



# Habituatation of Disciplinary Character in the Santri Learning Model to Support Critical Thinking Power

## (Case Study of An-Najah Islamic Boarding School Denanyar Jombang)

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### ABSTRACT

Islamic boarding schools have a unique education and teaching system. The aim of education at Islamic boarding schools is not only to provide students with education and knowledge, but also to build good character and morals. Some popular learning techniques, as we know, are lectures, discussions, demonstrations, recitations, discovery, inquiry, and so on. Some traditional Islamic boarding schools (*salafiyah*) still use the *bandongan*, *sorogan*, and *shawir* or deliberation methods. This method is considered effective for teaching and learning. The result of this research is that there is a disciplined learning habit for students, because learning is well structured, able to create discipline in time and attitude in students. So that students can get used to carrying out habits in the form of learning as they should so that learning achievements or targets can be maximized. A good learning target is to create students who are able to think critically, think critically which is useful in reading, writing, speaking, listening, discussing, problem solving and so on. This can work well if students also carry out the learning process in their learning maximally.

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## INTRODUCTION

Islamic boarding schools are religious institutions that offer education and teaching with the aim of increasing and spreading knowledge about the Islamic religion (Cahyono, 2013). Islamic boarding schools have a unique education and teaching system. The aim of education at Islamic boarding schools is not only to provide students with education and knowledge, but also to build good character and

morals. This is clearly in line with the country's progress which requires intelligent and brave people.

Apart from gaining religious knowledge, students in Islamic boarding schools must be invited to talk about things that can improve their critical thinking skills. This is very important to do because currently there is a lot of hoax news that can cause division. However, many students care about their critical thinking. They do not try to improve their critical thinking skills by participating in boarding school activities. To achieve this goal, appropriate methods must be used to teach students to think critically so that they can differentiate the information they receive.

Some popular learning techniques, as we know, are lectures, discussions, demonstrations, recitations, discovery, inquiry, and so on (Syaodih & Syaodih, 2012). Some traditional Islamic boarding schools (*salafiyah*) still use the *bandongan*, *sorogan*, and *shawir* or deliberation methods. This method is considered effective for teaching and learning.

The *bandongan* method involves students sitting in front of the *ustadz* or *kiai* and reading, translating and explaining each sentence in the book. After that, the students write or interpret the sentences in the book (Arief, 2002). Because learning is one-way, this method tends to be passive. *Shawir*'s method, learning in groups and individually, is to improve students' ability to think critically and share opinions. This is done by presenting a problem for discussion and debate, with arguments based on literature such as books. The teacher or *ustadz* is responsible for answering questions that are discussed or discussed. The *sorogan* method is an alternative learning method where each student takes turns facing the *kiai* or *ustadz* to read the book to them. If the students feel they have mastered the contents of the book that has been read previously, they will be added to the next chapter.

Many Islamic boarding schools in Indonesia have implemented one of these three methods as a teaching method, one of which is the An-Najah Denanyar Jombang Islamic Boarding School. At the An-Najah Islamic Boarding School, it combines formal and non-formal education (*salaf*). Even though it is active in formal activities, this Islamic boarding school still uses the traditional system in teaching books and activities therein. This makes the An-Najah Islamic Boarding School have its own characteristics. One way to maintain the wisdom of the Salaf, the An-Najah Denanyar Jombang Islamic Boarding School uses the *sorogan* learning model which is carried out regularly and in a structured manner.

Based on several things that have been stated, the researcher wants to learn more about how the learning model activities carried out by the students can improve the students' critical thinking skills at the An-Najah Denanyar Jombang Islamic Boarding School, thereby creating a habit of discipline in learning. The aim of this research is to get a clear picture of how learning activities are carried out, the factors

that support and hinder them, as well as the effects caused by learning activities carried out at the An-Najah Islamic Boarding School Denanyar Jombang.

## LITERATURE REVIEW

### Habituation

According to the Big Indonesian Dictionary, habituation is the process of getting used to, with, or something, adjusting to become accustomed (trained) to the habitat. Habituation is literally defined as a process of getting used to or with "something" in order to become accustomed to or more trained in doing "something" that is intrinsic to the environment where a person is. According to Pierre Bourdieu, habitus is a kind of mind and action habits that form an episteme, both individual collectives, formed in past history, then cared for, maintained and perceived, customs, customs, throughout a certain time. So this habitus can create social production in society. He can be present as a light in society to form a certain group collectivity. This variety of habitus will cause society to form distinctive performance characteristics in a society (Bordieu, 2016). Habituation is a process of creation and conditions (persistence life situation) that enable a person anywhere to get used to behaving in accordance with values and have become a character for themselves. From the several definitions above, it can be concluded that what is meant by habituation, especially in learning, is the process of habituation or conditioning of students in a continuous learning process so that they become accustomed to it.

### Disciplined Character

The word character comes from Greek which means "to mark" and focus on how to apply good values in the form of actions or behavior. Meanwhile, the definition of character is certain values (the value of goodness, wanting to do good, actually living a good life, and having a good impact on the environment) that are imprinted in a person and realized in the form of behavior. Character can also be interpreted as an individual's disposition in the form of character, personality, disposition and behavior that is expressed in everyday life. Character systematically emanates from the results of thought, heart, exercise, as well as the feelings and intentions of a person or group of people. The character that has been imprinted will gradually form in terms of a person's psychology and will have its own characteristics, namely characteristics that are originally born in a person's heart by taking root in that character.

Meanwhile, discipline is a form of character value that can be instilled in students as an attitude in the learning process. The cultivation of disciplined character can be integrated into the learning process. The character presented by an individual reflects the personality of that individual. Usually the word "discipline" has a negative connotation. There are two meanings of discipline, namely linguistic

understanding and terminological understanding. From a linguistic perspective, discipline comes from the word discipline which comes from the Latin *discerre* which means learning (Naim, 2012). According to Moenir (2010), discipline is a form of obedience to the rules, both written and unwritten, that have been established. So, the goal to be achieved by forming a disciplined character for children is to form children with good personalities and behave in accordance with applicable norms. From an early age, schools must form students' discipline in all aspects of their lives, such as time discipline, study discipline, discipline in obeying regulations, discipline in behavior, discipline in resting, discipline in worship, and also discipline in achieving their dreams (Wiyani, 2013).

### Critical thinking

Critical thinking is one of the competencies of educational goals, even as one of the learning targets to be achieved. This is motivated by studies which show that critical thinking is a high-level thinking skill and is known to play an active role in moral development, social development, mental development, cognitive development and scientific development (Latif et al., 2020).

Critical thinking is different from ordinary thinking or routine thinking. Critical thinking is an intellectual thinking process in which the thinker deliberately assesses the quality of his thinking, the thinker uses reflective, independent, clear and rational thinking. Critical thinking skills should be further developed from an early age through learning, especially scientific and religious learning. Critical thinking can be learned, predictable, and can be taught (Wulandari et al., 2023). Critical thinking is a universal thinking skill that is useful for all professions and types of work. Likewise, critical thinking is useful in carrying out reading, writing, speaking, listening, discussing, and so on, to get better results. Critical analysis can increase understanding of a problem. Analytical, discriminating and rational thinking helps select alternative solutions that are useful and eliminate solutions that are less useful. Critical thinking includes the ability to recognize problems more sharply, find ways to overcome these problems, gather relevant information, recognize the assumptions and values that lie behind beliefs, knowledge and conclusions.

### Study

Learning can be interpreted as an effort to change behavior. Learning is a process of change that occurs in students to gain new knowledge, until those who do not understand become understood. Learning is an activity carried out intentionally or unintentionally by each individual, so that there is a change from not knowing to knowing, from not being able to walk to being able to walk, not being able to read to being able to read (Wahab & Rosnawati, 2011). Learning is a process of change within humans. If after learning there is no change in a person, then it cannot be said that a learning process has taken place in him (Aqib, 2020). From these several definitions it

can be concluded that learning is a process of changing oneself and one's behavior in developing the knowledge one already has and has acquired so that one understands something better.

According to Hamalik (2008) learning objectives consist of three components, namely terminal behavior, test conditions, and behavioral measures. Terminal behavior is a component of learning objectives that determines student behavior after learning. Test conditions, the learning objective test condition component determines the situations in which students are required to demonstrate terminal behavior. Behavioral measures, this component is a statement about the measures used to make judgments about student behavior.

The components in the learning objectives here are a set of results to be achieved after students carry out learning activities. From receiving material, student participation in class, doing assignments, until the student's abilities are measured through the end-of-semester exam which will result in a learning outcome.

### Santri Learning Model

In Islamic boarding schools, the learning system is slightly different than in formal institutions in general. The learning models in Islamic boarding schools are divided into three, namely *bandongan*, *sorogan*, and *hafalan* (Mahmud, 2006). *Bandongan* learning is a learning model that relies on the teacher as the center (teacher centered). Where a teacher reads and explains a book to his students. This learning system is the same as the lecture method in general. *Sorogan* learning is a learning system that places more emphasis on students (student centered). So, in this learning system the most active are the students. A santri reads a book and explains what he knows after reading it in front of his kiai or *ustadz*. Then, the kiai or *ustadz* only acts as a facilitator when the students read the book incorrectly or straighten out the students' mistakes. Rote learning is a learning system whose activity is by memorizing a text. This rote learning system is a system that is still widely applied in Islamic boarding schools, especially traditional or Salaf Islamic boarding schools which are still very familiar with previous books.

## RESEARCH METHODS

### Types and Research Approaches

Qualitative research is research intended to understand the phenomena experienced by research subjects. For example, behavior, perception, motivation, action, etc., holistically and by means of descriptions in the form of words and language, not in the form of numbers in a special natural context and by utilizing various natural methods (Moleong, 2005).

The approach used in this study is a qualitative approach. This type of research is included in the qualitative research category, because the approach taken is

through a descriptive qualitative approach, meaning that in qualitative research the data collected is not in the form of numbers, but rather the data comes from interviews, field notes, personal documentation.

In this case the researcher uses it according to the phenomenon that is currently occurring. The researcher wants to describe the phenomenon related to "Disciplined Character Habituation in the Santri Learning Model to Support Critical Thinking Skills" at the An-Najah Islamic Boarding School. From the expression of this concept, it is clear that what is desired is information in the form of a description. Besides that, the expression of the concept requires more meaning behind the description of the data, therefore this research is more appropriate if it uses a qualitative approach.

### Researcher Presence

In qualitative research, the researcher's position is a key instrument. Qualitative research is research that emphasizes the results of the researcher's observations, so that the researcher is integrated with the situation and phenomenon being studied (Sugiono, 2008). Data collection was carried out by the researchers themselves. The researcher as a tool is sensitive and can react to all stimuli from the environment which must be estimated as meaningful or not for the researcher. In carrying out research, researchers will be present in the field, namely by visiting the research location at the required time. Researchers will continue to be present at the location until conclusions are reached that are discussed and agreed upon by the information that is the data source.

In this research, the researcher also acts as a participatory observer or participating observer so that the researcher can observe the subjects directly, so that the data collected is truly complete because it was obtained directly at the research location, namely the An-Najah Islamic Boarding School. By going directly to the research location, the researcher tried to collect as much data as possible related to the research focus that the researcher had adopted in this study.

### Research Sites

This research was carried out at the An-Najah Islamic Boarding School, Laksda Adi Sucipto street No.47, Denanyar, Jombang District, Jombang Regency, East Java 61419. In this research the researcher chose this location because the An-Najah Islamic Boarding School has characteristics that the Islamic Boarding School does not have. Other Islamic boarding schools, research locations are also easily accessible to researchers and can reduce travel costs and time so that it can be more practical to collect the necessary data and information.

### Data source

There are two sources of data obtained in this research, namely through library research and also field research. Library Research, is the activity of studying previous



discoveries in depth, observing, examining and identifying things that already exist. Meanwhile, the data obtained is from good literature from books, journals, the internet, and other references that are appropriate to the research problem (Saat & Mania, 2020). Field Research, is data obtained from the field. Researchers search for data by going directly to the object being studied to obtain concrete data about everything being studied.

Primary data source, namely the main data source that is the source of the research, in this case those acting as primary data sources are the teachers and students of the AN-Najah Denanyar Jombang Islamic Boarding School. Secondary data sources, namely data obtained to strengthen secondary data. Secondary data includes data related to documentation or archives of the AN-Najah Denanyar Jombang Islamic Boarding School that is needed by researchers.

## FINDINGS

There are 2 sub-sections of data analysis that are in accordance with the research focus formulated by the researcher. First, the process of habituation to the character of discipline at the An-Najah Denanyar Jombang Islamic Boarding School is very visible when the students really prepare themselves before starting teaching and learning activities. Second, the learning model found at the An-Najah Denanyar Jombang Islamic Boarding School is *sorogan*. This program is not only specifically for students in grades 1-6, but also applies to students in the *takhossush* class.

## DISCUSSION

### Preparation Before *Diniyah*

The preparations made by the students are studying before entering class. There are two categories of learning in question, namely compulsory learning and independent learning. The mandatory study schedule is part of the madrasa program which is scheduled at 20.30-21.30 WIB. In practice, the compulsory education program is adjusted to the level taken by all students.

**Table 1.** Class, Learning Model and Learning Achievement Targets

Time	Class	Learning Model	Target
20.30 until 21.30	1A	Private	Able to read and write <i>pegon</i> , memorize <i>nadzom aqoid</i> 50, practice <i>ubudiyah (izalatunnajasah wudlu' tayammum, prayer)</i>
	1B	Group	Able to read and write <i>pegon</i> , memorize <i>nadzom Alala</i> and <i>aqoid</i> 50, practice <i>ubudiyah (izalatunnajasah wudlu' tayammum, prayer), fiqh mabadi'</i>
	2	Group	Able to read meaning, memorize <i>nadzom jurumiyah</i> and <i>aqidatul awwam, fiqh safinatunnaja</i>
	3	Group	Able to read empty <i>ma'na</i> , memorize <i>nadzom al-'imrithy</i> ,

		<i>fiqh sullauttaufiq</i>
4	Comprehensive (one person	Able to read <i>ma'na</i> blanks, memorize <i>nadzom alfiyah ula</i> (1-350), <i>fiqh fathul qorib juz 1</i>
5	serves as subject coordinator/ <i>ro'is</i> )	Able to read <i>ma'na</i> blanks, memorize <i>nadzom alfiyah tsani</i> (351-700), <i>fiqh fathul qorib juz 2</i>
6		Able to read <i>ma'na</i> blanks, memorize <i>nadzom alfiyah tsalits</i> (701-1002), <i>fiqh fathul mu'in</i>

The table shows that the learning targets are truly gradual in reviewing the students' abilities according to their level. This cannot be separated from the guidance of the *mustahiq* (class teacher) who has duties and authority during compulsory education hours, this is so that targets can be achieved as they should.

Meanwhile, independent learning is learning outside of compulsory school hours or early hours. The *diniyah* schedule is divided into two *hissoh*, namely *hissoh awwal* and *hissoh tsani*.

**Table 2.** Diniyah Schedule

<i>Hissoh</i>	Start time	Finish time
Afternoon	15.40	17.00
Evening	19.30	20.00

The table shows the time allocation for the *diniyah* or active teaching and learning process, outside of these hours the students are free to study independently.

### **Sorogan**

*Sorogan* learning is a learning system that places more emphasis on students (student centered). So, in this learning system the most active are the students. There are two *sorogan* learning models applied at the An-Najah Islamic Boarding School, namely mandatory *sorogan* and special *sorogan*, which are scheduled on Saturdays and Sundays, adjusted to the level and ability level of the students.

**Table 3.** Mandatory *Sorogan* Group

Day/Hour	Class	Group
Saturday (21.30 till finish)	2nd and 3rd	<i>Jurumiyah</i> Class
Sunday (21.30 till finish)	4th, 5th and 6th	<i>Safinatunnaja</i> Class/ <i>Kasyifatussaja</i>

The table shows study groups adjusted to the student's ability level. Class 1 students are not programmed to study *sorogan* but instead study privately with *mustahiq* (class teacher) or *munawwib* (certain subject teacher). For grades 2-6, it is mandatory to take part in this activity because the *sorogan* program was launched in order to fulfill the targets for achieving students' abilities according to their level. Meanwhile, students focus on more flexible book literature such as *Siroh Nabawi*.



**Table 3. Special Sorogan Group**

Day/Hour	Kelas	Group
Sunday (21.30 till finish)	4th, 5th and 6th	<i>Fathul Qorib Class</i>
Sunday (21.30 till finish)	Takhossus	<i>'Iqdu Al-Lul fi Sirroh Al Batul</i>

For grades 4-6, which are students who are considered to have completed the *Jurumiyah* and *Safinatunnaja* class stages. Meanwhile, *takhossus* students focus more on more flexible book literature such as *Siroh Nabawi*, etc.

### **The Relevance of Learning Results Using the Sorogan Method with the Critical Thinking Ability of Santri**

Evaluation of *sorogan* learning outcomes is carried out twice in 4 quarters (quarter year, a quarter of a year, namely three months) or within one year, namely at the end of semester I and end of semester II. In this *sorogan* evaluation, students are expected to be able to prepare well. That's right, because the results of the evaluation will be used as material for consideration of promotion to the *Sorogan* class, whether it can increase or stagnate, in other words, students make no progress during learning. This can be neutralized with thorough preparation, because the annual schedule has been announced since the beginning of the new year, so the possibility of a decline in the students' learning discipline is very minimal. As for students who get less than optimal results, they are required to undergo quarantine which is monitored directly by their respective *mustahiq*.

## **CONCLUSION**

The process of habituation to the character of discipline at the An-Najah Denanyar Jombang Islamic Boarding School is very visible when the students really prepare themselves before starting teaching and learning activities. This means that the students are used to preparing themselves to attend the dawn hours by learning, whether by rote memorization or understanding. So as to create students who have the power to think critically. *Mustahiq* and *munawwib*'s efforts in creating a disciplined character in students include rewards for those who carry out the *sorogan* program in an orderly manner and can achieve ability targets according to their level and punishment for those who do not study in an orderly manner.

Well-structured learning is able to create time and attitude discipline in students. So that students can get used to carrying out habits in the form of learning as they should so that learning achievements or targets can be maximized. A good learning target is to create students who are able to think critically which is useful in reading, writing, speaking, listening, discussing, problem solving and so on. This can work well if the students also carry out the learning process optimally in their learning.

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