DIJMS
DINASTI INTERNATIONAL JOURNAL
OF MANAGEMENT SCIENCE

DINASTI PUBLISHER

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FACTORS AFFECTING CRITICAL AND HOLISTIC THINKING IN ISLAMIC EDUCATION IN INDONESIA: SELF-CONCEPT, SYSTEM, TRADITION, CULTURE. (LITERATURE REVIEW OF ISLAMIC EDUCATION MANAGEMENT)

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Abstract: Previous research or relevant research is very important in a research or scientific article. Based on previous research or relevant research, it certainly serves to strengthen the theory and phenomena of the relationship or influence between variables. This article reviews the factors that influence critical and holistic thinking in Islamic education in Indonesia, namely: Self-Concept, Systematics, Tradition, and Culture, which is a form of qualitative research and literature study or library research on Islamic Education Management. The results of this literature review article show that: (1) Self-concept influences critical and holistic thinking in Islamic education; (2) System influences critical and holistic thinking in Islamic education; (3) Tradition influences critical and holistic thinking in Islamic education;

Keywords: Critical and Holistic Thinking in Islamic Education, Self-Concept, Systematics, Tradition, Culture.

INTRODUCTION
Background of the problem.

　　　　The implementation of educational activities is a forum that aims to make human life better and nobler and capable and intelligent to keep up with changing times and civilizations in welcoming a brighter future. Therefore, all activities or those involving all learning activities or thinking activities both systematically and holistically are carried out in all educational activities so that the achievement of the desired educational goals can be felt. So it is necessary to carry out educational activities that are directed, measurable and have clear goals, so that what is to be achieved and aspired to in forming noble and noble human beings can run well and maximally.

Education is one of the fields that has a very important and strategic role in the process of developing a nation andgrowth of a nation. In other words, the development of a nation and the growth of a nation are mutually sustainable processes and require cooperation from various aspects of people's lives, from social, economic, political, cultural, and educational aspects. Therefore, education is one of the key strategies in achieving good national development, and become a very dominant factor in the process of increasing the intelligence of the nation's life (Ali, H., Mukhtar, 2016).

An important issue that needs to be highlighted is whether education policy is part of public policy or education policy is public policy. This problem is important because it is related to the positioning of education in the context of the public sector which must be managed seriously and the high level of urgency of the government in setting priorities for development programs according to the economy.(Bakry, 2010)that the policy not only regulates the operational system internally, it also regulates matters relating to conceptual functions between systems that determine the progress or decline of a nation. For this reason, it is necessary for policy makers to manage appropriate educational institutions.

As an organizational system, of course, Islamic educational institutions in their implementation must implement quality-based management. This is done so that Islamic educational institutions are able to compete in the midst of increasing complex pressure from other educational institutions that are both racing and competing in the face of the industrial era 4.0 or the fourth industrial revolution.and the era of society 5.0 as an anticipation of the disruptive turmoil caused by the 4.0 industrial revolution which causes complex and ambiguous uncertainty (VUCA) at this time. To deal with this turmoil, it is necessary to increase the quality of higher education human resources and have a strategic role in achieving graduate competency standards. This is the toughest challenge for university managers in preparing human resources who are intelligent, virtuous, religious, skilled and able to compete both domestically and internationally in the field of science they are involved in.

In preparing human resources who are able to compete in various fields of science, universities must have competitiveness related to institutional management and marketing strategies.. We know that people who are increasing advanced in terms of broader insight, mastery of science and technology demand quality assurance of an educational institution. If it lacks public or community trust, especially if it is not of high quality, then educational institutions will automatically be neglected. In line with that, the implementation of Islamic education by organizations in the form of Islamic educational institutions in the form of schools or madrasas to universities that are not managed properly will be abandoned by the community. Thus, Islamic educational institutions like this will be unable to compete with well-managed general education institutions and carry out the implementation of quality management that continues to be carried out by always paying attention to the benefit aspect.

The implementation of quality management that continues to be carried out not only solves the problem of qualification, success and quality of education, but also concerns the

issue of input, process, and output but also the outcome. Quality education inputs are educators, employees, students, curriculum, facilities and infrastructure as well as other educational aspects. The process of quality education is the process of learning and providing education. Quality output is graduates who have the required competencies. And quality outputs are graduates who are able to continue their education to a higher level (Kuntoro, 2019)

Talking about quality education or quality, namely education that can actually have a maximum impact on the expected behavior change. There are four competencies that must be possessed, namely generic competences in which there is basic numeracy literacy, applied competencies, technological vocational competencies, higher order thinking skills (HOTS) and character competencies.(Pangesti, 2018).

Quality education must also go through a holistic and integral process and take a systems approach. Therefore, a systematic way of thinking is needed. To quote some according to experts (Sumarto, 2016) stated that the concept of a system has become a trend in organizational management and has become an important part of the responsibility of managers in Islamic educational institutions in implementing quality-based management.

In implementing quality-based management, holistic education can make a person able to develop aspects or cognitive potential, affective potential and psychomotor potential, so that with these three abilities, a person will be able to develop his intellectual potential, critical thinking potential and holistic thinking potential. (Widyastono, 2012).

In line with the above statement, William Huitt (Huitt, 2011) states that, the development of holistic education is expected so that humans are able to develop various aspects of the potential or abilities that exist within themselves, not only their cognitive abilities, but also their personality, emotional, volitional, kinesthetic, social, spiritual, character and citizenship abilities.

As previously explained, in developing holistic education, a systems approach or systemic thinking is needed. According to Andi Asrifan (Asrifan, 2021), that systemic thinking is a form or comprehensive way of thinking that is not only based on referential knowledge and the truth of coherence, but is based on the results of systemic thinking itself and is personally logical and can be accepted by reason and logic and can be done through hypothesis testing. fact-tested). Thus, systemic thinking should be done through a universal, comprehensive thinking approach that is able to fulfill all elements of all forms that can be used as system objects, either vertically, horizontally or diagonally.

To be able to fulfill all the elements that can be used as system objects in addition to universal and comprehensive thinking. So it is necessary to take a traditional or customary approach. Tradition in this case according to opinion (Sisweda, A., Sahrani, S., & Susanto, 2020)which is a form of habit that is always applied consistently by using various signs,

markers, icons and symbols as well as the rules that apply to a community. Therefore, traditions which are an important part of cultural hasanah should be preserved by humans. This is done so that the cultural values that are so noble can continue to survive and live in the soul of the community, the noble values contained in the tradition can be practiced and continue to survive in the soul of the community.

The notion of culture itself is the result of creativity, initiative and taste which according to Djojodigoeno in his book entitled "Principles of Sociology" it is explained that creativity is everything that exists in humans, namely the human longing to know the secrets of everything that includes experience. or outer and inner knowledge, and then manifested in the form of reality or in the form of creations. Meanwhile, the intention is a human longing to believe and know the origins of humans both before birth and after death. Meanwhile, taste is a form of human longing for aesthetics, thus giving rise to an energy to enjoy aesthetics (in terms of beauty), where the results of this taste value can be implemented in the form of art.(Notowidagdo, 1996).

Based on the explanation above that the author found from various students and authors, both based on empirical experience and other supporting articles for this scientific work from various previous studies or from relevant research, the author will try to read and study various a.Relevant articles that the author needs to strengthen the theory under study, namely to see the relationship between variables and build hypotheses are also very necessary in the discussion of research results.

This article will analyze the influence; Self-concept (X1), Systematic (X2), Tradition (X3), and Culture (X4) on Critical Thinking (Y1), and Holistic Thinking (Y2) in Islamic Education in Indonesia.

Formulation of the problem.

Based on the background, the problems that will be discussed in the literature review article will be formulated to focus more on the literature review and the results and discussion later, namely:

1. How is the influence of self-concept on critical and holistic thinking in Islamic education in Indonesia?
2. How is the influence of Systematics on critical and holistic thinking in Islamic education in Indonesia?
3. How is the influence of tradition on critical and holistic thinking in Islamic education in Indonesia?
4. How is the influence of culture on critical and holistic thinking in Islamic education in Indonesia?
5. How is the influence of self concept on holistic in Islamic education in Indonesia?
6. How is the influence of Systematics on holistic in Islamic education in Indonesia?
7. How is the influence of tradison on holistic in Islamic education in Indoensia?
8. How is the influence of culture on holistic in Islamic education in Indonesia?

9. How is the influence of critical thinking on holistic thinking in Islamic in education Indonesia?

LITERATURE REVIEW
critical thinking

We know that one of the mental activities that cannot be separated from human life is thinking. Each individual certainly has differences between one another in using their thinking abilities. For this reason, thinking skills must be trained from an early age, so that in every mental activity humans can function properly to solve all forms of problems, be able to make decisions and find reasons.

Tracy Bowed and Gaery Kemp (2005) in their writing (Abidin, 2020), explained, that critical thinking is a possibility for us in determining or building a belief that we have strong reasons to believe in doing what other people try to persuade to do and at the same time believe. Therefore, efforts to persuade (persuade, invite) can be argumentative and not argumentative.

Critical thinking can be interpreted as a process of contemplating well. Thinking can also be interpreted as an organized process, so that it allows someone to be able to evaluate various evidence, assumptions, logic and language that underlies each person's statement. Critical thinking is also referred to as a systematic process, allowing a person to be able to evaluate reliably in formulating beliefs and opinions.

On the other hand, critical thinking is a thinking activity by applying all abilities to the maximum to understand, know a concept, the ability to apply, the ability to synthesize, and the ability to apply evaluation management and information obtained. The amount of information obtained, of course, is not all valid or authentic. For that, it takes the activity of one's ability to analyze it (Dupni, D., & Imron Rosadi, 2021).

Another definition of critical thinking is the ability to think high-level competence possessed by a person in shaping morality, social adjustment, mentality development, cognitive development and scientific structure. Critical thinking is a form of activity of a person's mental abilities, so with that ability, he is able to review, be able to make decisions rationally. We need to know that thinking activities in many countries are used as competencies for educational purposes and interests, where through the learning process carried out through education, what is automatically desired can be achieved.(Suparni, 2016). In daily activities, humans certainly often carry out critical thinking analysis activities, starting from the very light to the very difficult ones, both in the form of explanations, expressing ideas, setting opinions or arguments, making research designs, up to the implementation and reporting of research. (Beyer, 1995).

According to Ennis (Ennis, 2018) in a book entitled "Goals for a Critical Thinking Curriculum" explained that critical thinking includes; character/disposition and

potential/ability (skills). Disposition is a form or characteristic of a person. While potential/ability is a form of skill, expertise, or capability and flexibility of a person who is able to master critical thinking comprehensively, holistically in each individual. In this case, of course, character and skills are mutually reinforcing, therefore both must be explicitly taught together. The character that appears in a person is actually a unified whole, such as absolute nature, self-confidence, always asceticism, not giving up easily, which is always juxtaposed with those who are often desperate, or like chivalry juxtaposed with cowardice. Therefore, Thus, whatever we always say as potential (skills) in critical thinking activities According to (Zubaidah, 2010) in (Samsudin, 2009) is nothing but a form of behavior which is certainly influenced by various characters.

Based on some of the opinions above, it can be said that critical thinking is a power, expertise, skill or ability in increasing or developing the potential possessed to produce policies. The ability to think critically will make it easier for the person to carry out analysis, problems or causal relationships in life, and make them a source of strength or strategy for individual interests, in this case personal or public.

Critical Thinking Indicator

Carol in an article entitled "Using writing to develop and assess critical thinking"(Wade, 1995) states, that there are at least eight kinds of critical thinking characteristics, including;

1) activity of compiling questions
2) problem limitations
3) test data
4) analysis of various points of view and possible tendentious, diffuse or biased (absurd)
5) stay away from emotional attitude
6) don't oversimplify
7) weighing various interpretations
8) although ambiguous is still considered.

While Beyer(Beyer, 1995) said, there are six characteristics or features that are intertwined (related) with critical thinking, including:

1) Dispositions, people who think critically basically have characters or traits that are always clear in showing their circumstances, namely always respecting others, having honesty, being very thorough, always responsive or respectful, open minded (always open), respecting diversity of thoughts. , accept the opinion of others.
2) Criteria (criteria), Critical thinking people usually set parameters or standards. Standardization proves or signifies on certain criteria in an object.
3) Argument, Someone who haspower, capability, capacity, expertisecritical thinking so that they have the ability to generate ideas or opinions.
4) Have the abilityin analyzing and consideringreasoning. Someone who has the ability to analyze concepts and consider arguments is more likely to have mature considerations in deciding something.

5) Point of view, a great person is basically able to look at every problem or problem from various perspectives, resulting in wise decisions for all parties.

6) Procedures for applying criteria, someone who thinks critically usually always thinks procedurally in setting a certain benchmark or criteria

Just as Ennis had said (Ennis, 2018), that in a concept of critical thinking of course there are many indicators, namely; how to find a true question from a theory, whether it is looking for answers or reasons, wants to be actual, always uses actual and provable references to facts, states the whole situation, tries to focus on relevant ideas, keeps the basic idea and originality in thinking, able to find a way out, open-minded, able to take over positions or change positions, when reasons or facts are allowed to be done, able to find documents with accuracy, agree on the regularity of sub-sub or whole sections comprehensive and complex, as well as critical, relative to one's feelings, knowledge, and expertise or capabilities.

Next (Ennis, 2018), divides the indicators of critical thinking activities into several parts, namely;

1) Provide a simple description, which is able to focus on basic questions, is able to analyze problems and questions, and answer problems or questions by explaining or making statements.

2) Building basic skills consisting of considering whether the source can be proven, according to facts, trusted or not reliable, as well as making observations and considering something that is reported from the results of observations.

3) Concluding, which consists of deducing or considering the results of the deduction, inducing or considering the results of the induction, and making and determining the value of the consideration.

4) Provide further explanation, which consists of identifying terms and definitions of considerations as well as dimensions, as well as identifying assumptions.

5) Setting strategies and techniques, which consists of determining actions and interacting with others.

In addition, it was also emphasized by Angelo (Angelo, 1995), that in critical thinking activities there are five kinds of behavior that are systematically discussed, including: (a) skills in analyzing (analyzing), namely a skill or ability to carry out an analysis which is none other than the ability, skill or expertise in carrying out structured decomposition into parts or sub-components in order to understand or know the organization that has been structured. (b) the ability to synthesize, namely an ability or ability to synthesize. The ability or ability to do the synthesis itself is a skill in combining parts into a new (original) unit or arrangement.so that after completing the reading activity, it is hoped that the students will be able to capture and explain some of the main ideas of what they read, and the students will be able to create a concept or theory. (d) The ability or ability to draw conclusions. For this reason, the ability or skill in concluding is a form of activity or activity of the human mind based on the understanding and knowledge (truth) it has, so that it too can reach a new understanding or

knowledge (truth). (e) Ability or skill in conducting evaluations. This ability or skill requires you to think carefully in determining an axiology (value) from various existing criteria.

Holistic Thinking

Holistic diction (holistic) comes from diction holism (holism). Holism diction was first used by JC Smuts in 1926 in the title of his writing, "Holism and Evolution. As written by Shinji Nobira (Nobira, 2012)in "Education for Humanity: Implementing Values in Holistic Education, that "The word holistic is derived from the holism. The word holism is said to have been first used in Holism and Evolution" by JC Smuts written in 1926". Etymologically the diction "holism" comes from the word "holos" (Greek), which means; all or all. Thus, the definition of holism according to Smuts is a natural tendency to make something holistic (the whole), so that something can be bigger than just a collection of evolutionary parts.

Therefore, in the opinion of the author, when viewed in a meaningful way, the word holistic can be interpreted as thinking as a whole and trying to unite various layers of rules and experiences that are more than just narrowly interpreting humans. Every individual or person basically has something more than he knows, where every intelligence and ability of a person is much more complex than the test scores.

Holistic is a term as a way orapproach to a problem or symptom, by viewing the symptom or problem as a unified whole. From the word holism, the word holistic is defined as a comprehensive perspective or as a wholewhich comes from English from the root word "whole" which means whole (Webster, 1980). By taking the basic meaning like this, according to (Heriyanto, 2003) The holistic paradigm can be interpreted as a comprehensive perspective in perceiving reality. A holistic view means looking at aspects of the whole rather than the parts, having a systemic, integrated, complex, dynamic, non-mechanical, and non-linear pattern.

In addition, the term holistic is also taken from the basic words heal (healing) and health (health). Etymologically it has the same root as the term whole (Webster, 1980). This indicates that holistic thinking means healthy thinking. In the realm of education, holistic thinking is an educational method that builds human beings as a whole and intact by developing all human potential which includes socio-emotional potential, intellectual potential, moral potential or character, creativity, and spirituality. The purpose of holistic education is to form a holistic human being. Holistic humans are humans who are able to develop all the potential that exists within themselves. The potential that exists in humans includes academic potential, physical potential, social potential, creative potential, emotional potential and spiritual potential (Megawangi, 2005).

More specifically, this way of solving problems requires something called design thinking. Holistic thinking through the design thinking paradigm is able to generate creative ideas and ideas for solutions. Design thinking here is not a specific way of thinking as in product design, interior design, graphic design, or engineering design, but design with a

broader domain that involves a multidisciplinary approach. This design includes product design, user design, experience design, social design, information design, emotional design, research design, communication design, service design, organizational design, and writing design. Design thinking is defined here as "a set of principles (generating innovative ideas) that can be applied by various people to various problems (Brown, 2009).

In line with Brown's opinion above, that holistic thinking according to Haskett (2005) in (Dicky R. Munaf, Yasraf Amir Piliang, Asep Wawan Jatnika, Tri Sulistyaningtyas, Prima Roza, 2015) state namely as design thinking which is part of one of the characteristics of humans, and an accuracy or decision that is essential for the quality of human life. In this case, design always affects humans in detail and every aspect of what they do or do every day. The holistic thinking approach through the design thinking paradigm is a multidisciplinary approach that synthesizes various scientific disciplines such as culture, social humanity, technology, and art. In this approach, scientific disciplines work in a dialogical manner or work holistically.

Self concept

Self-concept is the way an individual thinks, feels, acts, evaluates and evaluates himself (James, 2011). Meanwhile, Rakhmat said that someone who has a positive self-concept will certainly be more optimistic, full of confidence and tend to be positive about everything, as well as all forms of trials or failures that he has experienced. On the other hand, someone with a negative self-concept will certainly appear more pessimistic and low in self-esteem (Grace, 2005).

Self-concept can also be said as a comprehensive picture of a person's abilities and traits (Papalia, 1993). While Fittz is in (Hendriati Agustiani, 2009) The self-concept is a manifestation of a person's overall awareness or perception of himself which explains the self-image or self-concept of each individual. As for Fitts, self-concept has a strong influence on a person's behavior.

Therefore, by understanding each person's self-concept, it will be easier to predict and understand each person's behavior. If a teenager can represent himself as a positive person, then it is because of his self-assessment and his self-assessment from other people who have positive characteristics. But the opposite problem can occur, if someone perceives himself as inferior compared to others, although this is not necessarily true, usually the behavior displayed will be related to the perceived shortcomings subjectively (Hendriati Agustiani, 2009).

Self-concept can also be said as a form of understanding about oneself that arises or is born from a form as a result of interaction with other people. Self-concept is a determining factor (determinant) in our every communication with others (Riswandi, 2013). A form of views and feelings about ourselves can also be said to be self-concept, because this perception of self can be psychological, social or physical. According to William D Brooks in

Jalaluddin Rakhmat (Grace, 2005) explains that the self-concept throughout human life will always experience continuous development and change, although it is difficult to distinguish between development and change in self-concept (Fitz, 1971).

According to Rogers (Hall, 1978), said that the development and changes in the structure of the self will appear over time that occurs in each individual. Especially what happens from the childhood phase, which gives rise to a tendency or development that comes from a positive or negative self-image. Through the interaction of parents with their children through the surrounding environment, the child's level of social sensitivity will automatically grow which is accompanied by his maturity, cognitive abilities, perceptual abilities, so that the child's self-concept will become more complex.

System

Definition of the system according to (Romney, MB, & Steinbart, 2015) The system is a series of two or more interconnected components, which interact to achieve a goal. Most systems consist of smaller subsystems that support the larger system.

The definition of Systematics according to Hall in the quote of Alexander & Turang (Alexander, D, & Turang, 2015) that is; is a collection of two or more components or sub-elements that are interconnected with each other to achieve the same goal (common purpose). Furthermore, Haines stated, that systems thinking is about how to find patterns and relationships in one's work and life, and learn to strengthen or change these patterns to achieve personal fulfillment. In this way, it will actually be able to help to simplify our lives, therefore to see the interconnections between what at first seem like separate parts. What he means is that systemic thinking is really how we find patterns and relationships in your work and life, and learn to strengthen or change these patterns to achieve personal fulfillment (Haines, 1998)

Systemism according to Russell L. Ackoff "system thinking is a system is a whole consisting of two or more parts, firsth; Each of which can affect the performance or properties of the whole, seconds; none of which can have an independent effect on the whole and, thanks; no subgroup of which can have an independent effect on the whole, in brief, then, a system is whole that cannot be devided into independent parts or subgroups of parts (Ackoff, R., Liberatore, M., Nawrocki, D., Rahmatian, S., Roth, W., Tursi, H., Nicholson, M., & Myers, 2000).

Sumarto has also explained about the system. According to him, the system is a unity of interrelated parts whose existence is in an area and has units or some kind of driving elements. (Sumarto, 2016). The system in Islamic education has been studied by many previous researchers including (A Hidayatno, 2013); (Sumarto, 2016); (Ackoff, R., Liberatore, M., Nawrocki, D., Rahmatian, S., Roth, W., Tursi, H., Nicholson, M., & Myers, 2000).

Tradition

according to the opinion of (Sisweda, A., Sahrani, S., & Susanto, 2020) Tradition is a habit that is applied continuously by using various symbols and provisions in a systematic way that functions in a commune, public or society. Tradition as cultural wealth should be preserved or preserved, this is done so that the noble values that are embedded are listed in thecustoms, culture, ethics, habits, culture (tradition) can continue to live in the community, the public or society. Of course, tradition in this case always has the meaning of continuity (sustainability), material, custom, and verbal expressionas a common property that is passed on to be applied in a particular community, public or society.

In the dictionary of cultural anthropology, that tradition is the result of hereditary origin from our ancestors, in which there are customs, namely traditions or habits carried out by our ancestors as indigenous peoples that are magical-religious in nature, which includes cultural values, norms, laws and all kinds of things. various forms of rules that are interconnected or related, and then become a system of rules that are already good and include all conceptions of cultural systems to regulate all activities, movements or human actions in social life. The sociology dictionary also states that the notion of tradition is as a hereditary belief that can be maintained (Soekanto, 1993).

Tradition is the result of inheritance in the form of principles, rules, provisions, rules, rules, norms or habits. Tradition is not something that cannot be changed, but it can be combined or combined with various activities, human movements and then recognized as a totality (holistic). Because humans make traditions, humans can also accept them, reject them and change them. Tradition can also be referred to as a habit that can be passed down from generation to generation in a society, with its broad nature, tradition can cover all the complexities of life, so it is not easy to set aside with precise details and be treated similarly or similarly, because tradition is not an inanimate object. , but a living tool to serve living humans too (Rendra, 1983).

A community habit that has historical backing from the past in a custom, language, procedure or behavior in society, belief and so on, as well as all kinds of processes of surrender or transmission from generation to generation are also referred to as Tradition. Tradition is a hereditary process that occurs without being questioned or questioned at all, specifically and clearly in a closed society, where the usual problems, in this case natural people who think that tradition is authentic and more interesting, are taken over. For this reason, there is no human life without a tradition. The regional language that is applied automatically results from a history that is so straight, long, and broad, However, if a custom or tradition is taken over as a fixed price that has never been questioned, both in the present time it becomes closed and without clear boundaries, so that it seems to be related to the future but is hidden. So that tradition becomes an end in itself. Broadly speaking and traditional, the Islamic education system is divided into two systems, namely; traditional and modern systems.

Traditional Islamic Education System

At the beginning of its history, Islamic education was still very traditional in the form of associations or groups. Moreover, if we look back at history starting at the time of the Prophet, which began with the implementation of education in the temple (home) as an informal form, kuttab (an educational institution that was established near the mosque, a place to learn to read and write the Koran), then education was carried out in a mosque with how to form groups, firqoh-firqoh or what is commonly called "halaqoh-halaqoh" (small circles, gather together and transfer knowledge), shallon (art studios , until then develop into a proper exchange of knowledge, transfer of knowledge), until from a mosque to a madrasa.

Langgar, which used to be an Islamic educational institution which is also a place used by the community to pray for Muslims, through langgar makes many Muslims come to worship together. (Child Agung Gede Agung Pemayun, 2019). Therefore, Langgar functions the same as a mosque, but looks a little different due to its size, namely the size of the langgar is a bit smaller than a mosque with a larger building shape. A figure named Daulay said that in langgar can be done, namely praying five times a day, but it cannot be used for Friday prayers together (Abrar M. Dawud Faza, nd).

The surau in society usually often refers to it as langgar or prayer room. Even though within a scope it does not mean that everything can be equated with just like that, and cannot be connoted with something or in the same context, because from a historical point of view, that this surau is a place that has existed long before there was a violation or that was often called a prayer room. The use of a langgar is usually to carry out positive activities such as praying in congregation, reading the Koran together with a leader, imam, or often referred to as a teacher who has been appointed as a teacher at the surau. or break it (Ahiruddin, nd).

Langgar itself is the forerunner which later grew into another building, namely the pesantren. Langgar itself has a level which then grows to spread its wings in the struggle, and after that it transforms into a pesantren. For this reason, langgar and pesantren have each other in closeness, the relationship between the two in providing religious knowledge and skills in worshiping the santiwan and santriwati. (Khatib, nd).

Langgar is a traditional Islamic education system that has a function as a developer in the Islamic religious teaching system in the form of a madrasa, then it is also one of the places behind the development of a madrasa in Indonesia. A langgar or other is a form of grading and has even begun to include general knowledge in the curriculum (Syarifuddin, nd)

Furthermore, the most prominent feature of traditional Islamic education is that it focuses more on the religious sciences of an-sich, while the modern education system always focuses on modern sciences by neglecting religious sciences. This process began to be carried out in homes, kuttabs, mosques and madrasas where knowledge was taught about the teaching of religious knowledge.

There are several characteristics of traditional Islamic education as said by (Khoiruddin, 2018) quoting from Abdul Mun`im Ibrahim's opinion, where he explained that the traditional Islamic education system includes; (1) Educational orientation aims at carrying out a sacred mission. (2) Preserving Islamic teachings (3) Strengthening the doctrine of monotheism (4) Focusing on Islamic scientific education (5) Education focused on teachers (6) The learning system is conventional (7) Teaching methods are dominated by lectures and memorization.

Modern Islamic Education System

Talking about modernity, it cannot be separated from talking about thoughts, sects, movements, and efforts in changing an understanding, customs, institutions and so on, this is done so that it can be adapted to the conditions of the times by reconstructing old understandings or opinions. , which gave rise to a new science or modern technology. Therefore, talking about modernity (renewal) is a process of shifting attitudes and mentality of citizens so that they can live in accordance with the demands and conditions of today's society (Nata, 2011).

According to (Khoiruddin, 2018), that modern education, in essence, has several special characteristics which can be compared with traditional education. So of course, modern education is more directed at changing times. However, when compared with modern Islamic education, the characteristics of modern Islamic education are not only hereafter (ukhrowi), but also talk about worldly education issues, so that modern Islamic education certainly directs human life into two happiness, namely; the happiness of this world and the happiness of the hereafter. Therefore, in the learning and teaching process, it is not only focused on the teacher, but all components that are the center or center of learning, including the environment and students. it is hoped,

In this modern era, efforts are needed to solve general problems, especially internal problems that occur in Islamic education, namely (1) the problem of duality or polarity (dichotomy), (2) problems regarding the goals and functions of Islamic educational institutions, (3) problems curriculum or materials. Where these three problems are related to each other.

first, The issue of duality or polity (dichotomy) in Islamic education, which is a former problem that has not been resolved until now. Especially how Islamic education should be able to trans-integrate and interconnect between religious knowledge and general science, this is done so as not to give birth to a dichotomy, namely the separation between religious knowledge and general science. Therefore, in the insight or insight of a Muslim, knowledge is one that comes from Allah SWT. For this reason, the question is what has been done by the majority of Islamic universities in Indonesia that have put forward policies of integration and interconnection between religious and general sciences, as the example of the State Islamic University of Sunan Kalijaga Yogyakarta.

Second, it is necessary to rethink the goals and functions of existing Islamic educational institutions (Jasin, 1985). Islamic educational institutions should adapt to the circumstances so that they become feasible and recognized for their existence, meaning that Islamic educational institutions must have a high will and enthusiasm to become an integrated and interconnected institution in one unified clump of knowledge, namely studying general science. and religious knowledge and skills. Third, there is a problem with the curriculum or Islamic education materials. Where the curriculum or material of Islamic education seems to dominate on issues that are too normative, ritualistic and eschatological. So that the material presented is too doctrinal, religious, or too conservative, for example where students are only forced to submit, obedient, and obedient to an existing meta-narrative, without being given the opportunity for students to do a critical study. Therefore, Islamic education cannot function functionally in everyday life, except for only some formal activities to complete the curriculum or material that has been programmed with a predetermined time limit.

Culture (Culture)

Culture or culture is a basic concept in sociocultural anthropology. In this case Raymond Williams (1958) said, culture (culture) is one of the most complex concepts. There are various definitions of culture or culture.

In 1952 the two great American anthropologists found 164 definitions of culture. The summary of these definitions has been formulated by them as follows. "Culture consists of the patterns, explicit or implicit, of and for behavior acquired and conveyed by symbols, shaping the achievements of human groups, including their embodiment in artifacts."(Kroeber, 1952). This understanding implies that kulur (culture) substantively consists of three components, namely: 1) behavioral patterns, 2) behavioral guidelines (including norms, values, morals, customs, and so on), and 3) its manifestations in various forms. artifacts.

Culture in this case cultureis a concept that arouses interest related to the way of human life, learning to think, feel, believe or believe, and act in accordance with their culture in the sense of the word behavior and social phenomena that describe an identity and self-image. a society (Sagala, 2013).

Culture according to Koentjaraningrat (Koentjaraningrat, 1992), comes from the Sanskrit word buddhayah which means mind or reason. Kulur or culture is always related or correlated with the creation of human mind or reason. On this basis, Koentjaraningrat defines culture (culture) as intellectual power in the form of creativity, intention and taste, while culture is the result of creativity, initiative and taste. There are other scholars who discuss and analyze the cultural diction as a form of development of the plural diction of cultivation which means the power of the mind. Therefore, they separate and distinguish between cultural diction and cultural diction. Culture is the power of the mind in the form of creativity, intention and taste, while culture is the result of creativity, intention, and taste. However, in

the anthropology of cultural diction, there is no difference in meaning between cultural diction and cultural diction. On the other hand,

In his book on the principles of sociology, Prof. MM Djojodigoeno explained that culture or culture is an ability (power) of the mind in the form of creativity, intention and taste. Copyright is the longing or love of humans to understand the secrets of all things that exist in their experience or knowledge, which includes outward and inner experiences. The result of creation is in the form of various sciences. Karsa is the human yearning to realize about sangkan paran. Where do humans come from before they are born and where do humans go after they die? The result is in the form of religious norms, beliefs. While taste is the human longing for beauty, giving rise to the urge to enjoy beauty. The fruit of this development of taste is a variety of arts,(Notowidagdo, 1996).

According to ET Hall, culture is a medium that humans develop to survive. Nothing is free from cultural influences. Culture is the basis of a civilization building and a medium through which events in life flow (Beni, 2012)

From the explanations of the anthropologists above, it can be concluded that culture is an order of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, time, roles, spatial relations, concepts of the universe, material objects and property acquired by a large group of people. people from generation to generation through individual and group efforts. From the results of human culture can be divided into two kinds of culture, namely:

a) Physical culture (physical culture) includes objects created by humans, such as living equipment.
b) Spiritual culture (nonmaterial) is all human creations that cannot be seen and touched, such as religion, science, language, art.

Culture manifests itself in language patterns and in forms of activity and behavior that serve as models as adaptation actions and communication styles that enable people to live in a society in a given geographic environment at a certain level of technical development. certain and at a certain time. Culture is also concerned with the properties of a material object that plays an important role in everyday life, such as the model of the house, the tools used, transportation and others.

Table 1: Previous research

No	Author (year)	Previous Research Results	Similarities to this article	Difference with this article
1	(Alamsyah, M., & Rosadi, 2021)	The Conceps of the Qur'an (X1), and Al-Hadist (X2) have a positive and significant effect on critical system (Y1)	System (X2)	System (X2) affects on critical thinking(Y1) & holisticthinking (Y2)
2	(Fahrurazi, F., & Rosadi, 2021)	Systematic type (X1), Systematic construction (X2), Systematic thinking	System (X2)	Self concep (X1), System (X2), Tradition (X3) and cultur2 (X4) affect on critical thinking (Y1).And

		(X3) have a positive and significant effect on System Model (Y1) in Indonesia		Self concept (X1), System (X2), Tradition (X3) and culture (X4) affect onholistic thinkingholistik (Y2). And critical thinking (Y1) effects on holistic thinking (Y2)
5	(Dupni, D., & Imron Rosadi, 2021)	Tradition (X3), System (X2) has a positive and significant effect on critical thinking (Y1)	Tradition (X3),System (X2) affects on critical thinking (Y1)	Self Concept (X1), Tradition (X3), and Culture (X4) affect critical thinking (Y1) And Self Concept (X1), Tradition (X3), and Culture (X4) affecton holistic thinking(Y2),and cririral thinking (Y1) effect on holistic thinking (Y2)
6	(Barus M.E., 2017)	Self-Concept (X1) has a positive and significant effect on critical-thinking (Y1)	Self-Concept (X1) affects on critical thinking (Y1)	System (X2), Tradition (X3),Culture (X4) affect on critical thinking (Y1) And System (X2), Tradition (X3), and Culture (X4) affect on holistic thinking(Y2) And cririral thinking (Y1) effect on holistic thinking (Y2)
7	(Abidin, Z, 2020)	Paradigm (X1), think(X2), and System (X3) have a positive and significant effect onIslamic Education (Y)	System (X3) Affects Y	System (X3) affects on critical thinking (Y1) and holitic thinking (Y2)

RESEARCH METHODS

In writing this scientific article, the author uses qualitative methods and literature studies or library research. For this reason, a review of literature books is carried out in accordance with the theories discussed, especially in the scope of Islamic Education Management. The writing of this scientific article is carried out by the author by analyzing reputable scientific articles, as well as scientific articles from unreputed journals, all of the scientific articles cited are sourced from Mendeley and Scholar Google. In qualitative research, literature review must be used consistently with methodological assumptions. This means that it must be used inductively so that it does not direct the questions posed by the researcher. One of the main reasons for conducting qualitative research is that it is exploratory,(Ali, H., & Limakrisna, 2013). Furthermore, it is discussed in depth in the section entitled "Related Literature" or Literature Review ("Review of Literature"), as the basis for formulating hypotheses and will then be the basis for making comparisons with the results or findings revealed in the study. (Ali, H., & Limakrisna, 2013).

FINDINGS AND DISCUSSION
The influence of self-concept on critical thinking in Islamic education

Self-concept influences critical thinking in Islamic education, this statement can be supported based on the results of relevant research, namely (Rubenfeld, M.G., Schefter, 2007), (Costa, 1985), (James, 2011), (Ali, H., Mukhtar, 2016), (Rakhmat, 2005), (Osei, 2014), (Nusret, 2016). By thinking critically in accordance with the self-concept, then the

individual or student is able to think, identify, feel, act or take action, is able to carry out self-assessment and evaluation. Someone who has a self-concept, then makes himself more positive and more optimistic, full of confidence, and tends to be positive in dealing with everything, and also towards the failures he has experienced. Several research results on the relationship between self-concept and academic achievement and performance support the belief that self-concept is a strong link between academic achievement and positive or negative changes. Therefore, the self-concept tends to produce comments on changes in academic achievement or individual performance that require thinking power. In a meta-analysis of 128 studies, it shows a positive relationship between self-concept and achievement.

In general, especially in the field of education, use thinking skills as the beginning of the thinking process which will ultimately be reflected through attitudes and behavior, character or character. Critical thinking is an ability to understand, evaluate and believe. Critical thinking can occur, because of the combination of Knowledge (knowledge), attitudes and skills. Being able to realize problems or problems, find evidence, provide arguments and be able to provide conclusions based on facts in this case is certainly an attitude that shapes critical thinking.

The influence of Systematics on Critical Thinking in Islamic Education in Indonesia

Systems have an effect on critical thinking in Islamic education, this statement can be supported based on the results of relevant research, namely: (Fahruraz, F., & Rosadi, 2021), (Darwisyah, D., Rosadi, KI, & Ali, 2021), (Dupni, D., & Imron Rosadi, 2021), (Abidin, 2020), (Sumarto, 2016), (Alamsyah, M., & Rosadi, 2021) By thinking critically in accordance with the system, students can provide simple explanations, build basic skills, which consist of considering whether the source is reliable or not and observing and considering a report on the results of observations, concluding which consists of deductive activities or considering the results of deductions. induction or considering the results of induction, and making and determining the value of the consideration, providing further explanation, which consists of identifying activities from terms and definitions of considerations and dimensions, identifying assumptions. As well as managing strategies and techniques, which consist of determining actions and interacting with others in the Islamic Education System

System influences or relates to critical thinking in Islamic education which is part of a structured education component and its influence is very important, because this system must be interrelated between one component and another. The aim is to find a way of critical thinking that is relevant to a good, effective and efficient education or learning system. And in harmony between what is learned and practiced in the lives of students in Islamic educational institutions. So that it can help students to achieve a critical personality by behaving according to the Islamic education system.

The Influence of Tradition on Critical Thinking in Islamic Education in Indonesia

Tradition has an influence on critical thinking in Islamic education, this statement can be supported based on the results of relevant research, namely: (Dupni, D., & Imron Rosadi, 2021), (Sisweda, A., Sahrani, S., & Susanto, 2020), (Trimerani, 2020), (Nugraha, E., & Suryadi, 2015), (Wathani, 2015), (Muhamad, 2008). The traditional education system places great emphasis on the importance of mastering the subject matter. According to this concept, it is the ratio or memory that plays an important role in the learning process in Islamic educational institutions.

In the world of Islamic education, especially Islamic boarding schools, the wealth of traditions can be used as capital towards the peak of a new tradition and glory, in this case, the education system is very influential in the formation of a tradition in the midst of the demands of pesantren to be able to go through the transition phase towards strengthening traditions in the era of modernization. this. Islamic boarding schools are also required to strengthen the basics of their educational methodology. The important thing that needs to be reformulated when discussing the world of pesantren is the system, tradition, and process of pesantren education that can ensure the continuity of the spirit of education itself.

The merging of science between two fields, namely religion and science, in this case is very possible to do. Integration between religion and science is something that is possible, because it is based on the idea of monotheism, in this case, of course, science that teaches the study of nature and the richness of tradition, is considered to be related to the concept of monotheism or the oneness of God, as well as in all other branches of knowledge. . For this reason, everything that exists in this world is not seen as a separate entity, but as an integrated part as understood in an Islamic holistic perspective of thinking on/in (to) God (an), humanity, and this world. Thus, it can be concluded,

The Influence of Culture on Critical Thinking in Islamic Education in Indonesia

Based on the results of relevant research, as has been done by: (Notowidagdo, 1996), (Mawardi, 2011), (Amin, N., & Siswanto, 2018), (Muhakamurrohman, 2014), (Ibrahim, 2015), (Arif, 2012), it can be concluded that culture influences or relates to critical thinking in Islamic education in Indonesia.

One form of educational culture in Indonesia is the top-down curriculum culture which is still used today, even though it has undergone several modifications or changes. However, this curriculum still follows the rules from the government and is then distributed to every institution or educational institution, then the government provides space to develop it according to the situation of the institution's conditions. Modifications or changes in the curriculum in the culture of Islamic education can certainly be understood as a common problem, and has become a habit of Islamic society whose legal basis for taking the law is from the Qur'an and Al-Hadith, as well as the use of the word Iqra' which means to read (read), which is the first revelation revealed by Allah SWT to the Prophet Muhammad SAW through the angel Gabriel. Where the concept becomes a culture in Islamic education to always read and read. Therefore, reading is not just reading books but reading life and so on.

New developments and discoveries in science must be balanced by studies and strengthening of all aspects, especially in terms of a scientific culture based on the Qur'an to serve as an epistemological basis, in order to construct or integrate religion and science. Departing from this, it is hoped that science can support the true Islamic religious values from a shift in the dichotomy of thinking between religion and science by having to respond, examine clearly the factors that cause the dichotomy of science as one of its forms .

The influence of self concept on holistic in Islamic education in Indonesia

Self-concept also influences Holistic thinking in Islamic education, this statement can be supported based on the results of relevant research, namely (Carl, 2012), (Hall, 1978), (Freud, 2019), (Tazid, 2017)Self-concept certainly affects holistic thinking. The self-concept is the unity between the real self and the ideal self. In this case, the real self is where a person's current state is, while the ideal self is the state of the individual that the individual wants to achieve. For self-concept, of course, is a picture of oneself based on physical, social, emotional, aspirational, and achievement.

In psychoanalysis, the self-concept is represented as a mental structure, namely a totality in thinking (holistic thinking) that combines a feeling in relation to oneself. Which is a combination of a feeling in this conceptually organized self-relationship that has perceptions of the uniqueness of the "I" and perceptions of my relationship with others, which cover various aspects of a person's life. Then these perceptions are combined to produce a self-assessment. This self-assessment is what makes the self-concept will continue to grow and be evaluative. For that, an individual must direct his own ability to always be optimistic in understanding every development that occurs in him.

Self-concept in addition to influencing one's holistic thinking, of course, also affects one's psychic life, sociological aspects so that he has personality and elements of spatial awareness, and has the ability to carry out internal and external appreciation. Someone who has a strong self-concept has the principle of reality and is able to adapt to reality, and is able to be a filter for instinctive impulses from ideas, so that they can inhibit and control the pleasure principle in the social system.

The influence of Systematics on holistic in Islamic education in Indonesia

On the other hand, the system is also influential and related to holistic thinking in Islamic education, namely (Richmond, 2000), (Ahmad Hidayatno, 2013). Holistic thinkingoften referred to as forest thinking as opposed to detailed tree thinking. For this reason, holistic thinking is the ability to dynamically view problems at different scales. This is called the ability to see from a helicopter (helicopter views). Systemic thinking or systems are always connected to each other and function in a multidimensional and holistic manner. Therefore, the Systems affects holistic thinking.

Table 2. Systemic Structure Affects and Associates with Holistic Thinking

Systematics Thinking Structure	Holistic Thinking Structure
Connected Components and Functions Holistically	Holistic thinking systems are always in a holistic multidimensional condition
Will change if one or more of its components are taken, or even not function at all as a whole	Holistic thinking is often referred to as forest thinking as opposed to detailed tree thinking
The pattern of interaction is very important	Ability to dynamically view helicopter views problems. The helicopter view invites us to seem to be a helicopter pilot who easily raises and lowers the height of the helicopter. The height of the helicopter will increase or decrease our horizon of view.
Components are interconnected and work together	Holistic thinking has emergent properties or emergent characteristics, namely a feature that we can find that is different from the characteristics of each component or a total amalgamation of the characteristics of the components of a thinking system. In this case, the system affects holistic thinking
Structure determines performance, so if you want to change performance, you can change the structure	A system is related or connected with holistic thinking, because the system is able to provide structure and purpose. And the system is also in a multidimensional state

The Influence of Tradition on Holistic in Islamic education in Indonesia

Tradition is also influential and related to holistic thinking in Islamic education, this statement can be supported based on relevant research results, namely:(Jasman, nd), (Primarni, n.d.). So it can be concluded that tradition influences and relates to holistic thinking in Indonesian Islamic education.

One form of Islamic education tradition in Indonesia is that in principle education always refers to the concepts of the Qur'an, and al-Hadith, reason, and natural phenomena. Therefore, Islamic education with a holistic thinking perspective is an educational concept that refers to all aspects of assessment. Where these aspects traditionally refer to spiritual (divinity), attitudes (affective), knowledge (cognitive), and skills (psychomotor) which become a universal unit. Therefore, these four aspects must always go hand in hand without being able to be solved one by one.

On the other hand, tradition is able to influence the implementation of Islamic religious education, so that Islamic education sometimes tends to prioritize cognitive aspects, but leaves the affective and psychomotor aspects. An education system that places too much emphasis on intellectual intelligence, skills and the five senses, but does not pay attention to emotional, spiritual, social intelligence and various other intelligences. As a result, educational outcomes are partial. In designing the concept of education, which is almost mostly taken from a Western perspective, it will feel very less involving religious and philosophical approaches. Due to the influence of tradition, sometimes the current concept of education is based on a certain scientific approach. namely the psychological, economic, and social approaches,

The Influence of Culture on holistic in Islamic education in Indonesia

Islamic education is a combination of cultural values, beliefs, deep thinking, understanding, and expectations that are taken from the core of Islamic teachings and are believed by members of the community and are used as guidelines for behavior and solving problems (internal and external) they face. In other words, the culture of Islamic education is the spirit, attitude, and behavior of the parties related to the community consistently in solving various problems in accordance with the values of Islamic teachings. This makes us aware that the culture of Islamic education, whether or not it is determined by the consistency of the community, educators,(Amin, N., & Siswanto, 2018). ThereforeCulture in this case culture or culture is also influential and related to holistic thinking in Islamic education.

One side of power and mind (mind) not only spread its influence; like holy books, these writings have given birth to books of commentaries that continue to grow in number. I will not add one more commentary to this stream. Here only a few points will be made to place the position of Levi-Strauss' view in relation to what precedes and follows.

Levi-Strauss views culture as a shared symbolic system, and is a cumulative creation of mind. He sought to discover in the structuring of the cultural field (in mythology, art, kinship, and language) the principles of the mind that produced that culture. The material conditions of livelihoods and the economy constraint (not determine) the shape of the world we live in. Especially in mythology, these material conditions allow the notion of the world to rule freely. The physical world in which humans live provides raw material which is further deepened by universal thought processes into substantially different but formally identical patterns. The mind imposes a culturally patterned order (one order of contrasting twos, one order of relationship and transformation) on a world that is constantly changing. Distance between realmsthe cultural (where humans impose their arbitrary order) and the natural realm, are one main center of the symbolic twofold. "Nature versus culture" is one of the most fundamental concepts in seeing contrasts in almost all times and places.

Especially in Mythologiques, Levi-Strauss is more concerned with "(to) culture(an)" than "a culture." He sees the structure of American Indian mythology as overlapping. individual Baroro people, Winnebago people or Mandan people. Even further, this structure crosses the commensurate line of language and customs that separate these different peoples. That's why the structure of thought is seen more as "culture", that is universal, rather than "a culture" which are local (Keesing, 1997)

The influence of critical thinking on holistic thinking in Islamic education in Indonesia

Critical thinking influences holistic thinking in Islamic education. This is stated by Tishman and Perkins consider critical thinking as a process that includes all levels of ability and holistic everyday experiences of students. Critical thinking is included in creative thinking where an individual goes through a thought process from various possibilities in seeking or finding a solution to a problem holistically. McBride (Walkuski, 2013) menyatakan bahwa"Proposed an initial model of critical thinking in physical education. In

this model, critical thinking in physical education can be visualized as loosely configures four-step process: cognitive organizing, cognitive action, cognitive outcomes, and psychomotor outcomes".

According to(Cottrell, 2005)Critical thinking is a holistic and complex thought process for consideration involving various skills and attitudes. In this case include; identify the positions, arguments, and conclusions of others, evaluate evidence or facts as an alternative, weigh arguments against sufficient evidence, be able to read between the lines, see behind the surface and identify incorrect or unfair assumptions, be able to recognize appropriate techniques used to make certain positions more interesting than others, such as fallacious logic and persuasive devices, reflect issues in a structured way, bring logic and insight to bear, draw conclusions about whether a true opinion is justifiable, based on true facts and assumptions that makes sense (not absurd), presents a clearly structured point of view so that it can provide reasons to persuade others.

Critical thinking skills require a holistic approach and must involve a set of appropriate and goal-oriented learning that allows students to manipulate their cognitive skills (Thompson, 2011). Several previous studies by experts recommend several models and approaches in learning that can develop students' critical thinking skills.

According to Dewey (Rodger, W. B., Joseph, A. T., April, G., Pamela, V. S., Janet, C. P., Anne, W., 2006) said that the teaching approach is based on experience and requires reflective thinking to be able to develop students' critical thinking skills. In contemporary terms, doing hands-on activities is not enough, Dewey assumes that experiences as well as minds-on activities are needed. Various instructional approaches such as problem solving, exploration, inquiry, and asking high-level questions can develop students' critical thinking skills (Bower, 2006). According to (Prayogi, S., & Asy'ari, 2013) stated that previously doing research and getting research results, students' critical thinking skills can be developed and improved through holistic experimental activities in the laboratory to solve problems. Learning that prepares situations for students to conduct their own experiments is called Jean Peaget as inquiry learning and holistic learning.

Conceptual Framework
Based on the formulation of the problem in writing this article and the study of literature review studies from both relevant books and articles, the framework for this article is obtained as follows.
1) The Influence of Self-Concept on Critical and Holistic Thinking in Islamic Education in Indonesia (Barus M.E., 2017),
2) The Effect of Systematics on Critical Thinking in Islamic Education in Indonesia (Fahruraz, F., & Rosadi, 2021), (Darwisyah, D., Rosadi, K. I., & Ali, 2021), (Dupni, D., & Imron Rosadi, 2021), (Abidin, 2020), (Sumarto, 2016), (Alamsyah, M., & Rosadi, 2021)(Abidin, 2020).

3) The influence of tradition on critical thinking in Islamic education in Indonesia based on research results (Fahruraz, F., & Rosadi, 2021), (Darwisyah, D., Rosadi, K. I., & Ali, 2021)), (Dupni, D., & Imron Rosadi, 2021), (Abidin, 2020), (Sumarto, 2016), (Alamsyah, M., & Rosadi, 2021).

4) The influence of culture on critical thinking in Islamic education in Indonesia based on research results (Notowidagdo, 1996), (Mawardi, 2011), (Amin, N., & Siswanto, 2018), (Muhakamurrohman, 2014), (Ibrahim, 2015), (Arif, 2012).

From the formulation of the problem in writing this article and the study of literature review studies from both relevant books and articles, the article framework is obtained as shown in the following flow chart:
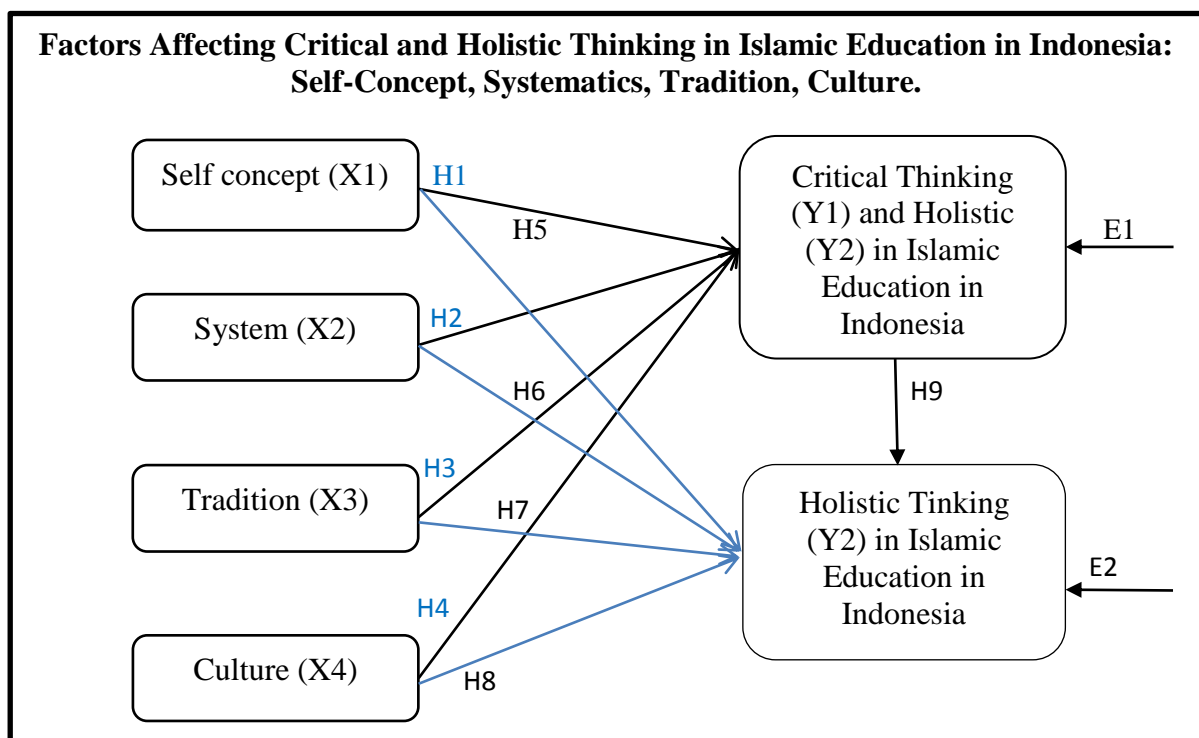
Figure 1: Conceptual Framework

Based on the results of the analysis of the literature review, the results of relevant books and articles and the research hypothesis can be answered with the results that: There is an influence of self-concept, systemic, tradition and culture on critical and holistic thinking in Islamic education.

This article discusses the Factors Affecting Critical and Holistic Thinking in Islamic Education in Indonesia: Systematic, Tradition, Culture. Apart from the factors discussed in this article that affect Critical Thinking in Islamic Education in Indonesia, there are many other factors based on previous research including:

1) **Self-Concept** (X1): (Barus M.E., 2017), (James, 2011), (Papalia, 1993), (Hendriati Agustiani, 2009), (Riswandi, 2013), (Carl, 2012), (Hall, 1978), (Freud, 2019), (Tazid, 2017).

2) **System** (X2): (Fahruraz, F., & Rosadi, 2021), (Darwisyah, D., Rosadi, K. I., & Ali, 2021), (Dupni, D., & Imron Rosadi, 2021), (Abidin, 2020), (Sumarto, 2016), (Alamsyah, M., & Rosadi, 2021)(Abidin, 2020), (Sumarto, 2016), (Richmond, 2000), (Ahmad Hidayatno, 2013). (Abidin, Z, 2020), (Ali, H., Mukhtar, 2016), (Desfiandi, A., Fionita, I., & Ali, 2017).

3) **Tradition** (X3): (Fahrurazi, F., & Rosadi, 2021), (Darwisyah, D., Rosadi, K. I., & Ali, 2021)), (Dupni, D., & Imron Rosadi, 2021), (Abidin, 2020), (Sumarto, 2016), (Alamsyah, M., & Rosadi, 2021), (Jasman, nd), (Primarni, n.d.).

4) **Culture** (X4): (Notowidagdo, 1996), (Mawardi, 2011), (Amin, N., & Siswanto, 2018), (Muhakamurrohman, 2014), (Ibrahim, 2015), (Arif, 2012), (,(Amin, N., & Siswanto, 2018),

5) **Critical-Tinking** (Y1): (Ennis, 2018), (Dupni, D., & Imron Rosadi, 2021), (Ennis, 2018), (Zubaidah, 2010) in (Samsudin, 2009), (Abidin, Z, 2020), (Notowidagdo, 1996), (Mawardi, 2011), (Amin, N., & Siswanto, 2018), (Ali, H., Mukhtar, 2016).

6) **Holistic-Thinking** (Y2): (Widyastono, 2012), (Nobira, 2012), (Jasman, n.d.), (Ennis, 2018), (Dicky R. Munaf, Yasraf Amir Piliang, Asep Wawan Jatnika, Tri Sulistyaningtyas, Prima Roza, 2015), (Wathani, 2015).

7) **The Critical-Thinking (Y1) Effect on Holistic-Thinking (Y2)**: (Walkuski, 2013), (Thompson, 2011), (Rodger, W. B., Joseph, A. T., April, G., Pamela, V. S., Janet, C. P., Anne, W., 2006), (Prayogi, S., & Asy'ari, 2013).

CONCLUSIONS AND SUGGESTIONS
Conclusion

Based on the formulation of the article and discussion, it can be formulated hypotheses for further research:

1. Self-concept (X1) has an effect on critical (Y1) thinking in Islamic education.
2. Systematic (X2) has an effect on critical (Y1) thinking in Islamic Education
3. Tradition (X3) has an effect on critical (Y1) thinking in Islamic Education
4. Culture (X4) has an effect on critical (Y1) and holistic (Y2) thinking in Islamic Education

5. Self-concept (X1) has an effect on holistik (Y2) thinking in Islamic education
6. Systematic (X2) has an effect on holistic (Y2) thinking in Islamic education
7. Tradition (X3) has an effect on holistik (Y2) thingking in Islamic education
8. Culture (X4) has an effect on holistic (Y2) thingking in Islamic education
9. Critical thinking (Y1) has and effect on holistic thinking (Y2) in Islamic education

Suggestion

Based on the conclusions above, the suggestion in this article is that there are many other factors that influence critical thinking (Y1) and holistic thinking (Y2), apart from self-concept (X1), systemic (X2), tradition (X3) , and culture. (X4) at all types and levels of organizations or institutions. Therefore, further and in-depth studies are still needed to find out what other factors can influence critical thinking (Y1) and holistic thinking (Y2).in addition to the variables studied by the author in this article. Other factors such as; comprehensive thinking (X5), flexible thinking (X6), radical thinking (X7), and so on.

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