CREATING DIALOGUES IN THE ISLAMIC STUDIES CLASSROOMS: A COMPARATIVE STUDY OF TRADITIONAL PEDAGOGY VS. CRITICAL P PEDAGOGY

Suhailah Hussien
Institute of Education, IIUM.

Lissa Edwar
Institute of Education, IIUM.

ABSTRACT

The aim of the study is to examine whether Islamic Studies teachers at two private national high schools in Jakarta, Indonesia encourage critical thinking using dialogue practice of critical pedagogy. The two teachers are observed and interviewed, while a group of five students from each teacher's class are also interviewed in a group. The findings revealed that Teacher A adopted a dialogue practice as expounded by critical pedagogy, while Teacher B created dialogues of traditional pedagogy. Students taught by Teacher A found the Islamic Studies class to be interesting and they are also participating actively in the classrooms. They are also able to critically discuss about issues, which have the potential to make them more conscious of their faith and also practices as Muslims. However, students taught by Teacher B are less interested in Islamic Studies and could not find it to be relevant to their daily lives. Hence, creating dialogue practice of critical pedagogy could result in the development of Muslims who think critically and practise Islam as a way of life.

Keywords: critical pedagogy, critical thinking, Islamic Studies, student-centred, dialogue practice.

INTRODUCTION

Nowadays, many educators have realized that the world is constantly changing so education also needs to be able to develop people who will be able to survive and succeed in the changing world. As such, educators believed that students need to be able to make independent decisions (Kincheloe, 2000). The current social condition is rapidly changing and requires youth to be able to think fast, to make wise decisions and to have the ability to produce critical comments. Therefore, they are encouraged to access critical thinking learning procedures, to acquire the steps that are needed to produce critical comments against the traditional schooling. Rosnani and Suhailah (2003) stated that to be successful in today's life, students need to have the ability to think well in order to produce critical thoughts. Using

critical thinking will create a student-centered atmosphere, as it will challenge the students to talk, to argue and to use their own thinking during reproducing and reconstructing knowledge compared to merely listening to teachers' lectures. This condition is opposite to the traditional teaching environment which is considered to be a teacher-centered dialogue, where students act as the listeners and teacher as the only source of knowledge. The development of a dialogue is the first important step to encourage critical thinking amongst students, of whether it is a teacher-centred dialogue driven by traditional pedagogy or a student-centred dialogue driven by critical pedagogy. Hence, this calls for the need to distinguish the kind of dialogues that would help to produce critical thinkers. Thus, the aim of this paper is to examine and discuss two Islamic Studies teachers' attempts of creating dialogues in Islamic Studies classrooms and whether their dialogues could achieve the purpose of developing critical thinkers amongst high school Muslim students in Indonesia.

THE CURRENT TEACHING OF ISLAMIC STUDIES.

Agus Nuryatno (2008) indicates that the main critics of Islamic studies in Indonesian school are identified as normative, abstract and theoretical subject. Most of the classes are still using traditional approach instead of applying the critical teaching approach. The Indonesian education is rather based on transferring the information, memorizing the lessons without the need to use critical skills (Abdul Rachman Shaleh, 2005). Many of the teachers merely seem to only transfer information, doing repetition without providing the students with the chances to think beyond the current situations (Agus Nuryatno, 2008).

Since the Indonesian population is viewed to be among the largest populated countries, thus, each million of its citizens has their own perspectives in perceiving every issue. People need to have the ability to communicate effectively and to have an open-mind. Implementing such effectiveness is viewed to be very much important as Indonesia needs to start implementing critical thinking skill starting from lower school level. Teachers should aim to teach the youths the appropriate related skills in order to become critical thinkers

Unfortunately, critical thinking has never been realized to be an important issue for teachers to be used in their teaching process (Rosalina, 2009). In the classroom, teachers seem to use traditional method. Teachers are only viewed to be as facilitators of knowledge rather than stimulating students to think (Paul, 2004). Budiarti (2000 as cited in Chandra, 2009) also states that students' critical activity is still limited in the classroom. Teachers also feel that they are not competent enough to teach critical thinking, whereas the school

curriculum is too crowded to allow the teaching of other things than those that will come out in the public examinations. Rosalina (2009) revealed that Indonesian schools' curriculum did not emphasize on teaching critical thinking directly, even though it is stated implicitly in the national curriculum. Consequently, teachers still lack the teaching of critical thinking.

Meanwhile, at this age of globalization, Indonesian Muslim youth encounter a big challenge in keeping holds with the right ideology in their lives and especially in being responsive to the internalization of Islamic values. The Muslim youths are viewed to be facing different kind of challenges, which could possibly be moral, social, or political issues. As Fok Shui Che (2002) states, there are big challenges of moral, social, and political issues that have become increasingly intellectually complex than in the previous age. Hence, Indonesian schools should be ready to confront with all kind of challenges by preparing students to be independent Muslim thinkers.

According Haidar (2004) some teacher feels that Indonesian teenagers still lack the understanding of and practicing the religious value (Haidar, 2004). Thus, youth should be smart in order to adhere to the Islamic principles as their way of life, and in many cases to avoid misconception of Islam. In view of the current teaching of Islamic studies in Indonesian school, it is important that Islamic studies' teachers encourage Muslim students to think about Islam as a way to strengthen their faith in Allah rather than to accept Islam blindly. Hence, there should be a change in the way Islamic Studies is taught in schools.

The intention of combining critical thinking into practice can be related to the consideration of grouping criticality with educational issues. Such a combination is always viewed to be a related critical pedagogical concept. Critical pedagogy attempts to implement democratic educations that make students participate directly in the teaching and learning processes, as critical pedagogy is mostly related to the implementation of liberation and the empowerment of education. This particular implementation is viewed to be related to Dewey's idea of democratic education and Freire's idea that defines this approach as a question-posing education (Mencke, 2010).

TEACHING ISLAMIC STUDIES THROUGH CRITICAL PEDAGOGY

Using critical pedagogy to teach Islamic Studies could provide the adequate resolution to the issue of crisis in the Muslim mind (Suhailah, 2007). It promotes learners to be active seekers rather than passive receivers. The intention of being critics has a very positive attitude as it invites the students to rethink and to reevaluate what has already been

understood to raise the level of *Iman* or faith. Thus, critical pedagogy analyses the teacher's and the students' beliefs, views, practices and values by defining the meaning on how they construct the truth.

Critical pedagogy was introduced as an alternative way of thinking in education that brings students to become critical thinker and agents of change in their societies (Jungmi Kim, 2006). This indicates that teacher teaches students to be able to perceive social, political and economic oppression respond to the oppression of the community (Suhailah, 2007). As Burbules and Berk (1999) states critical pedagogy does not focus on implementing critical thinking as skills, but recognized it as part of a system of belief and action that are related to the power structure of the society. The main goal of critical pedagogy is based on transforming society by merging theory with practice (McLaren, 2003; Shor, 1996; cited in Mencke, 2010).

Consequently, there is no more traditional teaching approach but the emancipatory of knowledge, liberatory pedagogy or empowerment pedagogy (Jungmi Kim, 2006). As Freire (2000) states the traditional teaching model is a 'Banking Model' teaching. He affirms banking model education is actually organized in such a way to make people become an act of depositing when teachers are the depositors and students are the depositories of the information (Johnson and Reed, 2008). In this situation, the 'Banking education' (Freire, 1972, p.73) is being recognized as follows:

i. The teacher teaches and the students are taught.

ii. The teacher knows everything and the students know nothing.

iii. The teachers think and the students are taught about.

iv. The teacher talks and students listen-meekly.

v. The teacher disciplines and the students are disciplined.

vi. The teacher chooses and enforces his choice, and the students comply.

vii. The teacher acts and the students have the illusion of acting through the action of the teacher.

viii. The teacher chooses the program content, and the students (who were not consulted) adapt to it.

ix. The teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students.

x. The teacher is the Subject of the learning process, while the pupils are mere object.

Critical pedagogy can be identified as transforming teachers' teaching methodology, from traditional to liberal teaching and is based on the about democratic and problem-posing instruction of teaching. It is because critical pedagogy is involves learners' critical consciousness that locates a new consciousness. Critical consciousness that it is allows students to understand about the world, finding truth and a knowing their own belief from multiple perspectives (Mencke, 2010).

Freire's ideas in critical pedagogy introduce new perspectives of teaching that is against teacher-centered in the classroom. His idea of critical pedagogy encourages students to participate in deciding the goal of the subjects. At least, there are three key concepts of his description of critical pedagogy, which are 'power relation in the classroom, a dialogue practice, and a problem posing approach' (Jungmi Kim, 2006, p. 2-6). However, the study will only focus on the second key aspect, namely dialogue practice.

In realizing a 'dialogic practice', a teacher builds a democratic society in the classroom. It is an open dialogue classroom. The concept is about two ways of learning process, where it involves the relation between the teachers and the students. This concept encourages the students to invoice their thoughts (Jungmi Kim, 2006). Students are encouraged to speak and to express their ideas on an equal ground. Such an environment of learning will lead to a democratic classroom that enhances two ways of communicative dialogue between the teacher and the students. The students will feel free to ask and to argue in a discussion session, and the teachers on the other hand, will have to accept and appreciate the student's perspectives. Thus, a comfortable environment will be constructed to give all students the opportunity to ask and to share their ideas (Jungmi Kim, 2006). "Critical pedagogy aims to listen to students' voices in the design and implementation of classroom practices" (Mencke, 2010, p.25).

Meanwhile, the idea of critical pedagogy originates from the West, thus it needs to be Islamized so that it is grounded on the Islamic worldview (Suhailah, 2007). The word "liberation" should be Islamized to refer to human's intuition and the realization of Allah's existence as Muslims believe that Islam has already substituted all the human needs, *fitrah*, and that is already constructed as the truth meaning of being free. Thus, the construction of the term "emancipatory" is related to the relationship between the person and God, and

hence, the meaning of liberation of rational cannot be separated from the spiritual (Suhailah, 2007).

The introduction of critical pedagogy in Islamic education in Indonesian schools could be an important solution in the teaching of Islamic studies. As Haidar Daulay (2004) said, the Indonesian educational system needs to overcome today's globalization era. Hence, critical pedagogy is an appropriate strategy to invite students to consider and recognize the social condition of today's era. Consequently, teachers should know how to teach critical pedagogy in order to stimulate students to think critically in the classroom,

A CASE STUDY OF ISLAMIC STUDIES CLASSROOMS AT TWO PRIVATE NATIONAL HIGH SCHOOLS IN INDONESIA

In this case, the subjects were taken from the Islamic studies class at two national private high schools in Jakarta, Indonesia. It investigates how the Islamic Studies teachers create dialogues in their classrooms, and to what extent do the dialogues help in encouraging Muslim students to think critically. The study is qualitative in nature and employed interviews (individual and focus group discussion) and observations as methods of data collection.

The research involved two Islamic Studies teachers who taught the final year students' classrooms. The reason for choosing only final year student's teachers is because these teachers are viewed to be among the best and senior teachers in the school since they have a responsibility to prepare students for the national final examination and university entrance examination. The focus group discussion also involved only the final year students from the two teachers' classrooms. They were chosen because these students would be more suitable in sharing their views of the observed Islamic studies' pedagogy. Furthermore, since they will be entering the university soon, the students might be more aware of contemporary issues compared to other grade levels. The details about the participants are shown in Table 1.0

Table 1.0 Participants of the study

Form of data collection	School A	School B
Teacher-participants	1 male teacher	1 female teacher
Student-participants	5 female, 0 male	1 female, 4 male

The researcher used semi-structured interviews involving the two teachers from the two national private high schools, which lasted about 40 minutes. Meanwhile, focus group discussion was selected as the method of interviewing the students. Two groups of students consisting of five students from each class were involved in the focus group discussion. The group interview discussions explored their thoughts and perceptions on their Islamic studies classes. Each discussion lasted about one and a half hour. Apart from that, the study also involved observations of the Islamic studies classes that were taught by the two teacher-participants. Each teacher was observed once, where the observation lasted about 40 minutes.

Instruments used in the study are the interview protocol, the focus group discussion protocol, and observation sheets. The interview and focus group protocols were self-constructed. The interview protocol consists of two sections of 10 and 12 questions in every section. Meanwhile, the focus group protocol for students consists of 10 questions to examine students' perceptions of their teachers' pedagogy. As for the observations, observation sheets and anecdotal records were used since the schools neither allow video nor audio recording of the classroom lessons.

FINDINGS AND DISCUSSION

The interview data were transcribed and broad themes were generated guided by the aims of the study. The findings of the study revealed that both teachers to some extent tried to implement the second idea of critical pedagogy that is 'creating the dialogue practice'. This approach is categorized into four main subthemes, which are free dialogue in the classroom, dialogue encounter, encouraging students to voice their thinking, and students have right to speak.

Free dialogue in the classroom

From the interview with both respondents, it was found that both teachers are trying to create a dialogue practice to teach critically in their classroom. They believed that discussion is the best way to create a dialogue practice. However, both respondents have different perspectives on how to conduct the dialogue regarding the critical thinking issues. Teacher A is emphasizing on the two way interaction and the enjoyment of learning to stimulate critical thinking, while teacher B is implementing on questioning and answering session technique in the Islamic studies classes

Both agreed that practising dialogue interaction is the best way to stimulate their students to feel comfortable to talk and criticize freely in the classroom. For examples,

> "...it is free for them. If they have some questions bothering their mind, they can ask me and i will explain it again. So, the method is not…not one way method. It is not. But, I will always try to do discussion, since this is the best way to make the class lively"(Respondent1/DU14)

> "...then, from that point we can try to discuss it together, (try to find) which argument is the best argument. This is the way to make students think critically..."(Respondent2/DU16)

Meanwhile, comparing between teacher A and teacher B, teacher A practiced a free dialogue interaction by giving authorization to his students to interrupt him at anytime during the explanation session. He will appreciate and try to answer the question and discuss it directly with all students to find the answer. Therefore, students feel free to ask any questions at anytime during the explanation session in the Islamic studies class. This is shown below:

> "We give students freedom, what i can say..mm..It's to ask a question. They can ask anything in the middle of the explanation...we are flexible. So, they will feel free. If there is a question that is bothering them, they can ask it and I will explain it again, that is all..."(Respondent 1/DU14)

In contrast, teacher B separated the dialogue time in the beginning of the class and before the class ends. This is supported by the students' explanation

> "yes, it is 15 minutes before the class end, or before the class begun, there is question and answer session. Then, when people are,..what..students might have some question that they want to ask, they may used that time to clarify anything that they still cannot understand".(Students 2/DU53)

Dialogic encounter (democracy environment)

From the interview, it was found that teacher A like to change his teaching method to create a democratic environment in the classroom. In his opinion, one method of teaching is not enough to achieve the subject goals, thus he has to prepare many different approaches to make the class interesting and enjoyable.

"...used different approach, it depends on what we want to teach. So, when we learn about Islam, we should see the topic first, then, try to figure out which is the appropriate method to teach. Because, if we use an inappropriate strategy, we may fail to achieve the subject's goal. So, we eed to see the topic first. Then, we can teach them using the suitable method. The main point is when we are teaching, the class should relax, enjoy, should be excited, that's all". (Respondent 1/DU6)

On the other hand, teacher B seems quite inflexible in her teaching method that emphasized more on lecturing in the classroom. Compared to teacher A, teacher B preferred to teach the class in a systematic way, walking from the front to the back regularly and writing the main points on the board.

"Yes, my teaching method,..I used to..do an interview, sometimes discussion, but, most of the class is interview. Oops, sorry, not interview, i mean lecturing...yep, i mean lecturing...with, walking, for example...walking from the front to the back, and writing on the whiteboard. Write down the main points, yes that's all i guess..." (Respondent 2/DU6)

To create a dialogic encounter and to stimulate students to be critics, teacher A tried to conduct many discussions. He is encouraging students to express their thoughts in the effort of creating an enjoyable class. He prefers to make all students talk rather than being silent and passive:

"..., always try to apply a discussion, because through discussion, the class would be lively. Compare to letting the teacher lecturing and students will keep passive, it must be bored, rigid, not enjoyable, I guess"(Respondent 1/DU14)

He knows that discussion on issues is one of the many techniques that can help him to make students think critically. Teacher A usually mentions one interesting topic to be criticised and discuss issues further so that all students will think out of the box. The issues raised are usually related to students' interest and their lives. For instance,

"mm..if we want to make student think critically, i used to talk about any issues that are related to their world. And I used to talk about teenager's issues that can make them more critical..." (Respondent 1/DU16)

His students also agreed that teacher A likes to raise issues in the class. Moreover, they also agreed that dissension on issues is the best way to make them enthusiastic to participate to think critically, which is shown in the interview with teacher A's students below:

> "Happy, because our teacher can make us...active to join in a discussion".(Students 1/DU51)

> "Interesting, yes, ..great..for..doing discussion together".(Students 1/DU52)

> "yes. Our teacher sometimes gives us motivation to ask a question and make us would say, "aha!", so it will make us more curious, to ask further". (Student 1/DU53)

On the other hand, teacher B did not really draw any attention to stimulate the class to have a dialogue. She believes that sometimes her students are quite shy to talk in the class, thus she prefers to give them an individual assignment to test her students' critical thought by challenging them to write individual assignment.

> "Sometimes they (Student) are preferred to wait others to talk, or they just making some jokes, they are just too shy to talk, that's why, sometimes it's not that optimal when I gave them a group work, and it can be more optimal, if i give them an individual work. Yes, through individual paper I can see their thought more deeply"(Respondent 2/DU22)

With regards to having a dialogue.teacher B mentioned that she gave her students a chance to have a dialogue, but it usually occurs in the form of a question and answer session.

Encouraging students to voice their thinking

Both teachers agreed that asking a question is the best method to stimulate their students to voice their thinking. Teacher A said that he will try to ask many questions to students who do not want to talk.

> "to stimulate students who are not active and critical, the teacher should ask some questions to them through the topics and listen to their responses". (Respondent 1/DU24)

Teacher B feels that conducting a discussion is quite difficult with her 40 students so she admitted that she did not regularly conduct discussions in her class.

"For now, i rarely conduct discussion. There is no discussion. Because it is quite difficult to arrange 40 students of grade 3 class. Yah, I think for now, I haven't done it yet"(Respondent 2/DU24)

Students have the right to speak

Teacher A always tries to create an active class gives students the right to ask any questions. Moreover, he allows students to ask any questions whether inside or outside the classroom. Respectfully, he also mentions that if the questions are too difficult that he thinks he cannot answer, he will try his best to find the solution.

"so, the point is that in every topic, they can ask anything, related to the topic. Hence, they also can ask anything outside the class, as long I can answer them, and if I cannot answer I will try to find out the solution"(Respondent 1/DU16)

Teacher B did not mention directly that students are allowed to asked many things in her class. However, from the observation it was found that teacher B allocated a particular time for students to ask questions in the beginning of the class and at the end of the class. It is considered as teacher B's strategy to stimulate her students to speak, or in her students' words, giving her students the space and time to talk and explore their opinions. This is shown from the students' interview below:

"Yes, it is 15 minutes before the class end, or before the class begun, there is a question and answer session. Then, when people are,.what can I say...students might have some questions that they want to ask, they may use that time to clarify anything that they still cannot understand".(Students 2/DU53)

Students' Views of Teacher A

5 female students were selected in the focus group interview. They were the final year students in the school. From the interview, they asserted that generally the Islamic studies class was uninteresting and boring. However, they all agreed that teacher A's Islamic studies class was quite interesting, especially when they compared it to their previous Islamic studies teacher, as mentioned below:

"Actually the subject is interesting ...but the teacher sometimes...makes (pause) the class become not interesting, so..(pause) it becomes boring. And then, the topics are only repeated topics, so...it..makes us..bored" (Students 1/DU8)

"Teacher who teaches us in second and third grade was the same teacher. But for the first grade, we had a different teacher. The teacher in the first grade,..she..likes..to explain more..more on talk. And it was not interesting. But for the teacher who teaches in the second and third grade. He is more interesting. He likes to use power point slides. And the slides, compared to our biology class, his slides was easy for us to understand" (Students 1/DU17)

From the interview session, the researcher observed that these students can be considered as critical and active students. They have a lot of questions regarding Islamic studies and this is reflected in the following statement:

"All Muslims are guaranteed to enter heavens, right? And then,..I was thinking.., what about people who are not Muslims since they were born as non-Muslims, but they are known as good persons, and educated to be good persons, can they not enter heaven??"(Students 1/DU47)

They like to raise critical issues which need to be discussed further. This can also be shown in their question about the purpose of life in Islam:

"..yes,. What is exactly the purpose of life?..heeh,..What is the purpose of life, I mean. If they said that the world is only for earthly pleasures, then why...but why did Allah create the world?"(Respondent 2/DU44)

From the interview session, the researcher can see that students from school A were critical in their thought. They were active and out spoken during the interview and were straight forward in discussion about their Islamic studies class.

Students' Views of Teacher B

There were 4 boys and 1 girl in the focus group interview from school B. They were the final year students from a science class in school B. In their opinion, Islamic studies subject was an uninteresting class. It can be shown in the statement below:

"I think ..ee..what should I say...is not interesting, because there are many things that make...something that makes this class ..what can I say...mm..not interesting. For example, uh..iguess..the external factor, its noisy. And then, students at the back are quite noisy. But the teacher is quite good".(Students 2/DU8)

They did not say that teacher B made the class boring and uninteresting. Instead, they blamed it on their friends and the class environment. As stated below:

"Not interesting. For example, uh..I guess..external factor, noisy. And then, students at the back are quite noisy. But the teacher is good".(Students 2/DU8)

"Because, maybe for our teacher,.eehh…her voice is quite loud… and, for the mastery of the subject, she is quite ok, it's just because the external factor. Sometimes in the middle of our class, there is a break or adzan...so it's because of that". (Students 2/DU9)

They opined that having a discussion is an effective way to make them think more deeply about Islam. However, they perceived it as a session where they can clarify anything that they do not understand. But at the same time, they also said that the question and answer session only takes place 15 minutes before the class end or before the class begin.

"Yes, it is 15 minutes before the class end, or before the class begun, there is question and answer session. Then, when people are,..what should I say…students might have some questions that they want to ask, they may use that time to clarify anything that they still cannot understand". (Students 2/DU53)

"So, maybe there are things that we think is right, but she thinks is wrong, we can clarify during that time". (Students 2/DU54)

The findings show that in Islamic studies class, teachers are unconsciously already applying teaching critically in their class to a certain extent by creating dialogues in the classrooms. They tried to encourage students to think critically through asking questions and discussions. Both teachers have different approaches to stimulate their students to talk. Teacher A created a comfortable dialogue environment. While, teacher B was more in control of her class. To this extent, it is also observed that teacher B was more teacher-centred compared to teacher

A. Although she did attempt to create a dialogue, it was not a dialogue practice as expounded in critical pedagogy. Rather it was still traditional as it was a teacher-student dialogue where students were expected to answer teacher's questions of whether they have understood what have been delivered in the class. This was in contrast to teacher A's critical pedagogy of using the dialogues to discuss and explore issues, which eventually leads to a better understanding Islam.

Teacher A can also be considered as more flexible in the class. Students enjoyed and felt free to ask any questions, whether inside or outside the class. Teacher A is also known as a nice and funny teacher that makes students feel comfortable to discuss anything with him. Hence, in terms of teaching critically, teacher A is more conscious in stimulating and challenging his students to think critically.

On the other hand, teacher B seemed to be more rigid during the teaching-learning process. She mentioned directly that the lecture approach is her way to teach Islamic studies. Teacher B tried to stimulate her students to participate and think in the class, but her strategies were not sufficient and effective enough to make her students participate and think critically. She also stated that she rarely conduct discussions with her students.

From the preceding discussion, it can be concluded that there are opportunities for both teachers to conduct critical thinking during their teaching process. However, teacher A seemed to be practising a dialogue approach that can help to create a critical thinking environment in the Islamic studies class. On the contrary, teacher B seemed to be more traditional in her teaching approach.

CONCLUSION

The 'dialogic practice' is a strategy that promotes teacher to build a democratic society in the classroom. It is an open dialogue classroom. The concept is about two ways of learning process, where it involves a good relationship between the teacher and the students. The data in the study indicates that teachers believed that applying a free dialogue in the classroom will encourage students to think. They considered that teacher needs to create a democratic environment that makes students enjoy, relax and active in the classroom. Such a learning procedure environment will lead the class to a democratic learning that enhances two ways of communicative dialogue between the teacher and the students

The findings of the study show that both teachers attempted to create a dialogue practice. The nature of the dialogue is explained under the subthemes, which are, free dialogue in the classroom, dialogic encounter: democracy environment, encouraging students to voice their thinking, and students have right to speak.

The emphasis on thinking should not only apply to the exact science but also in the teaching of religion. Learners should not only accept the Islamic studies subject as it is without thinking. The goal of study should be more than obtaining a good grade in the public examination, but to understand Islam in a deep and meaningful way

Hence, the teacher should realize their teaching strategy as an important tool for studying Islam at the school level. At the same time, students should also know that this subject is important and need to be understood deeply through their thinking abilities. Thus, thinking critically in the Islamic studies class enables students to hold dialogues and discussions on issues and solutions to problems in the Ummah. As such, critical pedagogy is an appropriate tool for teachers to use to teach critical thinking in Islamic studies.

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