

Student's Thinking Skills At Pesantren

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ABSTRACT

The learning process in education today tends to be focused on developing a memory of the content of information. Few educational institutions still apply learning methods that can train students' thinking skills to find solutions to solving a problem or making a decision. This research aims to identify learning in building the thinking skills of students at Pondok Pesantren (PP) Darussalam Kunir Subang. This pesantren applies the Kuliyyatul Mu'allimin Al-Islamiyah (KMI) which combines a system of educational methodology and pesantren teaching (salaf/traditional) with modern education. The approach used in this research is qualitative with descriptive methods to identify, describe, and analyze information needs regarding learning in the pesantren. The subjects in this research were four administrators, four teachers, and thirty students at PP Darussalam Kunir Subang. Data collection is done by interview, observation, and documentation. Data analysis includes data reduction, data presentation, and conclusions. The results showed that learning at PP Darussalam Kunir Subang in the form of turats deliberation activities could train students' thinking skills. This research concludes that efforts to build students' thinking skills in pesantren require a contextual learning process, increase literacy, and involve students actively in learning. Besides that, project-based teaching and problem-based teaching also can help students develop their thinking skills.

1. INTRODUCTION

Learning in pesantren currently assumes that it has not directed students to be skilled in thinking. Mujamil Qomar stated that the learning atmosphere in pesantren tends to be passive. This is one of the reasons that the creativity and innovation of teachers toward the development of active learning methodologies are assumed to be minimal, thus making the critical thinking of students tend to be weak (Yahya, 2015). The same thing was conveyed by Mas'udi who criticized the teaching and learning methods in traditional pesantren tend to apply the rote method compared to reasoning. This method is considered to inhibit the critical thinking of students in traditional pesantren (Sarwenda, 2014). In addition, the learning methods applied in several pesantren are considered to lack flexibility and openness to students in communicating or discussing with their ustadz or kiai. This condition is seen as

being able to make students less critical and creative in their thinking because they lack the courage to express their opinions.

The use of Arabic and or English during learning in some pesantren is also one of the factors that hinder communication between students and *ustad*. When there is a question and answer session between the *ustadz* and students as well as discussions between students and students that require the use of one of these languages, they tend to be silent or limit themselves to opinions because of their limited language skills. Hashim said that the Islamic education system failed to carry out four aspects of teaching, namely the objectives, curriculum, teaching methods, and learning environment, thus making Islamic educational institutions unable to produce students who can think critically and creatively (Sarwenda, 2014). Critical and creative thinking skills are a necessity for every student today. Therefore, educators in pesantren need to develop these critical and creative thinking skills in learning. It is intended that the students have the competencies needed to live a life full of challenges in the 21st century.

The learning system in pesantren has its characteristics, especially not adhering to strict formalistic and procedural provisions (Satori & Widiastuti, 2018). This is because the organization of the learning system itself is not formed as it should be. In conventional pesantren, there are no formal learning components, such as a list of recitation students, lesson lists, learning designs, or learning media, and there is no evaluation of learning outcomes. The subjects taught relate to the religious sciences, especially from medieval books known as the *turats*. The learning methods used also revolve around Bandungan, Sorogan, and so on. These learning methods are most widely used by several Salafiyah pesantren and are considered effective in teaching the *turats* to the students (Triani & Hermanto, 2020). However, Bandungan and Sorogan's methods are rarely used optimally by students, so their critical and creative thinking attitudes are underdeveloped. This is because learning tends to be dominated by *ustadz* (teacher-centered learning) and passive students participating in learning so these methods are assumed to be lacking in developing students' critical and creative thinking skills.

Regarding the learning process carried out by Pesantren in building students' critical and creative thinking skills, researchers conducted research at Pesantren Darussalam Kunir, Subang. The reason for choosing this pesantren is that Pesantren Darussalam Kunir in Subang combines the methodological system of Islamic education and teaching (salaf/traditional) with modern education. This pesantren organizes educational units for Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA), and Kuliyyatul Mu'allimin Al-Islamiyah (KMI). This pesantren implements student discipline education with the education and teaching system of Pondok Modern Darussalam Gontor, while for education and teaching of the Qur'an, the *turats*, *Awrod*, and *Morals and Tasawuf* take from Pesantren Langitan Tuban and Pesantren Kempek Cirebon. This pesantren has a vision of "Membentuk Sumber Daya Insani yang Beriman,

Berilmu, Berakhlaqul Karimah, dan Berteknologi" (Building Human Resources who are Faithful, Knowledgeable, Has Good Morals, and Technology). The graduate characters that are expected to be possessed by students are independent, creative, and innovative. This pesantren is located on Jalan Kunir, RT. 24 RW. 09 Simpar Village, Cipunagara District, Subang Regency.

Based on the results of interviews with the leader of Pesantren Darussalam Kunir Subang, researchers obtained information that learning in Pesantren encourages and directs students to have critical and creative thinking skills. Kiai, leaders, and all pesantren asatidz expect the students to be critical and creative. However, it is very difficult to grow it. The learning process for critical thinking is not well developed for students, because of limited insight and the principle of *sam'an wa tho'atan*. Whereas students are expected not only to understand at the level of *sam'an wa tho'atan* but *sami'na wa aroina*. Santri is expected to be able to hear, see, and explore, not just listen, and then be carried out immediately.

Critical thinking has emerged in students, but not all students have. Students who have broad insight and many references, on average dare to ask questions and express opinions. The percentage of the critical thinking of students in this pesantren is felt to be very minimal, around 20%. Efforts to cultivate the critical thinking of students have been made when there are children who like to read, critical thinking. The critical thinking of students who are still lacking is not because they do not dare to ask questions or give opinions, but because they do not know, have no material, and are still weak in communicating. Critical aspects in pesantren remain and pesantren institutionally encourage santri to be willing and courageous and have the capacity, references, and insights that they can use to criticize. Pesantren encourages students to be critical, not limiting students and also not letting them be uncritical. It is also a matter of institutional thought because if the students are not critical, that is a problem. When there are students who allow something and do not have critical reasoning, it shows that students do not have concerns. Students whose reasoning is not critical will not care about the problems around them. This is related to concern for the problems that arise around them.

Pesantren supports students to think critically, but due to a lack of insight, their criticality has not yet emerged. Efforts made by pesantren include raising the willingness of students to read. Without literacy, there is very little information received by students if they only rely on learning activities in class. Pesantren also fully hands over the management of learning in the classroom to each ustaz. Pesantren institutionally directs Asatidz to encourage students to be active in class and dare to ask questions, not only monologues from the ustaz. Asatidz in the classroom also uses various learning methods.

Meanwhile, for the creative aspect of students, the researchers obtained information about the number of students who already have creativity, around 95% of the total students. Pesantren already has programs that are made regularly to develop and direct students

according to their interests and talents. Pesantren facilitates the interest of students to develop. For example, related to creativity which is a life skill. Pesantren facilitates optimally and continues to explore the potential of students that can be improved.

These phenomena indicate that learning in pesantren requires solutions to overcome learning problems in pesantren, especially those related to efforts to build students' critical and creative thinking skills. Based on this, researchers are interested in researching the learning carried out at Pesantren Darussalam Kunir, Subang.

Learning is a relatively permanent process of changing individual behavior as a result of experience (Skinner, 2013). Learning is a system consisting of objectives, materials, methods, and evaluations that are interconnected with each other (Rusman, 2018). Learning is a series of activities designed to allow the learning process to occur in students. The implication is that learning as a process must be designed, developed, and managed creatively, and dynamically, by applying a multi-approach to create an atmosphere and learning process that is conducive to students. Learning is a system or process of teaching students that is planned, implemented, and evaluated systematically so that students can achieve learning objectives actively, effectively, and innovatively (Sa'ud, 2018). This is in line with Rusman's opinion which states that learning activities are designed to provide learning experiences that involve mental and physical processes through interactions between students, students and teachers, the environment, and other learning resources to achieve basic competencies (Rusman, 2018).

The implementation of learning is the result of the integration of several components that have their functions so that the achievement of learning objectives can be met. The main characteristic of learning activities is the interaction. Interactions occur between students and their learning environment, be it with teachers, friends, tools, learning media, and/or other learning resources. The other characteristics of this learning relate to the components of the learning itself, which include objectives, materials, strategies, media, and learning evaluations (Rusman, 2018). Each of these components forms an integrity or a unified whole as a system. Each component interacts with each other, which is actively related and influences each other.

According to Vincent Ruggiero, thinking is any mental activity that helps formulate or solve problems, make decisions, or fulfill the desire to understand (Johnson, 2014). This indicates that when someone formulates and solves a problem, or wants to understand something, then he does a thinking activity. Meanwhile, according to Iskandar, thinking is a process of knowing the relationship between stimulus and response from high-level cognitive activities. The ability to think is a reflective, critical, and creative reasoning activity oriented to an intellectual process that involves the formation of concepts, applications, analysis, assessing the information collected (synthesis) or generated through observation, experience, reflection, or communication as a basis for a belief and action. Thinking ability

relates to an individual using both cognitive and affective domains in an attempt to obtain or provide information, solve problems, or make decisions (Mardhiyana & Sejati, 2016). The learning process that can improve the thinking skills of students is carried out by the teacher with a focus on students to allow them to think freely. The teacher acts as a transmitter of information as well as a motivator, mentor, and facilitator in developing students' thinking skills.

Students' thinking abilities are empowered by their skills in thinking clearly and rationally (Fitriani, Zubaidah, Susilo, & Al Muhdhar, 2020). The thinking skills that need to be developed in the current learning process are higher-order thinking skills, which are the basis for training students to think critically and creatively. Higher-order thinking skills are abilities that involve critical and creative thinking to solve a problem. These skills are related to logical, rational, and reflective thinking skills and the mental process of analyzing or evaluating information systematically to decide exactly what actions to take and to believe in (Perdana, Rudibyani, Budiyo, Sajidan, & Sukarmin, 2020). Critical thinking is a type of thinking that reflects and analyzes when a person makes decisions and solves problems. Based on logic and careful reasoning, critical thinking is purposeful thinking guided by reasoned evidence. Critical thinking defines problems, identifies competing arguments, uses relevant data, raises key questions, and uses information effectively to make reasoned judgments. The word "critical" comes from the Greek "Kritikos", which means "judge" (Diyanni, 2016).

Critical thinking involves rationality and convergent thinking. The purpose of critical thinking is to be able to keep someone from making wrong and hasty decisions, so they cannot be accounted for. The ability to think critically as part of thinking skills needs to be possessed by every member of society because there are so many problems in life that must be done and solved. Critical thinking is concerned with analysis and evaluation as well as interpretation and judgment when making decisions and solving problems (Diyanni, 2016). Robert Hugh Ennis stated that critical thinking is reasonable reflective thinking that is focused on deciding what to believe or do (Ennis, 1996).

Creative thinking is imaginative thinking that is directed at innovation (Diyanni, 2016: 37). Innovation is an idea, item, event, or method that is felt or observed as something new for a person or society, either in the form of invention or discovery. Invention is the discovery of something completely new, meaning the result of human creation. While discovery is the discovery of something that is the object or thing found that already exists, but is not yet known to people. Innovation is held to achieve certain goals or to solve a certain problem (Sa'ud, 2018). Creative thinking is based on questions asking "what if", "why", "why not", "how", and "how else"? Creative thinking is based on alternative considerations, possibilities, and other ways of imagining and doing things (Diyanni, 2016). McAuliffe said that it is one of the cognitive abilities that perform divergent thinking with fluency, flexibility, and originality (Srikongchan, Kaewkuekool, & Mejaleurn, 2021). Critical thinking is always associated with

creative thinking because problems will not be solved properly without the ability to think creatively to find solutions to the problem. Therefore, the ability to think critically and creatively can enable students to solve problems in a systematic and organized manner with original and innovative solutions (Johnson, 2014). To develop this skill for children mainly, they need to have a learning experience in creative problem-solving, brainstorming, and inquiry processes (Srikongchan et al., 2021).

Pesantren is an Islamic religious education institution that grows and is recognized by the community, with a dormitory system (campus) where students receive religious education through a recitation system or madrasa which is fully under the leadership of one or several kiai with distinctive characteristics. charismatic and independent in all respects (Arifin, 2011). Law Number 18 of 2019 states that what is meant by pesantren are community-based institutions established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety to Allah SWT, cultivate noble character, and uphold the teachings of Islam rahmatan lil'alamin which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic da'wah, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia (Indonesia, 2019). The pesantren education is organized by the pesantren and is located in the pesantren environment by developing a curriculum by the uniqueness of the pesantren based on the turats or Dirasah Islamiah with the pattern of converting education.

Regarding the characteristics of traditional pesantren in terms of educational traditions, five main elements are very striking, especially in the Java area. First, the cottage which is a dormitory for the students. Second, the mosque is a place of worship as well as a place for learning. Third, santri are students who study religious knowledge. Fourth, the kiai is the main character who provides religious teaching and guidance and is used as a role model for students. Fifth, the turats, namely the classic books on the main issues of Islamic teachings (Machali & Hidayat, 2018). The five main elements are special characteristics possessed by pesantren that distinguish them from other educational institutions. Pesantren as part of the implementation of national education carries out educational functions based on their respective characteristics, traditions, and educational curricula. Based on Law Number 18 of 2019 concerning pesantren, it is stated that one of the goals of organizing pesantren is to build qualified people in various fields who understand and practice the values of Islamic teachings and/or become experts in religious sciences who have faith, character, and knowledge (Indonesia, 2019). To realize this goal, pesantren then organize formal and/or non-formal education. Pesantren develops curricula and carries out learning that is tailored to the uniqueness and needs of Pesantren.

This research has similarities with several kinds of research, those are:

- a. Sarwenda. 2014. Pembelajaran Kritis di Pesantren: Studi Kasus di Pesantren Pertanian Darul Fallah Bogor. *Tarbiya*, 1(2), 149-163.
- b. Ratna Hidayah, Moh. Salimi, dan Tri Saptuti Susiani. 2017. *Critical Thinking Skill: Konsep dan Indikator Penilaian*. *Jurnal Taman Cendekia*, 1(2), 127-133.

The similarity of those researches with this research is that they both examine thinking skills. The difference is that those researchers only examine critical thinking learning and critical thinking skills assessment concepts and indicators, while this research examines critical and creative thinking skills. The novelty of this research is to examine instructional management to build critical and creative thinking skills of students in pesantren.

2. METHODS

This research uses a qualitative approach to identify and analyze information needs regarding learning as well as the critical and creative thinking of students in the pesantren. The research method used is descriptive-analytical. This method is used to describe and analyze the learning in Pesantren Darussalam Kunir, Subang. This is mainly related to learning that builds the critical and creative thinking skills of students at Pesantren. The data used in this research are qualitative data from interviews with four administrators and four teachers. In addition, this research data is also supported by additional data in the form of observations and document collection, both in the form of learning tools made by teachers and the results of evaluating the ability of students in the studied learning, as well as observations about the implementation of learning in the pesantren. The subjects in this research were four administrators, four teachers, and thirty students of PP Darussalam Kunir, Subang. This research uses data collection techniques in the form of interviews, observation, and documentation. The data analysis model in this research follows the concept of Miles and Huberman which suggests that the activities in qualitative data analysis are carried out interactively and continuously until they are completed so that the data is saturated. Activities in data analysis, namely data reduction, data presentation, and conclusions or verification (Sugiyono, 2018). The research flow can be seen in figure 1.

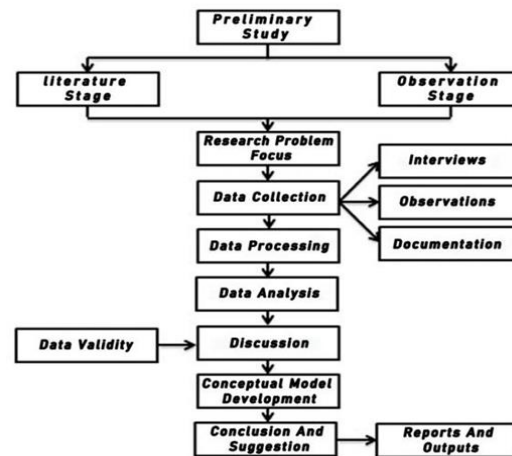


Figure 1. Research Flow chart

3. RESULTS AND DISCUSSION

RESULTS

Students learning at Pesantren Darussalam Kunir is carried out starting in the morning, afternoon, and evening. This learning activity is divided into 2 main activities, namely learning KMI subjects and recitation of the turats. KMI learning is usually done in the classroom, while the turats' recitation is mostly done outside the classroom. The learning schedule in the morning starts at 07.30 am until 12.25 pm. The recitation of the turrets begins after the Dhuhr prayer at around 01.45 pm until 02.45 pm and after the Isha prayer at 08.00 pm until 09.30 pm.

3.1. KMI Learning

Learning KMI subjects in class refers to the curriculum that has been adapted from the government. At KMI, general subjects that have previously held the National Examination such as Indonesian, English, Mathematics, and Science are carried out with a scientific approach according to the curriculum directions from the Ministry of Religion. Meanwhile, other subjects in the form of deepening religious knowledge such as Fiqh, Akidah, and others have not been carried out with a scientific approach, but rather the study of the turats whose material is adjusted to the theme set by the government. The material was delivered using the lecture method at several meetings and then Musyawarah was carried out. In this Musyawarah activity, students are encouraged to solve problems and find solutions using various existing arguments. Santri is required to actively seek arguments.

The teaching and learning process is the core substance of the implementation of learning. In the first observation on March 31, 2021, the researcher observed the implementation of teaching Hadith subjects for grade 5 at the level of grade 11 MA conducted by the ustad. Ustadz delivered material about the events of the death of the Prophet Muhammad using the turats of Abi Jamroh. Ustadz determines the learning steps according to the material in the turats. Ustadz opened the lesson by asking how the students

were. After that, the ustadz explained the framework of the material to be taught and then explained the learning material according to what was in the turats.

At the end of the lesson, the ustadz asks the students questions related to the material that has been delivered. These questions include:

- a. Who is the most important friend?
- b. Which is more important between Abu Bakr and Umar?
- c. What is the virtue of Abu Bakr?
- d. Memorize the hadith related to the event!

The ustadz tried to stimulate the students to ask questions, but because the students looked passive, the ustadz was more active in asking the students.

After completing the observation, the researcher collected documents in the form of l'dad Tadris in which there were questions about the evaluation of the learning that had been carried out. The researcher then continued to conduct interviews with Ustadz. Researchers get some information about the implementation of learning that leads to critical and creative thinking skills.

Ustadz explained:

"Sometimes questions like who the Prophet's companions are more important, than what is the reason. But sometimes students are embarrassed to answer it or sometimes some students think that their ustadz will also notify them later, so they don't answer. The lecture method can encourage students to think critically and creatively if it is combined with a question-and-answer session and discussion. There are also Musyawarah activities in which students argue with each other about the turats."

In the second observation on April 24, 2021, the researcher observed the implementation of the Tafsir learning. Ustadz started the lesson by saying greetings and reading prayers before studying. Ustadz also asked about the students. The Ustadz then went straight to the subject matter. The ustadz reads the Qur'an and its interpretation, and the students write the meaning of the interpretation in the turats that are held by each of them. Santri reread the reading of the Qur'an and its interpretation together by using the recitation of the qiro'ah Qur'an using the Kempek method. Ustadz explained the meaning of the interpreted letter. The students mentioned the shorof derivative from the mufrodat mentioned by the ustad. Ustadz explained the content and asbabun nuzul of the letter. In addition, the ustad also added siroh related to the letter when explaining its interpretation.

Based on the results of field observations on Hadith subjects conducted on April 24, 2021, the stages of the teaching and learning process are as follows:

- a. Initial activity
 - 1) Ustadz starts learning by saying greetings, followed by reading prayers before studying.
 - 2) Ustadz asks students how they are and conveys the learning theme to be studied.

- b. Core activities
 - 1) Ustadz explains the subject matter.
 - 2) Ustadz uses the lecture method when delivering material. When explaining, the ustadz uses learning media in the form of turats. The students also each hold the same turats as the ustad.
 - 3) The students listen to the material presented by the ustadz and write it down in their respective turats or notebooks.
 - 4) Ustadz closes the delivery of the subject matter by asking questions to students about the material that has been delivered.
- c. End activities
 - 1) Ustadz opened a question and answer session for the students.
 - 2) Ustad said closing greetings.

3.2. Turats Learning

Turats learning in PP. Darussalam Kunir examines various kinds of books that are included in the classic books written by ancient scholars. Turats learning is carried out at various grade levels, starting from grade 1 to grade 6 KMI. Each class has a different teacher, according to the level of the turats study. All students are required to follow the turats learning. In addition to the recitation, students also learn turats in the KMI class related to Islamic religious subjects. For grade 1 KMI students, turats taught are Matan Jurumiyah for Nahwu, Mabadi Fiqh for Jurisprudence, Aqid Diniyah for Tawhid, Amtsilatut Tasrif for Shorof, Nadzhom Alala for Morals. and Durusullughoh for Arabic subjects. While in the turats study schedule, students study other turats and also the turats that have been studied in the KMI class as a form of deepening and supporting to complete the subject matter. These turats include Safinnatun Najah and Fasolatan as well as the deepening of Matan Jurumiyah for deepening material in the KMI class. After completing these turats, santri then continues studying other turats such as Taqrirot Jurumiyah for Nahwu, Matan Bina wal Asas for Shorof, Aqidatul 'Awwam for Tawhid, Sulam Munajat for Fiqh, Arba'in for Hadith, Alkhlaqul Banin for Alkhaq, Qiroturrosyidah for Arabic, and Hidayatu Sibyan for Tajweed taught to students in the KMI class. While in the turats study, the students studied the Syarah Jurumiyah and Akhlaqul, as well as the Alkhlaqul Banin which continued their learning in the KMI class. And so on continued until the sixth grade and finished studying all the turats taught in PP. Darussalam Kunir. In addition to learning turats for students in grades 1 to 6, there is also a special turats study for students who are not graduates of MTs PP Darussalam Kunir. This student has just entered the 4th grade of KMI which is at the same level as the 9th grade of MA.

The learning of the Dhuhur prayer bada after the KMI class learning is in the form of recitation of the turats. The recitation of these turats is not thematic as in the KMI class but is adjusted to the target turats that must be mastered by students. For example, grade 1

students recite Saffinatun Najah to deepen Fiqh material and Jurumiyyah to deepen Arabic material. The target of mastery of important material that must be achieved by students is intensified in the afternoon recitation after the Dhuhur prayer. This was done because the Islamic religious materials taught in KMI classes, such as in Fiqh lessons, which were only once a week, were considered insufficient to meet the knowledge of students studying at pesantren. Therefore, they receive additional turats study lessons related to these subjects.

The implementation of the turats recitation is divided into three times, namely the morning after the Fajr prayer, the afternoon after the Dhuhur prayer, and the night after the Isha prayer. The afternoon recitation is in the form of Bandongan turats activities, the evening recitation is in the form of Bandongan activities and Musyawarah activities, and the morning recitation is usually in the form of Sorogan turats activities. After the Fajr prayer, in addition to doing Sorogan, some students do their homework and interpret the turats (ngalogat of the turats in Javanese) for those who are left behind when learning.

Afternoon recitations are usually carried out by students in grades 1, 2, and 3, as well as some students in grades 4, 5, and 6 who have not completed the study of the turats according to the target. Santri grades 1, 2, and 3 are required to study together at the mosque at night when the usual learning schedule. This activity is carried out individually in the same place supervised by the supervisor. While on exam week, there is no turats study. Santri is obliged to study together in the morning after the Fajr prayer, in the afternoon after the Dhuhur prayer, after the Asr prayer, and at night after the Isha prayer.

In the usual learning schedule instead of exam week, compulsory study together is only carried out at night after the Isha prayer until 9 o'clock. For students in grades 4, 5, and 6 who do not have turats recitation, they are obliged to conduct Musyawarah activities that discuss the material in the turats together. The male students of grades 1, 2, and 3 do not have a turats recitation schedule at night, they prepare a series of turats for Sorogan which will be deposited tomorrow morning to Asatidz. Meanwhile, the female students have an evening recitation schedule, because the next morning they do not do Sorogan or turats reading deposits. The duration of this recitation is only a short time and then followed by group learning activities. Some of the 4th, 5th, and 6th-grade students have evening recitation schedules, and some other students study together at night.

The MTs and MA curricula use the syllabus and lesson plans and the Ministry of Religion for general subjects. Other subjects have been adjusted because the KMI unit is used. Learning the turats' recitation in the afternoon, evening, and morning is not included in the KMI subject but the turats recitation. The subject matter of Islam at KMI uses the turats. The turats recitation lesson planning uses the turats discussed. In the introduction, the main material discussed in the turats is usually explained. That this turats consists of several chapters. Each chapter consists of several chapters. In these chapters, it is usually explained

about the scope of material boundaries. Learning objectives are in several turats that discuss them.

When Musyawarah, children ask each other or complement each other's understanding. To Pak Kiai, only the reading and the results validate (interpret). When learning KMI in class, students are divided into several classes, such as class 1, there are 4 classes (study groups/rombel), namely 1A, 1B, 1C, and 1D. Meanwhile, during the study, these 1st graders are grouped into 1 class. A place to study when recitation of the turats is carried out both in the mosque and in the classroom.

The teacher for guidance and activities of students, explained, "If the study classes are combined. The number of students in the KMI class is usually around 30-35 people per class. Classes 1-3 combined. When the recitation of male students and female students are separated based on their generation to study the turats in stages."

Turats Learning

a. Bandongan

Bandongan is done after the midday prayer.

Santri listen to the material delivered by the ustadz and write down the meaning or interpret the words interpreted by the ustadz which are commonly called 'ngalogat' or legitimizing.

b. Sorogan

Sorogan is done after the morning prayer. This activity is in the form of a series of Subuh turats or depositing the results of the students' notes after Bandongan to the ustadz. The dawn turats deres activity, is not in the turats recitation schedule, because the levels are not based on class. However, if the student and his group have completed one turats, then it is increased to the next turats. Activities after the Fajr prayer are all Sorogan. Some are in the form of memorization and some are not rote to check whether or not they read it correctly. In Sorogan, the santri deposited the Amtsilah Tasrif and Kailani memorization. Meanwhile, students who have studied the turats of Tasywiqul Kholan, Hasyiyah 'Alamah Abi Najah (Kholid), and Fathul Qorib are not checked for memorization but are checked to read whether they are correct or not.

In the KMI class, learning is carried out similarly to when Bandongan, there is a question and answer session but rarely there is discussion. For general subjects such as Indonesian, discussions are using the discussion method. The turats studied are in Arabic. Ustadz when interpreting uses Javanese and when explaining uses Indonesian. At the time of the exam using Arabic. During the learning process, children tend not to ask and not answer. Some children dare to ask and answer. There is a difference in activity between MTs and MA children when learning in class.

c. Musyawarah

In the study of turats for students in grades 4, 5, and 6, several turats must be discussed together. These turats are then discussed in an activity called Musyawarah. Musyawarah

activities are carried out at night. This activity is carried out jointly by students in grades 4, 5, and 6 who have recited certain turats. They discuss the themes that have been studied at the turats study in the afternoon.

The Musyawarah learning process that is currently running consistently is in the form of a turats deposit to Pak Kiai. There are Kailani, Tasywiqul Kholan, Hasyiyah 'amah Abi Najah (Kholid), and Fathul Qorib. This activity is divided into several events and divided into several groups according to the reciting group of about 4 to 7 people. The turats that have been studied today are re-studied when studying the evening Qur'an at the Musyawarah event.

The stages of the turats recitation activity in the form of Musyawarah learning are as follows:

a. Reading turats

Turats reading activities are carried out by interpreting or interpreting the contents of the turats word for word using the Javanese language. This activity is commonly referred to as ngalogat or ngabsahin. This activity is carried out by 1 student.

b. Discussing tarkib

This activity discusses the arrangement of sentences in the nahwu shorof or grammar of the turats material discussed by 1 student.

c. Explaining the contents of the turats

This activity means explaining the contents of the text of the turats that has been discussed by 1 different student.

d. Joint discussion about the manuscript being studied

This activity discusses issues related to the theme of the manuscript that is being studied together.

1st-grade students learn tashrif at asatidz. If you have completed the science of tashrif, then recite Kailani at Pak Kiai. Levels of learning turats for tool science (Nahwu-Shorof):

a. Tasrifan (to Asatids)

b. Kailani (To Pak Kiai)

c. Tasywiqul Kholan (To Pak Kiai)

d. Kholid (To Pak Kiai)

e. Takriib (To Pak Kiai)

Tasrifan is a study of Amsilah Tasrif shorof turats. While Kailani is a shorof turats that must be memorized by students. The santri who recite the Qur'an at Pak Kiai is in the form of deposits or Sorogan. When the santri have recited the nahwu turats of Tasywiqul Kholan and Kholid, they are no longer memorized deposits, but it is mandatory for Musyawarah. Kholid is a study of the turats of Nahwu Hasyiyah 'amah Abi Najah. After being deposited with Pak Kiai, in the evening the turats are discussed or they can be for preparation for tomorrow's study. Takriib is a study of the turats of Fathul Qorib which discusses Fiqh. These turats were deposited by the santri to Pak Kiai not as tool science, but as turats that were read to practice the tool knowledge that had been learned in previous turats. The turats study at Pak

Kiai studies turats which are tools of knowledge for understanding Arabic rules, such as the science of Nahwu and Shorof.

Musyawah during the study of the Fathul Qorib was more of a discussion. The problems raised in Musyawah are more developed because the problems discussed regarding the study of Fiqh are not tool science. The turats such as the Fathul Qorib need to be discussed because there may be students who do not understand or miss the meaning or interpretation (ngalogat/ngabsahin). This turats is read first by the ustadz or Pak Kiai. Due to fast reading, not all students can catch the discussion of the material. Therefore, to complement each other's incomplete turats records, Musyawah activities were held to discuss these themes.

Ustadz also explained,

"In Pak Kiai, he studied tool science. The practice is that he has recited the nahwu shorof science tool by reading the Fathul Qorib. Read whether it is deposited correctly or not. Before deposited, it must be discussed together with his friends. Sorogan to Pak Kiai that the Qur'an is not an individual, but a group. There are 4-7 people in each group. The turats studied by students in grades 4, 5, and 6 must be discussed. However, because children pay more attention to what is submitted to Pak Kiai, it is more effective to leave what is delivered to Pak Kiai. Recitation at Asatidz is also mandatory, but students sometimes consult, and sometimes they don't. Musyawah is mandatory, but its implementation depends on the teacher."

Recitation of turats that are not Sorogan which is held in class outside KMI hours after the Dhuhur prayer or the evening after the Isha prayer depends on the teacher. The Ustadz waits after finishing the lesson, reading the Qur'an, before dissolving the Musyawah first, but not routinely depending on the teacher ordering or not.

DISCUSSION

Researchers used the indicators contained in Operational Verbs (KKO) Bloom's Taxonomy revision of the cognitive domain to measure the achievement of learning implementation in building students' critical and creative thinking skills. Critical thinking skills are seen from the KKO in the C4 (analyzing) and C5 (Evaluating) domains. While creative thinking skills are seen in the realm of C6 (Creating). These indicators are seen from the planning that has been made by the ustadz and observed during the implementation of learning to see the suitability between planning and implementation during learning. Based on the results of observations and interviews with Ustadz who teaches the subject of Tafsir in grade 4 KMI, regarding the implementation of learning that leads to critical and creative thinking skills, the researcher concludes that in the implementation of learning the ustadz uses the lecture method more. This method is used to convey material so that it is more easily understood by students.

In the implementation of learning, the ustadz said he was able to apply learning methods that could involve the active participation of students in question-and-answer discussion activities. It's just that there are often obstacles because they are still dominated by passive students in the implementation of learning activities. Ustadz can give a positive response to students. In addition, the ustad also said that he could carry out learning activities according to the lesson plans made and strive to be able to carry out learning activities that were better than the plans that had been made. Ustadz is also able to use time efficiently and effectively in carrying out learning activities.

The observation activity for the implementation of the teaching ustadz was carried out on April 24, 2021. This observation activity was carried out to find out how the ustadz taught in the classroom, and whether or not they had implemented abilities that lead to critical and creative thinking skills. Before carrying out the observation activities, the researcher has asked permission from the ustadz who will teach that the researcher will observe the implementation of learning in the classroom.

Based on the results of observations of the implementation of ustadz teaching conducted by researchers, it shows that in the critical thinking aspect, the ustadz does not give individual questions to students. During the observation activity, the researcher saw that the ustadz did not provide stimulation in the form of questions that were done individually. After finishing explaining the material, the ustadz gave several questions that were given to students at random, which were given to students as a whole, not individually. Ustadz also did not seem to direct the students to seek other information from various sources related to the material being taught. In addition, the researcher did not see the activity of the ustadz asking students to solve problems independently. In this case, it is not seen when it is observed that the ustadz provides opportunities for students to solve problems individually. This activity can be carried out by the ustadz to determine the level of understanding of the students towards the learning material. However, it appears that the ustad's activities provide opportunities for students to ask questions regarding material that has not been understood.

In the aspect of creative thinking in the implementation of learning, there are no visible discussions or group learning activities. Santri is not asked to present in front of the class because there are no group activities. Because there was no group discussion, the ustadz did not appear to be giving comments and there was also no response from other groups, as is usually the case when learning group discussions. Nevertheless, Ustadz has tried to ask students to answer questions asked orally related to the material that has been studied. Azhari & Somakim stated that Teachers must be able to be facilitators of students in developing creative thinking, as one of the thinking skills. The key to learning a better way for students is the teacher's teaching method (Astuti, Waluya, & Asikin, 2020). Siswono also said that a teacher's ability to teach and the method of choosing become the cause of the not effective and boring. Creativity appears if the teachers give the students a chance to solve

the problems in any way, using challenging problems, the problem given is an open problem and places students as the inventors (Astuti et al., 2020).

At the end of the lesson, the ustadz did not appear asking the students to make a summary of the learning outcomes, either in the form of a concept map or something else. The researcher also did not see the activity of the ustadz asking students to create or display works in front of the class related to the material being studied. In addition, the researcher did not see the ustad's activities as providing opportunities for students to convey the conclusions of learning outcomes in their own words. Even though this activity is important to do to find out the extent of students' understanding. Buditjahjanto, Habibi, & Sulistiyo (2024) stated in their research that project-based teaching and problem-based teaching can help students develop their critical and analytical thinking skills.

Based on the findings of the research, the researchers concluded that pesantren have tried to facilitate the learning process of students so that they can have skills in terms of critical and creative thinking. Students can think critically and creatively in class. This can be seen from the evaluation results of students when answering questions that are argumentative, both in oral and written tests in the form of descriptions during semester exams. However, this critical thinking looks less than optimal because the students lack broad insight due to communication tools references and lack of reading interest or student literacy. The students' insight is not yet wide due to a lack of references and cannot access information because the use of cell phones is limited. The instinct of shame in interacting with other students when expressing opinions in heterogeneous classes mixed between male and female students also limits the critical thinking of students. In addition, the principle of sam'an wa tho'atan to the leaders, teachers, and ustadz of the pesantren makes students more limited to expressing their opinions directly before being asked. This needs to be followed up, considering santri, as students in pesantren education institutions, are not only required to deepen the religious sciences and master the skills to support life in the future society but also claim to be the leaders of the people who qualified in all aspects. Because to be santri means being a pioneer movement of progress in society, the mandate set out in the vision of the Pondok pesantren. Pondok pesantren is required to prosecute for his santri to prepare himself in the form of soft skills, including thinking skills (Tamam & Farihin, 2020).

4. CONCLUSION

The turats learning becomes its characteristic in the learning process in pesantren. On the one hand, the study of these turats is considered less in line with the times. Meanwhile, on the other hand, the study of these turats provides students with basic aspects that will equip them to deepen their religious knowledge. The study of the turats is not only limited to reading, interpreting, and memorizing it but also efforts need to be developed to further maximize the study of the turats in discussions to discuss the usability of the material in the

turats for later use in the community. This is related to the function of pesantren to produce santri graduates who can benefit the community. Therefore, it is hoped that the study of the turats being studied can be more adapted to the conditions of daily life and adapted to the development of community conditions. So that the material studied by students can be more efficient, not only at the theoretical level. In addition, other references are also needed that can be used as material for comparison of the turats being studied, so that students can be more critical in reviewing these turats and be able to produce creative solutions to solve problems faced by society today. Efforts to build students' critical and creative thinking skills in pesantren require a contextual learning process, increase literacy, and involve students actively in learning. The limitation of this research is the need for further research that is research and development on pesantren programs to develop critical and creative thinking skills.

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