memorizing.

However, in reality, Islamic boarding schools are believed to be the most ideal place for studying and memorizing the Koran, which does not guarantee that all practitioners will succeed in memorizing the Koran according to the target set by the institution.

Through roles *musyrifah* who act as companions and role models, it is hoped that female students can realize good morals in their lives (Juliana, 2019). To achieve that goal, *musyrifah* and female students are expected to bond with each other, so that the messages conveyed will be received easily. Good communication makes it easier *musyrifah* to convey an understanding of the importance of memorizing the Koran, so that it can achieve the goals of Islamic boarding school education (Salaam, 2021).

Allah says in the Qur'an, Surat al-Qamar verse 17 which reads:

And We have certainly made the Qur'an easy for remembrance, so is there anyone who remembers?

Meaning: And indeed we have made the Qur'an easy as a lesson, so is there anyone who wants to take a lesson? In this verse, it is explained that Allah has sent down the Koran as a lesson for those who want to study it.

Musyrifah is the closest environment and individual whose role is to provide guidance in the process of memorizing the Koran. In this stage, communication

between*musyrifah* and female students really determine where*musyrifah* also plays a role in motivating students to memorize (Di & Pesantren, 2023).

Interconnection*musyrifah* and students become the focal point of a relationship. To achieve this attachment, there are several stages or communication processes that must be gone through. This is in line with the social penetration theory put forward by Irwin Altman and Dalmas Taylor which discusses how development and closeness develop in a relationship. The closer a relationship is, the deeper the personal information that can be shared with other individuals. This relationship is bound by emotions between two individuals who both feel comfortable in communicating (Aini, 2020).

With openness between*musyrifah* and students, this will create comfort between the two, making it easier to convey and receive messages. One of the Islamic boarding schools that is significant to be used as a unit of analysis for the elaboration of the dynamics of penetration between*musyrifah* with students is the Miftahunnajah Islamic Boarding School. Miftahunnajah Islamic Boarding School, is at the sanawiah or secondary school level. One of the mandatory programs that this Islamic boarding school has is the tahfidz al-Qur'an program.

RESEARCH METHODS

This research uses a qualitative descriptive analysis method, namely research that aims to provide an objective picture of the reality of the object being studied. According to Bodgan and Taylor, qualitative methodology is a research procedure that produces descriptive data through written or spoken words from other people and observable behavior (Khilmiyah, 2016: 32).

Data collection was obtained in various ways such as interviews, observation and documentation. Obtaining this data is called the triangulation method. The reason for using this method is that no single data method has been found that is suitable and truly perfect other than this method (Raco, 2010: 111).

RESULTS AND DISCUSSION
1. Social Penetration Process*Musyrifah* and Santriwati in Efforts to Improve Memorization at the Miftahunnajah Islamic Boarding School

Social penetration process*musyrifah* and female students take place in stages through regular meetings during the halakah tahfidz which take place regularly every day. Referring to the social penetration theory explained by Altman and Taylor, this process is divided into 4 stages. The stages in question are the orientation stage, explorative effect exchange, effect exchange, and stable exchange.

1.1 Orientation Stage

The orientation stage or initial stage of a relationship is a general introduction stage and is not personal. At this stage the information disclosed is still very limited. The topics presented only focus on general introductions such as the name, school origin and regional origin of each female student. The topics presented are still limited, and there is caution in communicating between individuals.

> "Yes, the initial pass is the most common introduction, so later the amma (calling santriwati to*musyrifah*) open the introduction of your name, area of origin, and where you went to school. After that, Ammah asked us one by one to get to know each other." (D, April 3, 2023)

In line with the statement above, another female student resource person from the same group also said the same thing:

> "At the start, most people asked for their name and general biodata. Same asked how much target to memorize." (G, May 4, 2023)

1.2 Exploratory Securities Exchange Stage

The second stage in the social penetration process is the exchange of exploratory effects. At this stage, personal information begins to become public, this is because a sense of comfort has emerged between the individuals involved.

Communication*musyrifah* and female students continue to be intertwined towards a deeper level of relationship, namely an exploratory effect. This is demonstrated by the results of interviews that the author conducted with female student sources as follows,

> "Mommy likes stories, so we often talk, we also know how many siblings you have, where she attended college, and I also know her birthday is August 17." (L, May 6, 2023)

Disclosure of personal information to the public does not only occur from*musyrifah* to the female students alone, the female students also began to open up to*musyrifah*Well, this is in accordance with the narrative*musyrifah* companion as follows,

"I know the total number of my halakah female students, their school origins, and their reasons for boarding. Usually they like to tell me stories after halakah hours." (A, May 3, 2023)

1.3 Securities Exchange Stage

Development of interrelationships*musyrifah* and female students continue to develop towards the securities exchange stage. At this stage critical and evaluative feelings begin to emerge at a deeper level. Due to the emergence of critical and evaluative feelings, generally conflicts will occur due to differences of opinion, misunderstandings, or disagreements.

One of the interview results shows a deeper closeness between*musyrifah* and female students, where female students have the courage to express their opinions to*musyrifah* companion, and it's no longer awkward to ask for time*musyrifah* outside the prescribed halakhic hours.

> "Sometimes we are given the opportunity to give input to Ammah, usually when that happens we will talk to Ammah about whether it's good or not for Ammah." (G, 4 May 2023)

In line with the statement above, the source*musyrifah* admitted that he was not hurt when he received criticism from female students,

> "It's okay, it's normal, yes, I accept criticism and suggestions for self-evaluation, as well as introspection so that the future will be better." (A, May 3, 2023)

Because the relationship has deepened, musyrifah and female students have become accustomed to conveying criticism and suggestions to each other.

1.4 Stable Exchange Level

The deepest process of social penetration is the stage of stable exchange. According to Altman and Taylor, at this stage the relationship between individuals is very stable. This research is proven through the following interview results,

> "Usually we know when the mother is not in the mood, her face is different, and she doesn't talk much. If that's the case, we'll be calm and don't talk much. Then, if Ammah is angry because of us, we will come to apologize, because if Ammah is angry, she won't come to the halakah. So we can't make a deposit." (G, 4 May 2023)

In addition*musyrifah* companion also expressed a similar statement,

> "Usually, when children are quiet, they don't talk much, their memorization is not fluent. "If it's like that, after the child's halakah is called, he continues to tabayyun, what's the matter, why is his memorization disturbed." (A, May 3, 2023)

The statement above shows the stability between musyrifah and santriwati, where both can understand each other.

2 Factors that Influence Self-Disclosure

Influencing factors*self disclosure*	Influence	Not affect	Less Significant
Group Size	-		-
Feelings of Liking		-	-
Effect *Diadik*		-	-
Competence	-		-
Personality		-	-
Topic		-	-
Gender	-	-	
Age		-	
Ras			

Based on the research findings above, it can be identified that the influencing factors*musyrifah's self-disclosure* and santriwati is a feeling of liking, effect*diadik*, personality, age, and topics discussed. However, regarding the age factor, not all informants agreed with this, some admitted that it influenced self-disclosure, others did not feel that age was a barrier to opening up.

The factors of gender and race are less significant because*musyrifah* are women, and female students are not allowed to communicate with the opposite sex, so the gender factor is less significant. The race factor is less significant because it is good*musyrifah* and female students come from the same race, who do not have differences in language, culture or customs, so the race factor is less significant.

Discussion

1 The Influence of Social Penetration on Efforts to Improve Santriwati's Memorization

Research findings show that, social penetration between*musyrifah* and female students have reached a stable stage, where all three of them understand each other

and can predict actions to avoid recurring conflicts. Self-disclosure or *self disclosure* helps to form relationships between two individuals in the present and future (Fitriani, 2015). With openness, both of them will not hesitate to rely on each other, so that social penetration becomes high and enters a stable stage.

The process of improving memorization will be much easier to put into practice, when female students are open to it *musyrifah* well, until *musyrifah* can catch problems well, and provide appropriate solutions to resolve these problems. Along with openness between female students and *musyrifah*, a feeling of comfort arises for both of them, so that there is no longer any awkwardness in the process of halakah tahfidz activities.

D.2 Feelings of Liking, Main Stimulant Influencing Factors *Self Disclosure*

The second problem formulation is related to influencing factors *self disclosure*, the author found several factors that influence santrtiwati's openness to *musyrifah* companion. Of the several factors that influence female students' openness to *musyrifah* In fact, the liking factor is the most prominent among the others.

Feelings of liking are an important factor in female students' self-disclosure to *musyrifah* companion. The female student interviewee admitted that she felt comfortable and at home spending time together *musyrifah* companion, so that it is comfortable to tell him whatever he is feeling. This statement is in line with research conducted by Setianingsih and Eka Sari.

In research on students' self-disclosure, it was found that students tend to open themselves to people they like or love (Setianingsih, 2015). With feelings of liking, feelings of support for each other will arise, giving rise to an effect *diadik* which is also another factor in self-disclosure.

CONCLUSION

Based on the results of descriptive qualitative research analysis, which the author has carried out to determine the process of social penetration *musyrifah* and female students in an effort to increase memorization at the Miftahunnajah Islamic Boarding School. It can be concluded that social penetration *musyrifah* and female students have entered a stable stage. *Musyrifah* and female students can understand each other, and can predict actions to prevent conflict.

As for the relationship between social penetration in efforts to improve memorization, at the Miftahunnajah Islamic Boarding School it is very influential on the achievements of female students. With the stability of the relationship between *musyrifah* and female students, *musyrifah* can easily reprimand or convey advice aimed at improving memorization. This will not happen if there is still distance between them, which makes it uncomfortable to reprimand each other.

In the second problem formulation, it is related to influencing factors *self disclosure* female students to *musyrifah*, it can be concluded that feelings of liking are the most dominant in the process of female students' self-disclosure. Of the 8 factors *self disclosure* stated, 5 of them influence the openness of female students to *musyrifah*, these factors are feelings of liking, effects *diadik*, personality, topic, and age. Meanwhile, competency factors and group size have no effect at all on female students' self-disclosure towards *musyrifah*.

Suggestion

Based on the results of research conducted by the author, the author conveys several suggestions as follows:

1. To the Miftahunnajah Islamic Boarding School, especially the person in charge of tahfidz, social penetration *musyrifah* and female students have progressed well, and have achieved a stable relationship. Hence, relationships *musyrifah* and female students are very important to maintain.

2. To the Miftahunnajah Islamic Boarding School, especially the person in charge of tahfidz. Due to the importance of relationship stability *musyrifah* and female students in an effort to increase memorization. Therefore, it is hoped that Musyrifah will have a program that is in harmony with each other *musyrifah* with *musyrifah* others, to standardize the approach process with female students, so that there is no jealousy between one student and another.

3. To the person in charge of the female boarding school and all levels *musyrifah*, one of the factors in students' self-disclosure to *musyrifah* it's a feeling of liking. Therefore *musyrifah* It is hoped that this relationship will be maintained so that communication runs well.

4. To the Daily Management Board (BPH) of the Miftahunnajah Islamic Boarding School, another factor that influences self-disclosure is the effect *diadik*. Therefore, it is important for institutions to receive manpower *musyrifah* who are communicative, and easily mingle with female students, so that there are no gaps between the two, and can enter into a stable relationship more quickly.

5. To Islamic boarding school institutions that have a tahfidz program. Due to the

importance of stable relationships in social penetration, it is important to provide a sense of comfort to female students. So that the relationship between teachers and students runs well, so that it is easy for teachers to realize the targets set by the Islamic boarding school, be it memorization, morals or faith.

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