A Latent Profile Analysis of Santris Reading

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A Latent Profile Analysis of *Santri*'s Reading Attitude and Reading Motivation

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Abstract

The issue of students' reading attitude and reading motivation has received considerable critical attention over decades. However, there is a notable paucity of similar study describing reading attitude and motivation profiles in the context of *santris* or students in Islamic boarding schools. This study set out to investigate the profile of *santris*' reading attitude and motivation in the disruptive era. Three hundred and nineteen (319) students participated in this study by completing both reading attitude questionnaires adapted from McKenna et al. (2012) and motivational reading questionnaire (MRQ) adapted from Wigfield and Guthrie (1997). Latent profile analysis (LPA) with *M*plus 7.4 was used to identify the students latent profile in reading attitude and motivation. A 2-profile solution provided the best fit to the data. Class 1 was characterized by relatively low reading attitude and reading motivation among *santri*. On the other hand, Class 2 was associated with *santri* with higher level of reading attitude and reading motivation than Class 1. The present study, therefore, revealed that there may be different profiles of reading attitude and reading motivation specifically for *santri* in English lesson.

Keywords: latent profile analysis, *santri*, reading attitude, reading motivation.

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1. Introduction

Reading English texts is regarded as one of the significant skills in people's life. People as the readers can both increase knowledge and obtain information by reading (Harrison, 2004; Grabe, 2009; Nation, 2009; Noor, 2011). Moreover, reading also contributes to someone's self-improvements, self-discovery, well-being, self-development, and progress (Harrison, 2004; Noor, 2011; Johari et al., 2013). In addition, it also provides the readers with endless hours of fun and entertainment (Nation, 2009; Iftanti, 2012). Then, in terms of language learning process, reading as a receptive skill becomes a

main source of the language input that may help the learners improve their knowledge of the language in terms of grammar, discourse structure and vocabulary (Nation, 2009; Salikin, et al., 2017). There reasons, therefore, have led reading as one of the critical skills to teach in English subject. In the Indonesian secondary school contexts, for example, reading English texts is undeniably important as it is tested in the National Examination. Thirty five out of fifty questions in the English final examination for senior high school students, are reading test in the form of multiple choice questions (BSNP, 2017).

With respect to the importance of reading at secondary school, several previous studies have been published on middle and high school student's reading attitude (e.g. McKenna et al., 2012; Conradi et al., 2013) and reading motivation (e.g. Unrau & Schlackman, 2006; Guthrie, Klauda, & Ho, 2013). However, there remains a paucity of the research investigating reading attitude and reading motivation for *santri* at *pesantren*-based senior high school or private *Madrasah Aliyah* (MA). Considering the big number of *santri* studied in private MA from several types of *pesantren* in Yogyakarta province, i.e. approximately one ninth of senior high school students in Yogyakarta study in private MA in 2017 (http://bappeda.jogjaprov.go.id/dataku/pencarian_data/index) a study on attitude and motivation in reading English texts is imperative. The present study, therefore, focuses on investigating the profile of *santri*s' reading attitude and motivation in the disruptive era.

1.1. Reading attitude

Although differences of opinion still exist, there appears to be some agreement that reading attitude refers to feelings towards reading ranging from positive to negative state; predispositions or tendencies in reading (Petscher, 2010; Conradi et al., 2013; McKenna, et al., 2012); and emotional perceptions related to reading (Grabe, 2009). Therefore, in this paper, reading attitude is defined as feelings, predispositions, tendencies, and perceptions related to reading ranging from postitive to negative.

To measure the students' reading attitude, this present study adapted the recent reading attitude questionnaire from McKenna et al., (2012). There were four dimensions of reading attitude in this instrument, namely attitude in academic digital, academic print, recreational digital, and recreational print settings. This present study, however, included only reading attitude in (1) academic print and (2) recreational print settings only as the *santris* as respondents in this study have limited access to the digital tools.

1.2. Reading motivation

Widely varying definitions of reading motivation have emerged. First, reading motivation is defined as student's personal goals, values, and beliefs with regard to reading (Guthrie & Wigfield, 2000). Then, the second definition stating that reading motivation is student's intrinsic and extrinsic reasons for reading (Wang & Guthrie; 2004). This paper, therefore, used the definition suggested by Wang and Guthrie (2004) who define reading motivation as students' intrinsic and extrinsic causes for reading activities and achievement.

The present study adapted one of the most widely used tools to measure the participants' reading motivation, namely Motivation for Reading Questionnaire (MRQ) from Wigfield and Guthrie (1997). Several studies (e.g. Baker & Wigfield, 1999; Mori, 2002; Wang & Guthrie, 2004; and Unrau & Schlackman, 2006) employed this instrument in their research. The MRQ comprises 11 dimensions including (1) reading efficacy; (2) reading challenge; (3) work avoidance; (4) reading curiosity; (5) reading involvement; (6) importance of reading; (7) competition in reading; (8) reading recognition; (9) reading for grades; (10) social reasons for reading; and (11) reading compliances.

1.3. Santri

Previous studies mostly defined *santris* as students who live and study in *pesantren* or Islamic boarding school (Hidayat, 2011; Fauzi, 2012). *Pesantren,* the place and environment where *santris* live and dedicate their time to study, is an educational institution of religious teaching containing five components including *Kiai/Ustadz, santri*, mosque, *kitab kuning* or classical Islamic books written in Arabic, and *pondok* or dormitory where all *santris* must stay to learn the Holy Qur'an and other religious texts (Dhofier, 2011).

Four types of *pesantren,* i.e. type-A, type-B, type-C, and type-D *pesantrens* are defined by the Ministry of Religious Affairs (MORA) (Muhaimin, 2006). Type-A *pesantren* refers to the traditional *pesantren* in which attempt to maintain traditional teaching of Islamic scriptures without embedding secular subjects. This type of *pesantren* usually does not have formal schools for their *santries*. On the other hand, type-B *pesantren,* combines both traditional Islamic texts teaching and secular subjects teaching. This sort of *pesantren* have formal schools called *madrasah* under the *pesantren* institutions. Type-C *pesantren* is fairly similar to type-B *pesantren*. The difference lies only in the supervision for the *madrasah* in which secular subjects are taught. Type-B *pesantren* is under the supervision of Ministry of Religious Affair (MORA) while type-C *pesantren*

has both *madrasah* under MORA and public school under Ministry of Education and Culture (MOEC). The last, type-D *pesantren* comprises only dormitory or *pondok* for the *santri* and the *Kiai/Ustadz* mostly have a role as a counsellor. Like type-A *pesantren,* this type of *pesantren* has no no formal school or *madrasah.* Therefore, *santris* in type-D *pesantren* may attend the formal schools near their dormitory. The term *santri* refers to the students in all of these four types of *pesantren.* However, the term *santri* in this paper is limited to the those living and studying in type-B *pesantrens* only.

2. Method

2.1. Participants

Participants (*N* = 319) recruited to participate in this study were grade 10 and grade 11 students who have lived and stayed in four Type-B [1] *pesantren*-based senior high schools in Yogyakarta Special Region province. They were also called as *santri* who attended schools in the morning and learned the classical Islamic scripture in the evening. *Santri* from other types of *pesantren* might only learned the traditional Islamic texts only and went to formal schools outside of the *pesantren* and vice versa. The participants were chosen from different schools with different rankings based on the accreditation from the Ministry of Religious Affairs (MORA).

2.2. Instruments

Two types of instrument were employed [1] in this study, i.e. reading attitude questionnaire adapted from McKenna et al., (2012) and Motivation for Reading Questionnaire (MRQ) adapted from Wigfield and Guhtrie (1997). The reading attitude questionnaire was first developed by McKenna and colleagues in 1990 to measure children's reading attitude. Then, in 2012, they developed similar instrument to examine middle school students' reading attitude. This newly-developed model was the one adapted and used in this present study. The original instrument contains four dimensions, namely academic print, recreational

print, academic digital, and recreational digital reading attitude. While the adapted version used in this study excluded both academic digital, and recreational digital reading attitude due to the limited access of the participants to the online media

(Mahasin, 2017). On the other hand, the second instrument, which was the widely-used questionnaire to measure students' reading motivation, was adapted without excluding any dimension on it. The Motivation for Reading Questionnaire (MRQ) which was adapted from Wigfield and Guthrie (1997) contains 11 dimensions, namely reading efficacy, reading challenge, reading for work avoidance, reading curiosity, reading involvement, importance of reading, reading for grade, reading competition, recognition for reading, compliances and social reasons for reading.

Both Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) were employed to cluster the factors of the two instruments. The initial set of the reading attitude questionnaire contained 15 items and were grouped in two dimensions. Then, after being examined by EFA and CFA, there were only eight items remained. In addition, from the early set of MRQ which consisted of 45 questions and grouped into 11 dimensions, only 21 items retained from seven dimensions according to the factor analyses results. The seven dimensions include reading challenge, reading involvement, importance of reading, reading efficacy, compliances, competition in reading, and social reasons for reading.

2.3. Statistical analysis

The main statistical analysis for this study is Latent Profile Analysis (LPA). LPA which is also known as a 'person-centered approach' aims to cluster the respondents based on their responses and tend to have similar characteristics to those in the same group and different from those from other groups (Marsh, et al., 2009; Wang & Wang, 2012). It is different from CFA as CFA focused more on clustering items of the instruments so it is also known as a 'variable-centered approach' (Marsh, et al., 2009; Wang & Wang, 2012).

LPA in this study was conducted with Mplus 7.4. Several indices with their own criteria were set to indicate a good model fit and to decide the number of classes for the data in this study. The indices include Lo-Mendel-Rubin (LMR) likelihood ratio test which aims to determine the best number of classes or groups (Pastor, et al., 2007; Cohan, et al., 2008; Marsh, et al., 2009); Vuong-Lo-Mendel-Rubin (VLMR); Akaike Information Criterion (AIC); Bayesian Information Criterion (BIC); and sample-size Adjusted Bayesian Information Criterion (Adjusted BIC) values which aims to determine the goodness-of-fit of the model (Pastor, et al., 2007; Cohan, et al., 2008; Marsh, et al., 2009). A significant LMR test and lower values of AIC, BIC, and adjusted BIC indicate a better model fit (Pastor, et al., 2007; Cohan, et al., 2008).

3. Findings and Discussions

The present study aims to find out the profile of *santris*' reading attitude and reading motivation. This section discusses the results of the latent profile analysis (LPA) which identify the respondents based on their two factors of reading attitude and seven factors of reading motivation. These nine factors were obtained from the CFA and were used as the input in the LPA. The nine factors include: (1) academic reading; (2) recreational reading; (3) reading challenge; (4) reading involvement; (5) importance of reading; (6) reading efficacy; (7) compliances; (8) competition in reading; and (9) social reasons for reading. Table 1 displays the results of the LPA models. Several criteria mentioned earlier, such as Vuong-Lo-Mendel-Rubin (VLMR); Lo-Mendel-Rubin (LMR); Akaike Information Criterion (AIC); Bayesian Information Criterion (BIC); and sample-size Adjusted Bayesian Information Criterion (Adjusted BIC) were used to assess the goodness of fit for the latent class solutions. Based on the table, it was found that the model of two classes was the best model to represent the data in this study. It can be seen that only the two-class solution that shows a significant LMR test (p = .000). Both three-class and four-class solution show a not significant LMR test in which their p values are greater than.05. Based on the two-class solution, the latent variable profiles are presented in Figure 1.

TABLE 1: Goodness of Fit for Different Latent Class Solutions.

# OF CLASS	VUONG-LO-MENDEL-RUBIN	LO-MENDEL-RUBIN	BOOTSTRAP PARAMETRIC LIKELIHOOD	AIC	BIC	Adjusted BIC
1	-	-	-	8360.631	8427.478	8370.391
2	0.0000	0.0000	0.0000	7906.252	8010.236	7921.435
3	0.1019	0.1051	0.0000	7776.162	7917.284	7796.768
4	0.1502	0.1532	0.0000	7730.212	7908.471	7756.240

Notes: AIC=Akaike information criterion; BIC=Bayesian information criterion; Adjusted BIC=adjusted Bayesian information criterion

The first group (Class 1) consisted of 202 *santris* or 63.2% from total respondents and was characterized by their low reading attitude and reading motivation represented in nine factors. This group is labelled as "*santris* with low reading attitude and motivation". The members of this group showed low scores in both reading attitude dimensions, i.e. academic reading and recreational reading. In terms of reading motivation, the members of this group showed almost similar level in four dimensions, i.e. reading challenge, importance of reading, reading efficacy, and compliances. Then, their score on reading involvement was the lowest among all dimensions. On the other hand, this group showed a slightly higher level on the last two dimensions of reading motivation, i.e.
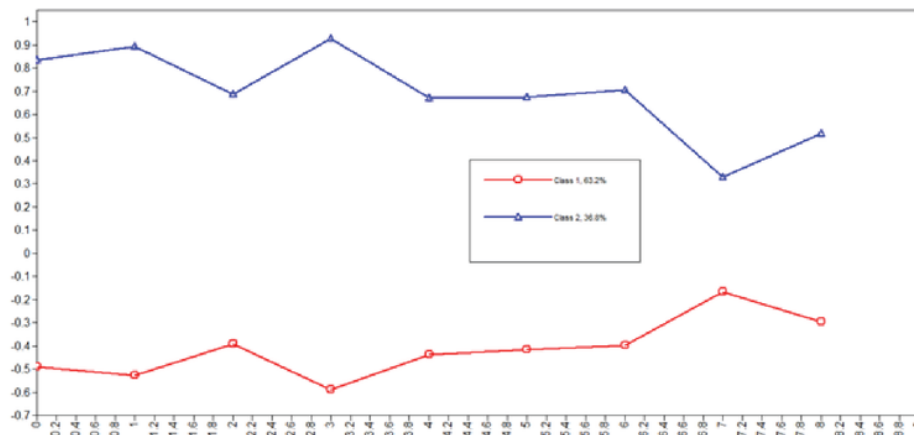
Figure 1: Latent profiles analysis of *santris'* reading attitude and reading motivation.

competition in reading and social reasons for reading. Therefore, this group shows low levels in both reading attitude and reading motivation.

The second group (Class 2) consisted of 117 *santris* or 36.8% from the total respondents and was characterized by their higher level of reading attitude and reading motivation. This group, different from the previous group, is labelled as "*santris* with high reading attitude and motivation". Contrary to the previous group, the members of this group showed high scores in both academic reading and recreational reading. Then, in terms of reading motivation, like the previous group, almost similar level also occurred in four dimensions, i.e. reading challenge, importance of reading, reading efficacy, and compliances. Furthermore, in contrast to the first group, the members of this group gained the highest score on reading involvement. In addition, their lowest scores were found in both competition in reading and social reasons for reading dimensions. Therefore, the members of this group seem to have high level in both reading attitude and reading motivation.

The results from the latent profile analysis (LPA) showed that the number of *santris* with low reading motivation and reading attitude is much bigger than those with high reading motivation and reading attitude. This finding, therefore, confirms the statement from Tahir (2015) stating that *santri's* perception towards multilingual education, in which is defined as an education stressing the use of mother tongue, national language, and third language i.e. English, tend to be negative. A possible reason for this presumably because *santris* give more priority to Arabic than English. Arabic is a grand language for *santri* specifically to those studying Islamic religion from traditional texts, such as *santris* from type-B *pesantren*, since they learn Islamic knowledge through classical

texts which are written in Arabic language and one of the compulsory textbooks for them is a classical book about Arabic grammar (Zarkasyi, 2015). In addition, *santri* from this group also tend to have the lowest score on reading involvement dimension. Baker (1999) defines reading involvement as enjoying any experience the readers get from reading. It seems that this kind of *santris* do not have the feeling of enjoyment while reading English texts. This can be seen from the *santris'* response when being asked by the researchers whether they enjoyed reading English or not. Most of them, in all the four different schools, admitted that they did not like reading English texts. A possible explanation for this might be that *santris'* did not see the importance of English in their lives. They possibly thought that their reason to live and study in *pesantren* was not for learning English but for studying Islamic knowledge. This is in line with Dhofier (2011) who claims that the primary motive of the *santri* to choose *pesantren* is to study, remember, and deepen their knowledge on the verses in the Holy Qur'an, Hadith, and other Islamic texts.

However, it is also possible that some *santris* also have a slightly higher level of reading attitude and reading motivation. The second group (Class 2) from the LPA result showed that there were *santris* with high reading motivation and reading achievement. These *santris* who live in modern era presumably tend to be more open to foreign language such as English. It is also supported by Setiyadi and Sukirlan (2016) claiming that *madrasa* students have positive perceptions towards English and are relatively open to both globalization and modernization without losing their cultural and religious identi-ties. This might be due to the paradigm of "keeping the good and relevant tradition and taking the better things from new tradition" owned by the Nahdlatul Ulama *pesantrens* and their *santris* (Fauzia, 2013). Since they presumably have this belief to take new things which are good, these kinds of *santri* from Class 2 might have the more positive attitude towards English. They might believe that English could be useful for their life ahead especially when they meet foreigners who speaks English only and they need to explain about Islam to them. Though they live in a half-traditional *pesantren*, these *santris* already have more modern thought towards a certain aspect in their lives.

4. Conclusions and Suggestions

This study has demonstrated two different groups of *santri* in terms of reading attitude and reading motivation. The most obvious finding of LPA from this study is that 63.2% of the *santris* have both low reading attitude and reading motivation. The second group,

on the other hand, consists of 36.8% *santris* that tend to have higher level in reading attitude and reading motivation.

Though there were more than 30% *santris* with high reading attitude and reading motivation, the number of *santris* with low scores is still high. The English teachers, therefore, could possibly motivate these *santris* by explaining that English might be important for them to give correct information about Islam to people from other countries who can only speak English and probably get misleading information about Islam. The teachers could also explain that it can be a part of their *dakwah* to those people. Another possible way is probably by providing articles about Islam written in English to improve *santris'* reading motivation. The teacher might explain to the students that in this era, there are so many articles written in English about Islam. The teacher might provide the article containing both correct and incorrect information about Islam and let the *santris* react to this. Then, it is expected they will have more open and positive motivation and attitude towards reading English afterwards.

Last, but not least, since this present study is limited to investigate *santris'* profiles in type-B *pesantrens* only, further research that conducts similar studies in other types of *pesantren* and in other levels of education is also recommended since a different result might also happen in another area.

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