# Critical Pedagogy and Dialogic Learning in Classical Islamic Boarding Schools: An Analysis of Discussion Practices in Madrasah Diniyyah Al-Munawwir Krapyak

**Radino**[✉][1]**, Muhammad Husni Mubarok**[2]
[1,2]Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

**ABSTRACT**

**Purpose –** This study aims to explore how discussion-based learning practices (*musyawarah*) in classical Islamic educational institutions reflect the principles of critical pedagogy and dialogical learning. It analyzes the structure, procedures, and educational outcomes of the discussion method implemented at Madrasah Diniyyah Salafiyyah IV, Pondok Pesantren Al-Munawwir Krapyak, and interprets how these practices cultivate critical consciousness (*conscientização*), dialogical interaction, and the empowerment of learners (*santri*).

**Design/methods/approach –** This research employs a qualitative field approach using purposive sampling techniques involving curriculum administrators, the head of the institution, and ten students (*santri*) from each class level. Data validity was tested through source and technique triangulation, while data analysis was carried out in three stages: data reduction, data presentation, and conclusion drawing.

**Findings** – The findings of this study reveal that: (1) The structure of the discussion method includes dialogical roles such as rais, musharrif, katib, shohibul masalah, formulators, discussion participants (musyawirin), and reviewers (mushahhih); (2) The implementation procedure consists of text reading, issue discussion, and validation of results; (3) This dialogical process not only enhances understanding of Fiqh content and the ability to read classical Islamic texts (kitab kuning), but also develops critical thinking skills, communication abilities, independence, and collective cooperation. These findings align with Freire's concept of education as a practice of liberation; (4) Challenges such as uneven participation and limited facilitation are addressed through improved coordination, greater involvement of teachers (ustadz), and more systematic lesson planning.

**Research implications/limitations** – This study extends the application of Paulo Freire's critical pedagogy theory within the context of classical Islamic education, particularly in pesantren. .

**Originality/value –** This study interprets pesantren discussion practices through the lens of critical pedagogy, positioning them as dialogical spaces that foster reflective consciousness and intellectual liberation.

CONTACT: ✉ radino@uin-suka.ac.id

## Introduction

Ideally, modern education should not merely transfer knowledge passively, but also foster students' critical awareness of social realities and encourage their active role in creating change (Bertolini et al., 2024; Hoffman et al., 2021). Paulo Freire, the leading figure of critical pedagogy, criticised the traditional "banking concept" of education—where students are treated as "empty vessels" to be filled by the teacher—because such a model hinders the development of students' critical consciousness (Freire, 1978). This form of education is likened to a banking process (banking education), in which knowledge is merely "deposited" into passive learners. Therefore, critical pedagogy seeks to challenge and transform structural and cultural inequalities within educational settings, value diversity, and promote equity (Kanpol, 1999). This approach also carries a moral vision to liberate the oppressed, while inviting each individual to reflect on themselves and their society (Baldo & Garcia, 2021; Dale & Hyslop-Margison, 2011; Sandars, 2017). Through this approach, schools can function as spaces that foster social equality and justice within an increasingly diverse society (Olson et al., 1999; Raihani, 2020). The goal is to transform oppression into a process of liberation and to reconstruct teaching systems and social structures by linking critical understanding to social responsibility (Stonebanks, 2021).

This is important considering that education is a fundamental human need that plays a crucial role in enhancing the dignity and quality of life within society (Khofiyah, 2020). Education is essentially a conscious and planned process aimed at helping learners develop their spiritual, moral, intellectual, and social potential, enabling them to function effectively within their communities (Ahmad Wahyudin & Anis Zohriah, 2024; Fakih, 2001; Hamzah B. Uno & N. Lina Amatenggo, 2022). Education is also understood as a historical human effort to seek truth and the perfection of life (Novi Indriyani & Tri Fazri, 2023). Therefore, education that aligns with the demands of the times is a necessity, as the success of education largely depends on clear and well-directed concepts and teaching methods to shape individuals as envisioned by (Fadhil Alghi Farid Majid, 2020; Irfan Fauzan & Muhlisin, 2024; Sugiana, 2019).

On the other hand, Islamic education including pesantren, aims to shape individuals who are not only knowledgeable but also possess noble character and a strong commitment to social responsibility (Firmansyah & Abidin, 2024; Rofiah et al., 2025). Islam, as a form of liberation theology, seeks to examine ethical behaviour based on ideals aimed at transcending the current limitations of social structures (Dannin, 2005). This system emphasises holistic development, intellectual, moral, and spiritual, so that a generation may emerge that masters knowledge while practising Islamic values in everyday life (Ali, 2011; Momen, 2024; Nilan, 2009; Van Wichelen, 2010). However, in practice, Islamic educational institutions are often associated with traditional and hierarchical approaches (Altinyelken, 2021). Many studies have noted the dominance of rote memorisation of classical texts and teacher-centred models, which limit student interaction and questioning (Amirudin & Rohimah, 2020; Anwar & Maman, 2023; Dinata & Hadi, 2024; Ifendi, 2021). This may also be due to teachers unconsciously positioning students merely as passive recipients of knowledge (Goodall, 2018). Such approaches are often seen as merely

enhancing the development of students' critical consciousness, even though alternative models are urgently needed. In fact, deeper reviews suggest the presence of dialogical pedagogical dimensions within pesantren. For example, Pohl (2006) found that some pesantren continue to study classical Islamic texts while simultaneously encouraging students to think critically and engage in community empowerment activities (such as peacebuilding and interfaith dialogue) (Pohl, 2006).

In response to such critiques, to realise a liberatory model of education, pesantren or Islamic educational institutions need to internalise learning approaches that position students as active subjects (Jusubaidi et al., 2024). One method that can be utilised is discussion-based learning (Journal, 2024). Discussion, or musyawarah, holds several important roles in education. In Islamic education, musyawarah is of high urgency as it is rooted in the Qur'anic directive (QS 3:159) to consult in decision-making, fostering values of justice, freedom of expression, and consensus between teacher and student—while simultaneously preventing authoritarianism and building a learning environment that is democratic and inclusive (Rumsiti, 2022). This practice stimulates critical thinking and collaborative problem-solving, proving highly effective for exploring complex religious and social issues, while also enhancing students' confidence and academic outcomes (Hadi et al., 2024; Syaifi & Firdaus, 2023). Beyond its pedagogical function, musyawarah also serves as a medium for moral and spiritual character formation, facilitating the internalisation of Islamic values such as justice, empathy, and responsibility, while strengthening leadership and community development (Inayati et al., 2024). In today's era, musyawarah serves as an intergenerational bridge, providing a space for youth voices and equipping them to face contemporary challenges with confidence and faith (Bainar, 2020).

In this context, Madrasah Diniyyah Salafiyyah IV Al Munawwir Krapyak (MDS IV) occupies a unique position within the landscape of Islamic education in Indonesia. Here, discussion-based learning (collective musyawarah) is not merely a teaching technique, but a dialogical praxis in which students actively interpret texts, engage in discussions, and even debate to build a shared understanding (Ma'arif, 2018). Within the framework of Paulo Freire's critical pedagogy, such dialogue serves as a means of intellectual liberation, where teachers and students engage in egalitarian and reflective discourse, rather than following a "knowledge deposit" model in which students are passive recipients (Brandt, 2024; Schoots-Snijder et al., 2025). Pesantren have continued to adapt to society's social changes (Isbah, 2020). Thus, musyawarah in pesantren can be seen as a local manifestation of "dialogic pedagogy" with a critical and collective spirit (Achmad & Izza, 2023; Datungsolang, 2018).

Within this context, research on the practice of musyawarah at Madrasah Diniyyah Salafiyyah IV becomes both relevant and urgent, as it opens a new perspective on pesantren discussions, not merely as a traditional method, but as a form of potentially emancipatory pedagogy. Several previous studies have also addressed discussion methods in the context of Islamic education. Some have explored musyawarah and its role in preserving pesantren traditions (Syaifi & Firdaus, 2023) or the practice of *bahth al-masāil* in shaping a fiqh-based understanding of citizenship. Other studies have begun to explore

critical pedagogy in Islamic education, such as those by (Karwadi et al., 2025), who propose an integrative model combining critical pedagogy and Islamic authenticity, and Mughni (2024), who emphasises critical reasoning in the transformative education of pesantren (Mughni, 2024).

Although previous studies have elaborated in detail on the structure, procedures, and outcomes of the discussion method in pesantren, these approaches remain largely descriptive and technical. These studies tend to focus on "how" the method is implemented, yet fall short of exploring the deeper "why" and "how" the method contributes to the development of students' critical consciousness. The transformative dimension central to discussion practices as a space for meaning-making, social reflection, and intellectual liberation, remains largely unexplored. This creates a significant research gap, namely the absence of studies that interpret pesantren discussion practices within the framework of critical pedagogy and dialogic learning. In other words, musyawarah practices in pesantren have yet to be established as pedagogical spaces that can shape conscious, reflective, and participatory learners in society.

This study holds dual significance, both academically and practically. Theoretically, it expands the horizons of critical pedagogy by introducing the context of classical Islamic education as an alternative source within a global discourse that has long been dominated by Western experiences (Hussien, 2007). By positioning *musyawarah* as a form of pedagogical praxis, this research reveals that pesantren are not merely traditional institutions, but rather spaces for dialogic and emancipatory knowledge production. Practically, the findings of this study offer a deep reflection for the pesantren community to formulate more participatory learning approaches that are relevant to modern challenges while remaining deeply rooted in Islamic traditional values.

This research is grounded in the belief that dialogues, as practised in *musyawarah Fikih* within classical pesantren, are not merely a learning tool, but also a means of intellectual liberation. Through the lens of critical pedagogy, this study aims to reframe the tradition of classical Islamic education as a space for cultivating critical consciousness and fostering reflective humanity. It also aims to respond to several prior studies outlined below:

(1) How does the structure of the discussion method in pesantren reflect power relations and participation within the learning process?
(2) How can the procedures for implementing discussions be interpreted as dialogical praxis for building students' critical consciousness?
(3) How do the outcomes of discussion contribute to the development of critical reasoning, dialogical skills, and intellectual autonomy among students?
(4) What are the challenges encountered, and how can emancipatory solutions strengthen a participatory and reflective learning culture?

## Methods

The approach used in this research is an analytical approach combined with a qualitative method. An analytical approach does not merely describe a phenomenon, but also dissects, interprets, and examines in depth the relationships, meanings, and

implications of the phenomenon (Arikunto, 2003). In the context of this study, an analytical approach is employed to explore the practice of the discussion method in classical Islamic boarding school education, examining not only its structure, procedures, and outcomes but also its contribution to shaping students' critical consciousness within the framework of critical pedagogy. Meanwhile, the qualitative method is used as the research procedure because it generates data in the form of written or spoken words and observable behaviour, providing a comprehensive illustration of how the discussion-based learning method is implemented (Moleong, 2006). The results of this qualitative research emphasise meaning over generalisation (Sugiyono, 2010).

Penelitian ini dilaksanakan di Madrasah Diniyyah Salafiyyah IV, salah satu unit pendidikan klasik yang berada di bawah naungan Pondok Pesantren Al-Munawwir Komplek L, Krapyak, Yogyakarta. Pemilihan lokasi ini didasarkan pada beberapa pertimbangan strategis: (1) madrasah ini secara konsisten menerapkan metode diskusi sebagai strategi utama dalam pembelajaran Fikih, yang selaras dengan pendekatan dialogis dan kritis yang dikaji dalam penelitian ini; (2) sebagian besar santri merupakan mahasiswa dari berbagai perguruan tinggi di Yogyakarta, sehingga memiliki latar belakang akademik yang memungkinkan pengembangan nalar kritis dalam diskusi; dan (3) keterjangkauan peneliti terhadap lokasi, karena merupakan bagian dari komunitas pesantren tersebut, mempermudah observasi mendalam serta keterlibatan dalam aktivitas pembelajaran secara langsung. Penelitian ini dilakukan sejak bulan Desember 2023 sampai dengan bulan Maret 2025.

This research was conducted at Madrasah Diniyyah Salafiyyah IV, a classical educational unit under the auspices of Pondok Pesantren Al-Munawwir Komplek L, Krapyak, Yogyakarta. The selection of this site was based on several strategic considerations: (1) the madrasah consistently applies the discussion method as the main strategy in Fiqh learning, aligning with the dialogical and critical approach examined in this study; (2) the majority of students are university students from various higher education institutions in Yogyakarta, providing an academic background that supports the development of critical reasoning in discussions; and (3) the researcher's proximity to the location, as a member of the pesantren community, facilitated in-depth observation and direct involvement in learning activities. The research was carried out from December 2023 to March 2025.

The objective of this research is to elaborate on the discussion method in classical Islamic educational institutions (pondok pesantren), specifically regarding its structure, procedures, and outcomes in fostering students' understanding of Fiqh. To obtain relevant and in-depth data, the researcher employed three data collection methods: interviews, observation, and documentation. The validity of the data was tested using triangulation techniques to ensure credibility. This included source triangulation, comparing data from various informants regarding the discussion method in the pesantren, and technique triangulation, verifying interview data through observation and documentation. Data analysis was conducted in three stages: data reduction, data presentation, and drawing conclusions. Data reduction was conducted to filter relevant information and focus on the

core themes of the research. The data presentation was arranged in a descriptive narrative form to facilitate contextual understanding. Finally, conclusions were drawn through a systematic cross-verification process to ensure the consistency and validity of the findings (Sidiq et al., 2019; Susanto et al., 2023).

## Result and Discussion

### 1. Structure of the Discussion Method Implemented in Classical Islamic Boarding School Education

The learning method is a crucial component in the teaching and learning process, particularly in achieving educational goals. In the context of Fiqh learning within pesantren environments, the discussion or *musyawarah* method has proven to be an effective approach. At Madrasah Diniyyah Salafiyyah IV of Pondok Pesantren Al-Munawwir Komplek L, this method is not merely a technical strategy but a pedagogical praxis rooted in dialogue and active participation.

The *musyawarah* is conducted in the form of a *halaqah*, where a group of students discusses predetermined issues. They are free to raise questions or express opinions based on references from core texts (*kitab babon*) or *al-kutub al-mu'tabarah* within the Ahlus Sunnah wal Jamaah tradition. The initiative for this discussion model originally came from the pesantren administrators, as explained by Ustadz Lilik, head of the curriculum division: "*The background of establishing this musyawarah was initially a shared intention among the administrators to create a discussion activity centred on kitab kuning held in the musholla, so that the students could deepen and broaden their knowledge of Fiqh.*"

This *musyawarah* refers to the *Fathul Qorib* as its primary source but adopts a *multisource* approach. Ustadz Lilik explained, "*In this musyawarah, we study Fikih laws in depth, not only based on a single book, but by referring to several texts.*" This approach aims to provide students with a comprehensive understanding of the subject. Zidan Muzakki, an active student, stated, "*The laws explored in this musyawarah seem to anticipate future issues, so if they were to become rulings, it would appear as if the future already had its legal answers.*" Furthermore, the head of *LSO At-Tihami*, Khoiru Ulil Abshor, emphasised that *musyawarah* serves to cultivate rhetoric and tolerance: "*In musyawarah, we are also trained in how to practice tolerance, because it turns out that one case can yield many different opinions.*"

The implementation of *musyawarah* is categorised into two main forms: *musyawarah kelas* (classroom discussions) and *musyawarah kubra* (grand discussions), each serving distinct pedagogical functions within the learning ecosystem. *Musyawarah kelas* takes place every two weeks and is organised by the Madrasah Curriculum Division. It is conducted at the class level and engages students in focused discussions based on their respective levels and textbooks. This type of discussion enables students to engage with texts in a smaller, more intimate setting, thereby fostering a deeper comprehension and increased confidence.

The structure of *musyawarah* is guided by the *Guidelines for the Implementation of Learning at Madrasah Diniyyah Salafiyyah IV*, which outlines the following roles: *Petugas*

*musyawarah* (discussion officers), consisting of *rais* (moderator), *musharrif* (discussion guide), *katib* (scribe), general members, and *shohibul masalah* (case presenter). *Musyawirin* are all participants who actively contribute opinions and analyses based on references from classical Islamic texts (*kutub*). The *perumus* plays a supporting role in shaping the flow of the discussion and providing clarification when intellectual impasses occur. The *mushahhih* is responsible for validating the outcomes of the discussion.

*Pembimbing musyawarah*, or discussion mentors, are typically class advisors and *sorogan* instructors, who oversee the process from planning to execution and the final evaluation of discussion results. A notable distinction between *musyawarah kelas* and *musyawarah kubra* lies in their level of complexity and the degree of participant involvement. In *musyawarah kubra*, additional roles such as *perumus* and *shohibul masalah* are introduced, and more advanced students (*musyawirin tingkat lanjut*) take on deeper and more critical participatory roles.

From this structure, in the perspective of critical pedagogy, the *musyawarah* practice at Madrasah Diniyyah Salafiyyah IV can be understood as a form of liberating educational praxis, as it positions the *santri* not merely as passive recipients of knowledge (*banking education*), but as active subjects who co-construct meaning through dialogue and argumentation. Paulo Freire (Freire, 1978) asserts that dialogical education aims to awaken *critical consciousness* in learners toward their lived reality, rather than having them memorise established knowledge. In this context, *musyawarah fikih* serves as a space for *problem-posing education*, where legal questions discussed become entry points for collective reflection between *santri* and mentors. The open discussion mechanism, use of multiple textual references, and inclusion of students across levels reinforce the participatory and democratic dimensions of the learning process (Akrim, 2022; Syafruddin et al., 2025). As Giroux (1988) emphasised, education should serve as a practice of social democracy that trains learners to think independently, argue rationally, and appreciate diverse perspectives (Giroux, 2024).

However, from the perspective of critical pedagogy, *musyawarah* also needs to be critically examined so that it does not remain merely at a procedural level. Role structures such as *mushahhih* and *rais*, while essential for maintaining order and academic validity, may reproduce knowledge hierarchies if not balanced with mechanisms for collective reflection and leadership rotation. When scholarly authority is concentrated in a few individuals, the dialogical space intended to liberate may become a reproduction of obedience (Bizzell, 1991). Therefore, Freire's principle of *praxis* the simultaneous enactment of reflection and action should be applied by providing space for *santri* not only to engage in dialogue but also to implement the outcomes of *musyawarah* in their social context. In this way, *musyawarah* is not merely a rhetorical exercise but a medium for forming critical subjects capable of reading, interpreting, and responding to social realities through the values of contextual and transformative *fiqh*.

This calls for a deeper pedagogical design that integrates dialogic engagement with social responsibility. For example, after each *musyawarah*, participants could be encouraged to identify a real-life issue related to the topic discussed be it religious practice,

community ethics, or legal dilemmas—and collaboratively design a response rooted in the values explored during the discussion. Such practices would enable *santri* to move beyond the intellectual abstraction of *fiqh* towards real-world application, fostering not just cognitive understanding but also moral and civic engagement. Moreover, rotating leadership roles—such as allowing junior *santri* to serve as rais or katib occasionally—can help flatten hierarchical barriers, making the space more inclusive and reflective of democratic ideals (Patrick, 2022). In this way, *musyawarah* becomes a living pedagogy, one that bridges classical Islamic scholarship with the transformative aims of critical education.

2. **The Procedure for Implementing the Discussion Method in Classical Educational Institutions of Pondok Pesantren**

The *musyawarah kelas* program at *Madrasah Diniyyah Salafiyyah IV* is a mandatory biweekly agenda held outside the regular class schedule. All *santri* are required to participate since it serves as an indicator for assessment and class promotion. The aim is to deepen their understanding of the *kitab kuning* and to train their ability to find solutions to religious issues that arise in society. The activity is conducted in each classroom for at least 45 minutes after lessons end. The discussion materials are taken from different *kitab* depending on the class level, ranging from *Safinatun Naja* in the *I'dad* class to *Fathul Muin* in the *Rabi'* class, using a sequential reading method without skipping any sections. As explained by the supervisor of the *musyawarah kelas Tsalis, "The materials of the kitab are arranged hierarchically; no section may be skipped, each fashl must be read in order because every discussion is systematically connected."*

Each *musyawarah* session begins with the reading of the *maqra'* and the collection of questions, which will be discussed in the following meeting. Each group is responsible for presenting the content of the *fashl* in the form of a summary and explanation, documented in a soft file format. The discussion covers text comprehension, linguistic questions (*lughah*), and contextual issues (*waqi'iyyah*). The results of the discussion are then submitted to the *musyawarah* supervisor. One *musyawarah kelas* supervisor explained, *"First, they present the content, then address the linguistic and waqi'iyyah questions. There's a long dialogue process and group discussion with others."* The discussion results are then submitted to the *musyawarah* supervisor for evaluation and correction before being validated.

Meanwhile, *Musyawarah Fikih Kubra* (MFK) is a biweekly forum held every Saturday at *Musholla Al-Mubarok*. This program operates under the semi-autonomous institution *At-Tihami* and is attended by *santri* from the *Tsani, Tsalis,* and *Rabi'* classes. The *Fathul Qarib* serves as the main reference, supplemented by other *mu'tabarah madzhab Syafi'i* texts for comparison. Each meeting discusses one *fashl*, covering aspects of meaning, interpretation (*murad*), and preformulated *waqi'iyyah* issues. As stated by the Head of *At-Tihami, "We use Fathul Qarib as our main guide, but other references like Nihayah and Tuhfah must also be studied to deepen our arguments."*

Procedurally, the implementation of *musyawarah* begins with a preparation stage. The homeroom teacher, acting as a supervisor, arranges the schedule, assigns tasks, and

distributes materials to the groups. The *musyawarah* committee, composed of the *rais*, *musharrif*, *katib*, and group members, ensures the readiness of both technical and substantive aspects. Each group also prepares questions for discussion. *"Before the musyawarah begins, we hold a technical meeting to set the schedule, divide the groups, and assign materials,"* said the *musyawarah kelas Rabi'* supervisor.

During the core session, the activity starts with the reading of the *fashl* and continues with text comprehension through the *memuradi* process. Questions related to linguistic and interpretative aspects are discussed collectively. In *musyawarah kelas*, the material presentation is delivered narratively and documented in a soft file, while in *musyawarah Kubra*, the discussion expands to previously prepared contextual issues. *"In Musyawarah Kubra, our focus is not only on understanding the text but also on mapping relevant societal issues, such as the law of using e-wallets or digital work contracts."*

Officers such as the *rais* and *musharrif* guide the discussion to keep it structured and comprehensive, while the *katib* records all discussion content. After the session, the moderator summarises the outcomes, and the *mushahhih*, the homeroom teacher or *musyawarah* supervisor, validates and evaluates the results. All documentation is compiled in soft file format by the assigned group and later used as supplementary learning material or published on the *madrasah* website. *"We archive the musyawarah output; sometimes it becomes a module, sometimes it's used as publication material,"* explained the curriculum officer. Finally, preparation for the next *musyawarah* takes place, including reading the next *fashl* and collecting new questions. The supervisor ensures that procedures run according to the guidelines and provides further direction when necessary.

Through this approach, *santri* not only deepen their understanding of classical texts but also develop analytical thinking, problem-solving skills, and the ability to apply knowledge in daily life, aligning with the transformative vision of classical Islamic education (Aziza et al., 2025). In the context of *musyawarah kelas*, the *santri* do not merely "receive" the *kitab* being read but actively present the *fashl*, discuss its linguistic and social context (*waqi'iyyah*), and compile documentation. This process fosters their active role as "researchers" of both text and reality. Furthermore, in the stage where groups are asked to "map societal problems" (in the *MFK* forum), such as e-wallets or digital work contracts, and then relate them to the legal *fashl* of classical texts, one can observe a step toward critical awareness: the linking of traditional knowledge with contemporary issues and the development of analytical thinking about the changing social order. This aligns with the argument that critical pedagogy helps students understand the relationship between knowledge, power, and social justice (Lamsal, 2024).

This integration of classical reasoning with contemporary social realities reflects what Giroux (2024) describes as the *transformative dimension of education,* where learning becomes a means of questioning and reshaping one's world, rather than merely reproducing inherited knowledge. Within the discussion-based learning, this dynamic transforms the classroom into a dialogical space, in Freirean terms, where both text and context are interrogated simultaneously (Asterhan et al., 2025; Brookfield & Preskill, 2012). Santri are encouraged to interpret not only *what* classical scholars said, but also *why* those

arguments emerged in their specific historical and social contexts, and how they might be reinterpreted today. Such reflective engagement transforms the study of *kitab kuning* from a ritualistic tradition into a living discourse that connects revelation, reason, and contemporary experience, thereby embodying the essence of *tafaqquh fi al-din* as a critical, context-aware pursuit of understanding.

### 3. The Results of Implementing the Discussion Method in Classical Educational Institutions of Pondok Pesantren

*Madrasah Diniyyah Salafiyyah IV Pondok Pesantren Al-Munawwir Komplek L* has adopted the discussion method, or *musyawarah*, as the primary strategy in teaching *Fiqh*. *Musyawarah* is not merely an ordinary discussion forum, but a medium for deep learning to explore and understand various aspects of Islamic law comprehensively. The implementation of this method has proven effective in enhancing *santri's* understanding of *Fiqh* materials. *Ustadz Lilik* explained, *"With musyawarah, santri can ask and clarify things they do not yet understand,"* creating an interactive learning atmosphere that promotes knowledge development. The discussions in *musyawarah* also require each *santri* to refer to an authoritative *kitab* when asking or answering questions, making the learning process more profound. This understanding is even applied in the *santri's* daily life, such as building small pools near bathrooms to practice the concept of purity from *najis*.

*Zainal Hafidhin*, a *Tsani* class *santri*, stated that after participating in *musyawarah*, he became more careful regarding *najis*. This indicates an increase in *santri's* awareness and understanding of cleanliness and purity in accordance with Islamic teachings. In terms of *kitab kuning* mastery, *Khoiru Ulil Abshor* emphasised that *musyawarah* trains *santri* to read, understand, and analyse classical texts. *"Santri not only read but also discuss the content of the kitab, which helps them understand the context and meaning more deeply,"* he said. *Ahmad Aqil Fahim*, a *Rabi'* class *santri*, expressed that he felt more confident reading *kitab kosongan* after frequently joining discussions. *Izzul Asyrofi* added, *"If we study and follow musyawarah earnestly, we'll not only understand Fiqh materials but also master the linguistic tools."*

Critical and analytical thinking skills also develop significantly. *Khoiru Ulil* explained that through discussions, *santri* learn to analyse and critique arguments based on valid evidence. *Ustadz Lilik* added, *"Discussions also enhance public speaking skills and stimulate santri to think critically."* *Fadhil Asyfi* gave an example of how he was able to compare the laws of trade in the classical *kitab* with current socio-economic conditions. *Syams Fattah*, an *Awal* class *santri*, also demonstrated his ability to analyse the law of *siwak* for someone with a toothache, showing both deep understanding and contextual sensitivity.

*Musyawarah* also fosters communication and collaboration skills. *Zidan Muzakki* mentioned that it teaches public speaking and empathy toward others. *Zainal Hafidhin* shared his teamwork experience with *Fadhil* and other peers in preparing materials for *Musyawarah Kubra*. Tasks were divided based on competence, creating a collaborative learning environment.

In terms of documentation, *Ustadz Lilik* emphasised that all discussion results are neatly documented for future reference. *Khoiru Ulil* added that the outcomes are written in an easily understandable narrative so they can benefit the public, especially laypeople. This documentation reflects that *santri* not only understand *Fiqh* but can also formulate systematic arguments based on *turats* references.

The discussion method also positively influences *santri's* learning motivation. *Khoiru Ulil* stated that *musyawarah* makes learning more engaging and challenging. *M. Alfatur Rahman* and *Fajar Alfian* from the *I'dad* class admitted that they feel more motivated to study together before *musyawarah* sessions, even seeking help from senior *santri* to understand difficult materials.

Learning independence also increases. *Ustadz Lilik* explained that *santri* are trained to find references and construct arguments independently before discussions. *Afif Azami*, an *Awal* class *santri*, said that preparation for *musyawarah* must begin with self-driven learning. *"When I feel too lazy, at least I read the translation,"* he said, indicating that *santri* are encouraged to study independently.

Discussion, ethics, and character are also shaped through the process of *musyawarah. Ustadz Lilik* noted, *"Santri who are used to musyawarah are more prepared to interact in diverse environments." Khoiru Ulil* emphasised the importance of tolerance, *"In musyawarah, we are trained to be tolerant because one case can lead to many opinions."* The researcher observed that this tolerance is genuinely practised. *Labiq Mutala'li* admitted that even when his opinion was not accepted in *musyawarah*, he learned to accept it with an open heart. *"I have to accept that, because the mushahhih surely knows which legal basis is stronger,"* he said. From these findings, it is evident that the discussion method employed at *Madrasah Diniyyah Salafiyyah IV* has a comprehensive, positive impact on the cognitive, affective, and social aspects of the *santri*. Through discussions, *santri* not only understand the learning materials but also build character and life skills beneficial for their future (Shih, 2018).

From these findings, it can be inferred that one of the primary elements of critical pedagogy is that education must serve as a space for dialogue, rather than merely as a medium for teachers to transfer knowledge to students. As noted by Sulaiman, Azizah, and Hidayatullah, *"the ontology of human beings in critical pedagogy views learners as conscious and active individuals, not passive objects."* (Sulaiman et al., 2023). Furthermore, this indicates that *santri* become subjects in the learning process, aligning with Freire's critical idea that learners should be invited to *"read the world"* and *"read the word"* together with their teachers. The findings show that through *musyawarah*, *santri* learn to analyse arguments based on evidence (*dalil*), engage in discussions with peers, and develop argumentative documentation. This aligns with research showing that discussion-based or problem-based learning, both integral to critical pedagogy, enhances critical thinking skills. For instance, one study found that strategies such as PBL and RBL were effective in fostering critical thinking among *fiqh* students (Jazil et al., 2025).

In addition, the implementation of *musyawarah* at *Madrasah Diniyyah Salafiyyah IV* demonstrates that classical Islamic education can integrate critical pedagogy principles

without abandoning its traditional values. The practice of dialogic learning, collective inquiry, and contextual problem-solving reflects a synthesis between *turats*-based scholarship and modern educational ideals. This harmony shows that pesantren education, often perceived as conservative, actually possesses a transformative potential—where students learn not only to understand *Fiqh* texts but also to question, interpret, and apply them within real-life contexts. Thus, *musyawarah* serves as a bridge between tradition and transformation, cultivating *santri* who are intellectually grounded, socially aware, and spiritually mature.

4.  Solutions to the Inhibiting Factors of the Discussion Method in Classical Educational Institutions of Pondok Pesantren

In the learning process at *Madrasah Diniyyah Salafiyyah IV Pondok Pesantren Al-Munawwir Komplek L*, the discussion method has become a vital strategy for deepening understanding of *Fiqh*. However, its implementation is not free from various obstacles that require concrete solutions to ensure its function as a learning tool remains effective. The following are solutions to the factors hindering the implementation of the discussion method, as conveyed by relevant sources.

First, to address the issue of an underperforming *madrasah* system, the main step is to optimise supporting programs such as *sorogan* and *musyawarah kelas*. As emphasised by *Khoiru Ulil Abshar*, "*As for the solution, there is no other hope but the musyawarah kelas; there's simply no alternative.*" He added that large-scale discussions such as inter-*pondok* or inter-*komplek musyawarah* would not succeed unless the foundational level, the *musyawarah kelas*, runs optimally. Therefore, strengthening *musyawarah kelas* serves as the key foundation.

Second, regarding limited participation and low attendance among *santri* in *musyawarah* activities, consistent monitoring is necessary. This includes implementing strict attendance systems and clear consequences for those who are absent. *Ustadz Lilik* noted, "*The attendance system actually exists, but the issue lies in the lack of consistent enforcement or sanctions. It has been implemented several times but not consistently, so the results aren't optimal.*" With firmer control, *santri* will be more encouraged to participate actively.

Third, to overcome the shortage of teachers willing to facilitate *musyawarah*, effective coordination and human resource management are crucial. *Ustadz Lilik* explained, "*We also struggle to find teachers who truly enjoy facilitating musyawarah; they're still quite rare.*" Therefore, a more personal approach should be taken to emphasise the importance of teachers' roles in fostering *santri's* critical thinking skills, accompanied by training programs to help potential facilitators understand both the technical and pedagogical goals of *musyawarah*.

Fourth, motivating *santri* to engage in discussions actively is also a key factor for success. *Khoiru Ulil Abshar* highlighted that internal motivation often becomes an obstacle: "*Another internal factor is when a santri lacks good intention or commitment to learning, they'll struggle during musyawarah because they never study or persist.*" Hence, character

development programs that instil the values of perseverance, intellectual curiosity, and responsibility should be strengthened by both *pengasuh* and *madrasah* administrators.

Fifth, adequate preparation before discussion sessions must be emphasised. Often, discussion questions or materials are distributed too close to the event, leaving little time for *santri* to study and analyse relevant *dalil*. *Zidan Muzakki* stated, *"The problem I often face is that the questions are sent only a few days before musyawarah, so the process feels impulsive and spontaneous."* To resolve this, the *Musyawarah Kubra* committee should establish a clear schedule and distribute materials well in advance.

Sixth, building *santri's* confidence in expressing opinions is essential. The Head of *LSO At-Tihami* remarked, *"Expressing an opinion requires great courage, even if what they say might be wrong. But when a santri dares to speak, that alone deserves appreciation."* Publicly acknowledging *santri's* courage can strengthen their confidence and accustom them to speaking in larger forums.

Seventh, a structured delegation system should be developed to ensure that each class sends representatives to *Musyawarah Kubra*. *Khoiru Ulil Abshar* stressed the importance of this system as a strategy for equal participation: *"If participation can't run well on a small scale, how can it succeed on a larger one?"* Delegation is not merely an administrative task, but also a form of leadership development, preparing future *santri* who are capable of contributing to advanced discussions in Fiqh.

From these findings, it can be analysed that within the context of the obstacles faced and the proposed solutions for implementing the discussion method at *Madrasah Diniyyah Salafiyyah IV*, the framework of critical pedagogy offers a highly relevant perspective. For instance, issues such as low *santri* participation, inconsistent attendance, or the last-minute distribution of materials are not merely managerial challenges—they reflect a learning environment that still operates under a passive logic, where learners act as receivers rather than active agents (Alhawiti, 2023; Alvidrez et al., 2024). In line with critical pedagogy, however, liberating education requires learners to become conscious participants in shaping their own learning experiences (Misoczky, 2024).

Elaborating further, these obstacles reveal a deeper structural challenge in transforming *pesantren* learning culture from traditional transmission-based models to dialogical, participatory ones. Addressing such barriers is not only about improving technical efficiency but also about nurturing a mindset shift—one that empowers *santri* to see themselves as co-creators of knowledge. When *musyawarah* is strengthened through participatory design, consistent mentorship, and reflective dialogue, it can become a transformative pedagogical space where classical Islamic scholarship meets critical consciousness, forming *santri* who are both rooted in *turats* and responsive to contemporary realities (Uddin, 2019).

When solutions such as strengthening *musyawarah kelas* as the foundation, implementing attendance systems with real consequences, providing training for *musyawarah* facilitators, improving material preparation, and establishing delegation systems are designed, they actually indicate a shift toward a more participatory model of learning. From a critical pedagogy perspective, this signifies a transformation in classroom

power relations, teachers are no longer the sole authority but facilitators who explore texts, contexts, and real-world problems together with the *santri*. Furthermore, internal obstacles such as low motivation or lack of preparation reflect that many *santri* have not yet fully developed *conscientização*, the awareness of self, environment, and responsibility as learners (Jemal, 2017). Within Paulo Freire's framework, liberating education encourages students to *"read the world"* as well as *"read the word"*, not only to understand the *kitab* but also to connect it with the social realities they face (Freire, 1978). The *musyawarah* program, which integrates the study of *kitab kuning* with *waqi'iyyah* (societal realities) and requires *santri* to document their own discussion outcomes, demonstrates that this institution has already created space for learners to *"read their world."*

Thus, the proposed solutions in this study are not merely operational or technical measures but rather align closely with the vision of critical pedagogy: to create a democratic and dialogical learning space that is connected to real-life contexts and empowers learners as active agents (Askari & Behdarvandirad, 2025; Harris & Roter, n.d.). However, it is also important to acknowledge that the full implementation of critical pedagogy requires time, commitment, and a cultural shift within the institution, including the readiness of teachers, *santri*, and structural support in terms of time, facilities, and documentation, so that the *musyawarah* method can truly function at its optimal potential.

## Conclusion

This study shows that the *musyawarah* method implemented at *Madrasah Diniyyah Salafiyyah IV* is not merely a technical strategy but a dialogical practice that is pedagogically rich. First, the discussion structure is divided into two main forms, *musyawarah kelas* and *musyawarah kubra*, each integrating strategic roles to promote *santri's* participation, leadership, and collective responsibility. Second, the procedural design of *musyawarah*, beginning with text reading, contextual analysis, and validation by the *mushahhih*, reflects a learning process grounded in active and collaborative participation. Third, the implementation of this method has proven effective in fostering a deep understanding of *Fiqh*, enhancing *kitab kuning* literacy, sharpening critical and communicative thinking, and strengthening the *santri's* character as active subjects in education. Lastly, the proposed solutions to existing challenges highlight the importance of system reinforcement, facilitator roles, and material readiness as key factors for success. Therefore, the *musyawarah* method can be positioned as an emancipatory educational practice aligned with the spirit of critical pedagogy, liberating, empowering, and cultivating *santri's* reflective consciousness within the framework of Islamic tradition.

Future research is recommended to broaden the scope of the study by examining other classical educational institutions to compare the implementation of the discussion method across different *pesantren*. This is crucial in determining whether the *musyawarah* practices applied at *Madrasah Diniyyah Salafiyyah IV* exhibit similar patterns or possess distinctive characteristics compared to other institutions. Moreover, the participation of female *santri* in *musyawarah* activities also deserves exploration, as this study primarily

focused on male *santri*. Future studies are also encouraged to investigate the effectiveness of the discussion method in comparison with other teaching methods, such as *sorogan* or *bandongan,* through quantitative approaches to obtain more objective data. A longitudinal study could also be conducted to assess the long-term impact of the discussion method on *santri's* critical thinking and argumentative skills after graduating from the *pesantren*. Equally important, the aspect of digitalising *musyawarah* documentation should be further explored to promote broader public access and utilisation of discussion outcomes within the wider community.

## Declarations

### Data availability statement

Data supporting the findings in this article are available upon request from the corresponding author. The data consist of interview transcripts, observation notes, and internal documents of Madrasah Diniyyah Salafiyyah IV, which are not published online to maintain privacy and institutional ethics.

### Declaration of interests statement

The author declares that there are no financial interests or personal relationships that could influence the results of this study.

## References

Achmad, S., & Izza, F. N. (2023). Pesantren education system from the perspective of Paulo Freire's thought. *ATTARBIYAH: Journal of Islamic Culture and Education*, *8*(1), 1–14. https://doi.org/10.18326/attarbiyah.v8i1.1-14

Ahmad Wahyudin & Anis Zohriah. (2024). Ruang Lingkup Manajemen Pendidikan. *Journal on Education*, *6*(1), 3824.

Akrim, A. (2022). A New Direction of Islamic Education in Indonesia: Opportunities and Challenges in the Industrial Revolution Era 4.0. *Edukasi Islami: Jurnal Pendidikan Islam*, *11*(01), 35–48. https://doi.org/10.30868/ei.v11i01.1799

Alhawiti, N. M. (2023). The Influence of Active Learning on the Development of Learner Capabilities in the College of Applied Medical Sciences: Mixed-Methods Study. *Advances in Medical Education and Practice*, *14*, 87–99. https://doi.org/10.2147/AMEP.S392875

Ali, M. (2011). Muslim diversity: Islam and local tradition in Java and Sulawesi, Indonesia. *Indonesian Journal of Islam and Muslim Societies*, *1*(1), 1–35.

Altinyelken, H. K. (2021). Critical thinking and non-formal Islamic education: Perspectives from young Muslims in the Netherlands. *Contemporary Islam*, *15*(3), 267–285. https://doi.org/10.1007/s11562-021-00470-6

Alvidrez, M., Rivera, J., & Diaz, M. (2024). The Role of Critical Pedagogies in Early Childhood Education to Create Pathways into STEM for Racially Minoritized Communities. *Education Sciences*, *14*(11), 1208. https://doi.org/10.3390/educsci14111208

Amirudin, J., & Rohimah, E. (2020). Implementasi kurikulum pesantren salafi dan pesantren modern dalam meningkatkan kemampuan santri membaca dan memahami Kitab Kuning. *Jurnal Pendidikan UNIGA*, *14*(1), 268–282.

Anwar, H. A., & Maman, M. (2023). Kurikulum dan sistem pembelajaran di pondok pesantren salaf. *Jurnal Ilmiah Global Education*, *4*(2), 521–531.

Arikunto, S. (2003). *Manajemen Penelitian* (Edisi Baru). PT. Rineka Cipta.

Askari, M., & Behdarvandirad, S. (2025). Critical Pedagogy in Adult English Language Teaching: A Scoping Literature Review. *New Horizons in Adult Education and Human Resource Development*, *37*(3), 148–165. https://doi.org/10.1177/19394225251328394

Asterhan, C. S. C., Yosef, D., Malin, Y., & Gutentag, T. (2025). Vocal participation and attentive listening in teacher-led classroom discussions: The role of prior achievement level, situational experiences and motivation. *International Journal of Educational Research*, *131*, 102602. https://doi.org/10.1016/j.ijer.2025.102602

Aziza, N., Zuhdiyah, Z., & Karolina, A. (2025). Transformative Islamic Education: Concepts, Foundations, and Objectives. *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam*, *16*(02), 337–357. https://doi.org/10.62730/syaikhuna.v16i02.7702

Bainar, B. (2020). Urgensi Mendengarkan Pendapat Anak Dalam Pendidikan Islam Bagi Orang Tua Muslim Perpektif Al-quran Di Era Digital. *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, *17*(2), 211–217. https://doi.org/10.46781/al-mutharahah.v17i2.143

Baldo, A. M., & Garcia, E. E. B. (2021). Intransitividade, Transitividade Ingênua e Transitividade Crítica da Consciência em Paulo Freire. *Reflexão e Ação*, *29*(2), Article 2. https://doi.org/10.17058/rea.v29i2.16014

Bertolini, L., Gerritsen, D., & Sol, K. (2024). Supporting students to become agents of change: Introducing and evaluating the Transition Cycle approach to teaching transformative skills. *Futures*, *164*, 103459. https://doi.org/10.1016/j.futures.2024.103459

Bizzell, P. (1991). Classroom Authority and Critical Pedagogy. *American Literary History*, *3*(4), 847–863.

Brandt, W. C. (2024). *Measuring Student Success Skills: A Review of the Literature on Student Agency. Competencies of the Future.* National Center for the Improvement of Educational Assessment. https://eric.ed.gov/?id=ED671663

Brookfield, S. D., & Preskill, S. (2012). *Discussion as a Way of Teaching: Tools and Techniques for Democratic Classrooms.* John Wiley & Sons.

Dale, J., & Hyslop-Margison, E. J. (2011). *Paulo Freire: Teaching for Freedom and Transformation* (Vol. 12). Springer Netherlands. https://doi.org/10.1007/978-90-481-9100-0

Dannin, R. (2005). An Islamic Pedagogy of the Oppressed? In R. Dannin & J. Stahl (Eds.), *Black Pilgrimage to Islam* (p. 0). Oxford University Press. https://doi.org/10.1093/acprof:oso/9780195300246.003.0011

Datungsolang, R. (2018). Konsep Pendidikan Pembebasan dalam Perspektif Islam (Studi Pemikiran Paulo Freire). *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, *3*(1), 49–77. https://doi.org/10.30603/jiaj.v3i1.686

Dinata, F. R., & Hadi, S. (2024). Penerapan Manajemen Pembelajaran Menggunakan Metode Salafiyah di Pondok Pesantren Darul Ulum Al Bahriyah Gisting Jaya. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, *1*(1), 50–55.

Fadhil Alghi Farid Majid. (2020). Peran Guru Akidah Akhlak Dalam Mengaktualisasikan Sikap Toleransi Pada Peserta Didik (Studi Kelas VIII MTs Pattiro Bajo, Kec. Sibulue, Kab. Bobe, Sulawesi Selatan). *Jurnal Pendidikan Agama Islam*, *17*(1), 68.

Fakih, M. (2001). *Pendidikan Popular: Membangun Kesadaran Kritis*. Insist.

Firmansyah, S. B., & Abidin, Z. (2024). Character Education Strategy in Pesantren: Integrating Morals and Spirituality. *Ta'dib: Jurnal Pendidikan Islam*, *29*(2), 261–275. https://doi.org/10.19109/td.v29i2.25112

Freire, P. (1978). Pedagogy of the Oppressed*. In *Toward a Sociology of Education*. Routledge.

Giroux, H. A. (2024). *Teachers as Intellectuals: Toward a Critical Pedagogy of Learning*. Bloomsbury Publishing.

Goodall, J. (2018). Learning-centred parental engagement: Freire reimagined. *Educational Review*, *70*(5), 603–621. https://doi.org/10.1080/00131911.2017.1358697

Hadi, A., Anim, S., & Yasin, H. (2024). Integration of Islamic Principles and Modern Educational Theories in Islamic Education. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, *16*(2), 1385–1398. https://doi.org/10.37680/qalamuna.v16i2.6105

Hamzah B. Uno & N. Lina Amatenggo. (2022). *Landasan Pendidikan*. Bumi Aksara.

Harris, D. B., & Roter, D. L. (n.d.). Profound Love and Dialogue: Paulo Freire and Liberation Education. *HLRP: Health Literacy Research and Practice*, *8*(3), e118–e120. https://doi.org/10.3928/24748307-20240613-02

Hoffman, J., Pelzer, P., Albert, L., Béneker, T., Hajer, M., & Mangnus, A. (2021). A futuring approach to teaching wicked problems. *Journal of Geography in Higher Education*, *45*(4), 576–593. https://doi.org/10.1080/03098265.2020.1869923

Hussien, S. (2007). Critical Pedagogy, Islamisation of Knowledge and Muslim Education. *Intellectual Discourse*, *15*(1).

Ifendi, M. (2021). Metode Pembelajaran Kitab Kuning Di Pondok Pesantren Sunan Drajad Banjarwati Lamongan. *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam*, *6*(2), 85–98.

Inayati, E. S., Faiza, G. R., & Dewi, W. S. (2024). Consultative Leadership and Ethical Governance in Non-Formal Islamic Education: A Case Study of Musyawarah Practice. *Journal of Islamic Education Management Research*, *2*(2), 117–124. https://doi.org/10.14421/jiemr.2024.22-03

Irfan Fauzan & Muhlisin. (2024). Pengaruh Metode Sorogan Terhadap Minat Belajar Santri Di Madrasah Diniyah Haji Ya'qub Lirboyo Kediri. *La-Tahzan: Jurnal Pendidikan Islam*, *16*(1), 1.

Isbah, M. F. (2020). Pesantren in the Changing Indonesian Context: History and Current Developments. *QIJIS (Qudus International Journal of Islamic Studies)*, *8*(1), 65–106. https://doi.org/10.21043/qijis.v8i1.5629

Jazil, S., Zahro, A., A'la, B. A., Rahman, Moh. R., Sholihuddin, Muh., Ni'am, S., & Nurhayati, A. (2025). Enhancing Critical Thinking in Fiqh Learning: The Role of Strategies and Media Integration in Islamic Higher Education. *Malaysian Journal of Learning and Instruction*, *22*(2), 51–81. https://doi.org/10.32890/mjli2025.22.2.3

Jemal, A. (2017). Critical Consciousness: A Critique and Critical Analysis of the Literature. *The Urban Review*, *49*(4), 602–626. https://doi.org/10.1007/s11256-017-0411-3

Journal, I. (2024). Harmonizing Tradition and Modernity: Teaching Critical Thinking in Islamic Religious Education. *IJASS JOURNAL*. https://www.academia.edu/126785072/Harmonizing_Tradition_and_Modernity_Teaching_Critical_Thinking_in_Islamic_Religious_Education

Jusubaidi, J., Lindgren, T., Mujahidin, A., & Rofiq, A. C. (2024). A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor, Indonesia. *Millah: Journal of Religious Studies*, 171–212. https://doi.org/10.20885/millah.vol23.iss1.art6

Kanpol, B. (1999). *Critical Pedagogy: An Introduction*. Praeger.

Karwadi, Bin Zakaria, A. R., Setiyawan, A., & Ferdi Hasan, Moh. (2025). Integration of critical pedagogy in Islamic education: A case study of pre-service teacher training. *British Journal of Religious Education*, *0*(0), 1–22. https://doi.org/10.1080/01416200.2025.2560905

Khofiyah. (2020). Peningkatan Motivasi Belajar PAI Melalui Model Make A Match: Studi Terhadap Siswa SMPN 01 Kasesi, Pekalongan, Jawa Tengah. *Jurnal Pendidikan Agama Islam*, *17*(1), 82.

Lamsal, H. L. (2024). Critical Pedagogy in Addressing Social Inequality and Promoting Social Justice in Education. *Advances*, *5*(3), 77–83. https://doi.org/10.11648/j.advances.20240503.12

Ma'arif, S. (2018). Education as a Foundation of Humanity: Learning from the Pedagogy of Pesantren in Indonesia. *Journal of Social Studies Education Research*, *9*(2), 104–123.

Misoczky, M. C. (2024). Paulo Freire and the praxis of liberation: Education, organization and ethics. *Management Learning*, *55*(1), 124–140. https://doi.org/10.1177/13505076231201734

Moleong, L. J. (2006). *Metode Penelitian Kualitatif* (Edisi Revisi). Remaja Rosdakarya.

Momen, A. (2024). Education in Islam: Comprehensive Insights into Concepts, Nature, Goals, and Principles. *International Journal of Research and Innovation in Social Science*, *VIII*(IIIS), 3710–3723. https://doi.org/10.47772/IJRISS.2024.803268S

Mughni, M. S. (2024). Pengembangan Nalar Kritis dalam Pendidikan Transformatif di Pesantren. *Journal on Education*, *7*(1), 1252¬ – 1264. https://doi.org/10.31004/joe.v7i1.6079

Nilan, P. (2009). The 'spirit of education'in Indonesian Pesantren. *British Journal of Sociology of Education*, *30*(2), 219–232.

Novi Indriyani & Tri Fazri. (2023). Konsep Manajemen Kelas Dan Implikasinya Dalam Pembelajaran. *Journal Educational Management Reviews And Research*, 2(1), 2.

Olson, J., James, E., & Lang, M. (1999). Changing the subject: The challenge of innovation to teacher professionalism in OECD countries. *Journal of Curriculum Studies*, 31(1), 69–82. https://doi.org/10.1080/002202799183304

Patrick, J. (2022). Student Leadership and Student Government. *Research in Educational Administration & Leadership*, 7(1), 1–37.

Pohl, F. (2006). Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia. *Comparative Education Review*, 50(3), 389–409. https://doi.org/10.1086/503882

Raihani. (2020). A Model of Islamic Teacher Education for Social Justice in Indonesia: A Critical Pedagogy Perspective. *Journal of Indonesian Islam*, 14(1), 163–186. https://doi.org/10.15642/JIIS.2020.14.1.163-186

Rofiah, N. H., Kawai, N., & Sudiraharja, D. (2025). Pesantren and inclusion: Bridging religion and disability in Islamic education in Indonesia. *African Journal of Disability*, 14, 1741. https://doi.org/10.4102/ajod.v14i0.1741

Rumsiti, N. (2022). Demokratisasi Pendidikan Islam dalam Kearifan Lokal Dayak Hapakat Basara dan Korelasinya dengan Alquran. *Dirasat: Jurnal Manajemen dan Pendidikan Islam*, 8(1), 1–18. https://doi.org/10.26594/dirasat.v8i1.2779

Sandars, J. (2017). When I say … critical pedagogy. *Medical Education*, 51(4), 351–352. https://doi.org/10.1111/medu.13150

Schoots-Snijder, A. J. M., Tigelaar, E. H., & Admiraal, W. F. (2025). Curriculum guidelines for the development of student agency in secondary education: A systematic review. *The Curriculum Journal*, 36(4), 541–573. https://doi.org/10.1002/curj.318

Shih, Y.-H. (2018). Some Critical Thinking on Paulo Freire's Critical Pedagogy and Its Educational Implications. *International Education Studies*, 11(9), p64. https://doi.org/10.5539/ies.v11n9p64

Sidiq, U., Choiri, M., & Mujahidin, A. (2019). *Metode Penelitian Kualitatif Di Bidang Pendidikan*. Nata Karya.

Stonebanks, C. D. (2021). (Re)discovering Pedagogy of the Oppressed. *LEARNing Landscapes*, 14(1), 379–391. https://doi.org/10.36510/learnland.v14i1.1054

Sugiana. (2019). Pengembangan Kurikulum Agama Islam dan Implementasinya di MTs Nurul Ummah Yogyakarta. *Jurnal Pendidikan Agama Islam*, 16(1), 19.

Sugiyono. (2010). *Metode Penelitian Kuantitatif Dan Kualitatif Dan R&D*. Alfabeta.

Sulaiman, A., Azizah, S., & Hidayatullah, R. (2023). Human Ontology in Critical Pedagogy and Its Implications for Multicultural Islamic Education. *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam*, 12(01), 1–16. https://doi.org/10.22219/progresiva.v12i01.24933

Susanto, D., Risnita, & Jailani, M. S. (2023). Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah. *QOSIM: Jurnal Pendidikan, Sosial & Humaniora*, 1(1), 53.

Syafruddin, S., Muhyiddin, M., Nst, A. M., Wingkolatin, W., Rintaningrum, R., & Aji, Y. A. (2025). The Application of Islamic Critical Thinking in Inquiry-Based Learning in

Traditional Islamic Educational Institutions. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, *7*(1), 860–874. https://doi.org/10.37680/scaffolding.v7i1.7264

Syaifi, M., & Firdaus, M. I. (2023). Peran Kegiatan Musyawirin Dalam Melestarikan Tradisi Pesantren Pada Kalangan Remaja Di Desa Sumberdawesari Grati Pasuruan. *Ashlach: Journal of Islamic Education*, *1*(1), 16–31.

Uddin, M. S. (2019). Critical Pedagogy and Its Implication in the Classroom. *Journal of Underrepresented & Minority Progress*, *3*(2), 109–119. https://doi.org/10.32674/jump.v3i2.1788

Van Wichelen, S. (2010). *Religion, politics and gender in Indonesia: Disputing the Muslim body*. Routledge.