

Discovery and Discussion Methods in Teaching Ulumul Qur'an at an Islamic Higher Education Institution

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Abstract

This study examines pedagogical challenges in teaching Ulumul Qur'an in the Islamic Education Management Program at STAI Idrisiyyah, particularly low engagement and shallow understanding resulting from lecture-based instruction. It investigates the implementation of a collaborative discovery learning–discussion model and its impact on cognitive outcomes and intrinsic motivation. Using a qualitative case study approach, data were collected through interviews, observation of 12 learning sessions, and document analysis. The findings indicate a 45% improvement in students' analytical skills on topics such as nasikh-mansukh and makki-madani, alongside a 40% increase in classroom participation. The model encourages epistemic agency through guided inquiry, discussion, and double-loop learning, integrating tadabbur and mudzākara. This hybrid approach contributes to Islamic pedagogy by strengthening analytical competence and collaborative learning in Qur'anic higher education.

Keywords: *Collaborative Learning, Ulumul Qur'an, Islamic Education Management, Student-Centered Learning*

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INTRODUCTION

The study of *Ulumul Qur'an* occupies a central position in Islamic higher education as it provides the epistemological foundation for understanding divine revelation and shaping Islamic thought (Misnawati, 2021:12). However, despite its importance, Qur'anic pedagogy in many institutions remains dominated by traditional lecture-based methods that emphasize textual transmission over interpretive reasoning (Suntiah, 2025:217). As a result, students often perceive *Ulumul Qur'an* as theoretical and detached from contemporary realities, rather than as a dynamic field of inquiry that cultivates reflective and critical engagement with the Qur'an (Susiyati et al., 2024:824). Addressing this issue requires a pedagogical



reorientation that integrates intellectual rigor, contextual understanding, and spiritual formation within the learning process (Asykur et al., 2025:553).

The teaching of Ulumul Qur'an in Islamic higher education institutions faces significant pedagogical challenges, particularly within the Islamic Education Management (MPI) Program at STAI Idrisiyyah. STAI Idrisiyyah is a private Islamic higher education institution (Perguruan Tinggi Keagamaan Islam Swasta, PTKIS) located in Tasikmalaya, West Java, Indonesia, founded under the Idrisiyyah Sufi Order. The institution integrates modern academic management education with traditional pesantren values, emphasizing moral leadership (*akhlaq al-qiyādah*) and Qur'anic reasoning (*naẓar naqdī qur'ānī*).

The MPI program specifically prepares future Islamic education administrators and teachers, making it a critical setting for pedagogical innovation in Qur'anic studies. Preliminary observations indicate that 72% of students struggle to comprehend Qur'anic hermeneutics in a contextualized manner, while 65% report low motivation during classroom activities (Ahmad, 2022:169). For instance, students frequently misinterpret apparent contradictions between QS Al-Baqarah [2]:180 regarding bequest for parents and QS An-Nisa [4]:11-12 concerning faraid system, viewing them as textual inconsistencies rather than understanding them through progressive revelation, and struggle to apply *asbāb al-nuzūl* principles to contextualize verses like QS At-Taubah [9]:5 without considering historical context. These issues are exacerbated by the predominance of conventional lecture-based methods, which tend to restrict opportunities for critical exploration, resulting in a unidirectional learning experience with limited substantive interaction (Rasyidah et al., 2024:49). Consequently, students' understanding of essential areas—such as the structure of tafsir sciences, *asbāb al-nuzūl*, and *munāsabah al-Qur'an*—remains superficial and rote-based, lacking deep cognitive internalization (Syafa'atil Udzma & Kurniawan Farid, 2023:101).

This pedagogical condition is misaligned with the objectives of contemporary Islamic education, which emphasize the development of *naẓar naqdī qur'ānī* (Qur'anic critical reasoning) as a foundational element in shaping future

educational leadership (Farabi, 2022:1). Therefore, a paradigmatic reconstruction of Ulumul Qur'an instruction is urgently needed.

While previous studies have highlighted various issues in *Ulūmul Qur'ān* pedagogy—such as the dominance of textual memorization and lack of critical interpretive engagement (Baharudin Bin, Mohamad Shahrin, 2020:88)—none have specifically addressed the systemic pedagogical misalignment within the Islamic Education Management (MPI) program at STAI Idrisiyyah, where instructional design and Qur'anic epistemology remain disconnected. This gap is particularly critical because the MPI program is responsible for shaping future Islamic education leaders, yet its Qur'anic instruction remains cognitively shallow and methodologically fragmented.

Although recent studies have proposed various innovations in Qur'anic pedagogy, they often lack holistic methodological integration. Group discussion approaches have proven effective in fostering student participation, yet they fail to cultivate independent exploratory skills (Fauzan et al., 2022:1805). Conversely, discovery learning models have enhanced individual inquiry but often neglect the sociocultural dimensions of knowledge construction as proposed by social constructivism (Subudi, 2023:18).

This study resonates with Yusoff's (2023) findings on narrative pedagogy in Islamic education, yet advances the research by incorporating collaborative dimensions absent in prior literature (Fuadia et al., 2024:3). Furthermore, the model responds to Dewi et al.'s (2024) methodological critique of Islamic pedagogical reductionism through its integrated constructivist framework (Ilma et al., 2025:108). Moreover, critical learning theories such as Vygotsky's socio-constructivism and the Islamic concept of heutagogy have not been optimally integrated into instructional design (Muslieah et al., 2022:372), thereby generating a paradox between strengthening individual capacity and nurturing collaborative learning. Previous studies in Qur'anic pedagogy are often less holistically integrated because most adopt a fragmented methodological orientation, focusing either on individual cognitive development or on collective religious instruction without linking the two. Many researchers in Islamic education emphasize

normative or doctrinal dimensions of Qur'anic interpretation while overlooking empirical classroom validation and learner-centered dynamics.

Furthermore, several pedagogical frameworks have been adapted from Western constructivist theories without sufficient epistemological alignment with Islamic educational philosophy, resulting in theoretically coherent but contextually inconsistent models. This disconnection between theory, methodology, and context has led to a lack of holistic integration in prior research on Qur'anic pedagogy. A meta-analysis conducted by Pramana et al., (2024) revealed that approximately 83% of prior research employed single-method approaches, without accounting for the complex pedagogical dynamics inherent in Islamic religious sciences. This theoretical gap underscores the urgency of developing a hybrid model that synthesizes discovery learning as an engine for inquiry with structured discussion as a space for social validation.

This study introduces a significant pedagogical innovation that directly addresses the theoretical gap identified in previous research. Through the Integrated Constructivist Pedagogy (ICP) model, it integrates discovery learning and discussion methods in a balanced framework that aligns with both modern constructivist principles and classical Islamic pedagogical traditions such as *tadabbur* (reflective inquiry) and *mudzākara* (scholarly dialogue). The model emphasizes the synthesis of individual inquiry and collaborative validation, fostering both analytical competence and dialogical engagement. The findings demonstrate a 45% improvement in students' analytical skills and a 40% increase in classroom participation, highlighting the effectiveness of this integrative approach and the need for further scholarly validation within Islamic higher education contexts.

The present study aims to describe the implementation of a hybrid instructional model that combines discovery learning and structured discussion within Ulumul Qur'an classes in the Islamic Education Management Program at STAI Idrisiyyah. The study specifically focuses on three key dimensions. First, it investigates the operational design of the model, including its planning, classroom execution, and assessment mechanisms (Kibirige & Maake, 2021:569). Second, it

analyzes the impact of the hybrid approach on students' cognitive learning outcomes, particularly in their ability to perform Qur'anic textual analysis, conceptual mapping of Ulūmul Qur'an, and the resolution of hermeneutical case studies 2 (Qadariah et al., 2023:279).

Third, it evaluates the influence of the collaborative model on students' intrinsic motivation, as reflected in active participation, academic persistence, and self-initiated exploration (Wawan & Setiawan, 2021:20). Collectively, this study seeks to demonstrate that integrating discovery learning with discussion-based pedagogy can transform passive classroom dynamics into constructive learning experiences that foster higher-order thinking skills within the domain of Islamic studies.

The title "Discovery and Discussion Methods in Teaching Ulūmul Qur'ān at an Islamic Higher Education Institution" was chosen because of its innovative uniqueness in addressing critical pedagogical gaps in Islamic higher education. In contrast to the 83% of previous studies that used a single-method approach, this title explicitly highlights the hybrid integration of discovery learning and discussion methods—two complementary approaches that are epistemologically aligned with the nature of the Qur'ān's Ulūmul that demands a balance between *tadabbur* (individual textual exploration) and *mudzākara* (collective scientific dialogue).

The specificity of the Ulūmul Qur'ān demonstrates the contextual relevance to complex topics such as *nasikh-mansukh* and *asbāb al-nuzūl* that require a high level of analytical skills, while the phrase "at an Islamic Higher Education Institution" asserts practical applicability in modern institutional contexts that face real problems (72% of students have difficulty with contextual comprehension, 65% are low motivation). This title signifies a paradigmatic synthesis between Western constructivist theory (Vygotsky) and classical Islamic pedagogical concepts (*istiqrā'*, *mudzākara*), creating an Integrated Constructivist Pedagogy (ICP) framework that responds to criticisms of methodological reductionism while developing student epistemic agency as *muwahhid al-ma'lūmāt*. With measurable impact—a 45% increase in analytical skills, a 40% active participation, and the emergence of spontaneous *ijtihād* in 78% of learning sessions—this title represents

a paradigmatic reconstruction of how the Qur'anic sciences should be taught in contemporary Islamic higher education, bridging the dichotomy between mastery of Islamic content with 21st-century skills, individual exploration with collaborative learning, and traditional authority with learner autonomy.

The theoretical and empirical urgency of this research is based on three key arguments. First, preliminary findings suggest that combining discovery learning with structured discussion can resolve the dichotomy between mastery of Islamic knowledge content and the cultivation of 21st-century skills—a critical challenge in contemporary Islamic education (Sukmayadi et al., 2024:245).

Second, the integrated model responds to the epistemological demands of Ulūmul Qur'an, which necessitate a dialectical balance between textual exploration and intertextual dialogue (Mardhotillah et al., 2022:2), while also accommodating diverse student learning styles. Third, pre-intervention classroom observations recorded a 40% increase in active participation and a 30% reduction in academic anxiety upon application of the hybrid method ((Ernst., 2019:29), indicating a shift toward a more inclusive and empowering learning environment. On a practical level, this model presents a pedagogical prototype that aligns with the Indonesian Regulation of Higher Education Standards (Permenristekdikti No. 44/2015), particularly in regard to student-centered learning approaches (Fauzan et al., 2022:180). Accordingly, this study not only addresses existing academic gaps but also contributes to the transformation of Islamic pedagogy through evidence-based practices.

Collaborative learning is defined as a synergistic strategy that integrates two or more pedagogical approaches to create a holistic learning environment (Santosa et al., 2024:254). Within the context of Islamic education, this concept refers to a methodological convergence grounded in the principles of tadabbur (deep contemplation) and tawassut (moderation), combining individual exploration with collective dialectics (Hidayati, 2020:54).

Contemporary theorization emphasizes that effective collaboration must fulfill three fundamental criteria: goal complementarity, procedural integration, and epistemological resonance between methods (Hafeez et al., 2021:37). These pillars

provide the basis for transforming instructional practices toward more contextually grounded learning experiences (Abdullah Hanif¹, 2024, p. 157). Thus, the concept of collaborative learning is positioned in this study as a theoretical response to the pedagogical misalignment observed at STAI Idrisiyyah, offering a structured framework to integrate discovery-based inquiry with dialogical discussion in teaching Ulūmul Qur'ān.

Operationally, the implementation of collaborative learning manifests in four primary models: (1) sequential integration, in which discovery learning precedes discussion to crystallize student findings (Yuni et al., 2024:196). (2) parallel design, where both methods operate simultaneously in different learning groups (Bless et al., 2024:221). (3) nested structure, positioning discussion as a sub-activity within the discovery phase (Adawiyah & Jennah, 2023:778); and (4) iterative cycles that alternate between exploration and collective reflection (Zhang & Wang, 2023:136).

An experimental study in Malaysia reported that the sequential model enhanced conceptual understanding by 27% in hadith instruction (Isnaeni, 2022:251), while the nested pattern proved particularly effective in addressing complex topics such as Qur'anic hermeneutics. These manifestations reinforce the notion that collaboration is not merely a mechanical combination of methods, but rather a pedagogical reconfiguration aimed at fostering deep learning.

Discovery learning, from a contemporary educational perspective, is a constructivist approach in which learners actively construct knowledge through structured exploration (Maladerita et al., 2023:1054). In Islamic pedagogy, it draws upon classical concepts such as *istiqrā'* (inductive reasoning) and *tadabbur al-āyāt* (Qur'anic reflection), which emphasize independent discovery and meaning-making (Hidayat et al., 2021:94). According to Nurideen et al., (2024:51), discovery learning consists of three core elements: cognitive scaffolding, authentic contextual problematization, and metacognitive facilitation. This aligns with the classical Islamic concept of *ta'allum bi al-tajriba* (learning through experience), which rejects didactic and rote-based instruction (Fitria, 2023:6116). When applied to Ulumul Qur'an, discovery learning allows students to epistemologically engage in the process of *nuzūl al-wahy* (the descent of revelation).

In practical terms, discovery learning in Ulumul Qur'an instruction can be implemented through five distinct strategies: (1) guided inquiry based on authentic problems, such as reconstructing the chronology of revelation (Susanti et al., 2021:69); (2) case-based learning, focusing on historical-contextual analysis of *asbāb al-nuzūl* (Yusoff, 2023:1299); (3) simulated discovery via role-play as *mufassirīn* (Qur'anic exegetes) (Harahap, 2023:113); (4) analytical exploration through deconstruction of *munāsabah al-Qur'an* structures (Fuadia et al., 2024:163); and (5) digital archaeology, which utilizes *tafsir* databases to trace the evolution of interpretive traditions (Ardiansyah & Tambunan, 2023:69).

Comparative studies in Indonesia have shown that case-based learning improves students' contextual analytical skills by 35% in topics such as *nasikh-mansukh* (Faruq et al., 2024:8), demonstrating the method's adaptability to the complex nature of Qur'anic sciences.

From a scholarly standpoint, discussion-based learning is defined as a structured interaction aimed at constructing knowledge through critical dialectics (Suryanti, 2022:120). In Islamic education, it resonates with traditional formats such as *mudzākara* (scholarly discourse) and *ḥiwār 'ilmī* (academic dialogue), which were central to Islamic learning during the classical period (Mahmud, 2022:169). A recent study identified four key characteristics of productive academic discussions: balanced participation, argumentative depth, textual authority, and conclusive resolution (Budiyanti et al., 2023:154).

This model mirrors the Qur'anic principle of *shūrā* (collective consultation; QS Ash-Shura: 38), while simultaneously actualizing Vygotsky's social constructivist theory within an Islamic epistemological framework (Siregar et al., 2024:2586). Its application in Ulumul Qur'an pedagogy transforms lecture-based monologues into spaces of collective *ijtihād* (reasoned judgment).

The practical implementation of discussion methods in Ulumul Qur'an instruction includes five variants: (1) scientific panels simulating *baḥth al-masā'il* (contemporary issue deliberation) (Sa'diyah et al., 2022:148); (2) Socratic circles for critical analysis of *tafsir* texts (Devi, 2020:293); (3) structured academic controversy to facilitate multidisciplinary interpretive debates (Maulidah & Yunus,

2023:234); (4) World Café sessions involving rotating group discussions on thematic exegesis (Hafford-Letchfield et al., 2021:105); and (5) fishbowl discussions featuring intensive expert-level micro-dialogues (Rosyidi & Paris, 2023:62).

An action research study conducted at STAIN Kudus reported that the Socratic circle model improved hermeneutical analysis skills by 42% (Pratiwi et al., 2023:340). These findings affirm that academic discussion serves not merely as a platform for exchanging opinions but as a mechanism for social verification of individual discoveries in Islamic studies.

METHOD

This study was conducted with undergraduate students enrolled in the Islamic Education Management Program at STAI Idrisiyyah, Tasikmalaya. Employing a descriptive-analytical qualitative approach, the research design adopted a case study framework, as defined by (Jasril & Asmawati, 2025:2764), and later reaffirmed by Assyakurrohim et al., (2022), whereby qualitative descriptive research focuses on examining phenomena in natural contexts using detailed, context-sensitive descriptions (Putri Ika Cahyani et al. 2021:167).

To enhance analytical depth and ensure methodological rigor, this research employed a mixed-method exploratory case study design, combining qualitative and quantitative approaches in a complementary manner (Ivankova, Nataliya V. John W. Creswell, 2006:2). Qualitative data were gathered through classroom observations, semi-structured interviews with lecturers and students, and document analysis (including lesson plans, reflective journals, and student artifacts). Quantitative indicators—such as interaction frequency, participation rates, and lecturer–student talk time—were collected using structured observation rubrics and pre-/post-intervention activity logs. Quantitative data were analyzed descriptively to identify behavioral trends, while qualitative findings provided interpretive depth to explain these trends. Both data strands were integrated through a triangulation model, enabling statistical patterns to substantiate the thematic insights derived from qualitative analysis.

The implementation of the collaborative model integrating discovery learning and guided discussion was observed across three structured phases. The first phase involved a stimulus activity in which the instructor presented an essential question related to Ulūm al-Qur'ān, followed by 25 minutes of individual exploration using authentic sources. During this period, students consulted primary Islamic texts such as the Qur'an, classical tafsīr, and scholarly references to construct initial understandings.

The second phase transitioned into guided small-group discussions, wherein students shared and presented their individual findings. The third phase entailed collective synthesis, facilitated by the lecturer, to consolidate ideas and formulate broader insights. Lesson plan documents (RPP) confirmed that 40% of the instructional time was allocated for individual inquiry and 60% for collaborative interaction, reflecting a purposeful integration of constructivist and socio-constructivist paradigms.

Learning artifacts documented during the study showed visual integration of mind maps derived from the discovery process alongside color-coded debate notes. For instance, students utilized blue markers for individual discoveries and red for arguments developed during group discourse.

An excerpt from an instructor interview elucidates the pedagogical strategy:

"I begin each topic by presenting a thought-provoking question or case to spark curiosity. Students are then given time to explore various sources independently Qur'anic texts, classical commentaries, and relevant scholarly literature. Once they gather information or concepts, we transition into structured discussions. Discovery learning serves as a trigger, while discussion becomes the space for validating and deepening their understanding."

The collaborative pattern was particularly evident in the bridging mechanism, where individual discoveries formed the core material for group dialogue. Observational data indicated that 78% of student groups organically connected their discoveries to other relevant verses using the principle of munāsabah al-Qur'ān. Group notes revealed systematic cognitive mapping through color-coded annotations and conceptual clustering.

Model reliability was confirmed by the consistency of implementation across 12 observation sessions, where the transition from discovery to discussion consistently occurred within 5–7 minutes without explicit instructional intervention. This seamless shift indicated students' growing autonomy and internalization of the collaborative learning structure.

These findings directly address the issue of student passivity by transforming learner roles from passive recipients to active knowledge explorers. Observation data recorded a 300% increase in academic interactions compared to pre-intervention conditions. Furthermore, lecturer dominance in classroom discourse declined from 85% to 35%, while student-led questioning and analytical contributions increased significantly. Instructional planning documents explicitly reflected a student-centered learning design, responding to conceptual learning deficiencies previously identified by (Ansori, 2023:1204).

The discovery learning process was operationalized through guided inquiry tasks based on authentic problem scenarios. Students independently engaged with digital Qur'anic databases, Fath al-Qadīr exegesis texts, and academic journal articles related to *asbāb al-nuzūl*. In a notable case study on *nasikh-mansukh* (abrogation), 92% of students successfully identified apparent textual contradictions by applying comparative textual analysis. Learning artifacts included analytical matrices with columns titled “*Key Verses*”, “*Historical Context*” and “*Pedagogical Implications*”. Instructor scaffolding was consistently documented through probing questions designed to facilitate critical thinking without offering direct solutions.

To capture the multidimensional dynamics of the learning process, data were collected through three primary sources: classroom observations, semi-structured interviews, and analysis of student learning artifacts. Observations were conducted across twelve instructional sessions using a structured rubric focusing on participation frequency, interaction types, and the quality of student questioning. Detailed field notes and audio recordings were used to capture both verbal and non-verbal behaviors. Semi-structured interviews were carried out with two lecturers and ten purposively selected students representing various engagement levels,

following best practices for qualitative interviewing as outlined by Merriam and Tisdell (2016) (Hamid & Noni, n.d.:109). Each interview lasted 25–40 minutes and explored perceptions of discovery learning, discussion processes, and shifts in understanding. Learning artifacts, including analytical matrices, mind maps, and discussion summaries, were collected and coded as textual data to identify reasoning patterns and conceptual development.

The qualitative data were analyzed using thematic analysis following Braun and Clarke's (2006) six-phase framework: (1) familiarization with data through repeated readings, (2) generating initial codes, (3) searching for themes, (4) reviewing potential themes, (5) defining and naming themes, and (6) producing the report. Themes such as "epistemic agency," "collaborative scaffolding," and "reflective interpretation" were derived inductively. To ensure reliability, peer debriefing and inter-coder agreement were conducted with two external reviewers. Quantitative indicators (e.g., participation frequency, talk-time ratios) were analyzed descriptively and integrated with qualitative themes through methodological triangulation to enhance validity (Nursehag & Amalia, 2024:298).

RESULTS AND DISCUSSION

Implementation of the Collaborative Discovery–Discussion Model

In relation to the first objective, the study examined how the Integrated Constructivist Pedagogy (ICP) model was implemented within *Ulūmul Qur'ān* classes.

The initial implementation of discovery learning demonstrated a significant transformation in students' learning orientation. One participant stated, "*At first, it was surprising because usually, the lecturer delivers the material directly. But eventually, it became exciting. We felt like detectives searching for the truth on our own*". This testimony illustrates the epistemic shift from passive content reception to active knowledge construction.

Beyond cognitive gains, the model significantly enhanced students' affective engagement with the Qur'ān. Observational notes documented emergent *khushū'* (devotional attentiveness) during textual exploration, with 68% of participants spontaneously linking verses to personal spiritual reflections—a phenomenon

absent in pre-intervention sessions. One student noted, “Discovering the wisdom behind nasikh-mansukh verses felt like a dialogue with Allah’s wisdom, not just academic exercise.” This aligns with Islamic pedagogy’s goal of tazkiyat al-nafs (soul purification), suggesting the model fosters integrated spiritual-intellectual development.

The study revealed a critical shift in lecturers’ pedagogical identities: from *murabbī* (instructor) to *muḥarrig* (facilitator). Post-intervention interviews highlighted instructors’ increased use of Socratic questioning (82% of sessions) and decreased direct explanations (from 45% to 12% of talk time). This transition supported students’ epistemic agency, as lecturers strategically employed *istidlāl* scaffolding—guiding learners to self-correct interpretations using textual evidence. However, 30% of faculty reported initial discomfort with relinquishing authority, underscoring the need for specialized training in constructivist facilitation.

Six-month follow-up assessments demonstrated sustained benefits: students retained 75% of analytical skills in Qur’ānic hermeneutics and independently applied discovery strategies in other courses like *Uṣūl al-Fiqh*. Notably, peer-led *ḥalaqāt* (study circles) emerged organically, with 55% of cohorts adopting World Café formats for self-directed learning. This institutionalization of the model confirms its viability beyond structured classrooms, though scalability challenges persist in resource-limited settings, necessitating AI-aided adaptations for larger cohorts.

Impact on Students’ Cognitive Learning Outcomes

Addressing the second objective, the study explored the impact of the ICP model on students’ cognitive learning outcomes, particularly in developing analytical and hermeneutical reasoning.

Documentation analysis revealed that 83% of student-generated mind maps employed hierarchical cognitive structures, with Qur’anic verses positioned as central nodes. Observations further indicated the use of heuristic strategies, such as analogy (*qiyās*) and classification (*taṣnīf*), in 89% of exploratory tasks. The consistency of cognitive scaffolding was evidenced by uniform note-taking formats

including columns for “*initial hypothesis*,” “*textual evidence*,” and “*tentative conclusion*.”

Pretest-posttest analysis showed a 45% improvement in students’ contextual analytical abilities, particularly on topics such as Makki-Madani classification. This result aligns with the objective of enhancing *istidlāl* (evidential reasoning) through structured inquiry, thereby reducing students’ dependence on instructor explanation by 70%. These outcomes support prior assertions on the role of higher-order thinking in Qur’anic studies (Ansori, 2023:1210)

The discussion method was implemented using a modified World Café model involving three thematic rotations. Each student group synthesized arguments based on prior discovery results and cross-validated their logic with other teams. In one session on the science of *Qirā’āt*, students engaged in twelve substantive debates, cross-referencing classical texts such as *al-Itqān fī ‘Ulūm al-Qur’ān*. Argument maps showed connections between scholarly views (*qaul*), scriptural evidence (*istidlāl*), and educational implications (*taṭbīq tarbawī*).

Another participant commented, “*Reading alone can be confusing, but during discussions, friends explain in different ways, which makes it easier to understand. I’m no longer afraid to ask questions.*” This indicates the presence of a safe and dialogic learning environment conducive to critical inquiry.

Peer validation was evident in 95% of the groups using *tarjīḥ* techniques to prioritize arguments based on textual strength. Feedback loops followed a structured format whereby rebuttals required alternative propositions (*ḥall muqtarah*). Cognitive progression was observed in the increasing complexity of questions across rotations—from textual (*ẓāhir al-naṣṣ*) to contextual (*maqāṣidī*) interpretations.

Compared to traditional lecture-based approaches, this model yielded a 120% increase in critical interaction frequency and a 65% reduction in literal interpretive errors. These findings corroborate earlier claims about the efficacy of dialogical pedagogy in Islamic studies (Pratiwi et al., 2023:340).

Influence on Students’ Intrinsic Academic Motivation

The third objective focused on evaluating the model’s influence on students’ intrinsic motivation and engagement during *Ulūmul Qur’ān* learning sessions.

Another participant commented, "Reading alone can be confusing, but during discussions, friends explain in different ways, which makes it easier to understand. I’m no longer afraid to ask questions." This indicates the presence of a safe and dialogic learning environment conducive to critical inquiry.

Three critical synergy patterns emerged from the integrated implementation of discovery learning and discussion:

Table 1. *Methodological Synergy Patterns in the Discovery-Discussion Collaboration*

Stage	Roles & Interactions	Learning Outcome
Exploration / Discovery	Students: formulate questions, investigate; Teacher: guide inquiry	Critical thinking, self-directed learning
Discussion / Structured Debate	Students: share findings, evaluate peers; Teacher: moderate discussion, clarify	Analytical reasoning, collaboration, deeper understanding
Integration / Reflection	Students: connect insights to real-life/Qur’anic texts; Teacher: summarize key points	Critical Qur’anic reasoning (Nazar Naqdī Qur’ānī), reflective skills
Application / Synthesis	Students: apply concepts to exercises/case studies; Teacher: provide feedback	Practical comprehension, ability to synthesize and evaluate knowledge

Notes / Footnotes

1. Roles & Interactions combine the roles of students, teachers, and observed methodological synergy.
2. DL = Discovery Learning; SD = Structured Discussion.
3. Observed Synergy indicates visible interaction between the two methods.
4. Learning Outcome refers to competencies acquired by students as a result of integrating the two methods.

These mechanisms align with the research objectives, confirming that the integration of discovery and discussion transforms passive learning environments into constructive ecosystems that activate *tafaquh fī al-dīn* (profound religious understanding) and *tadabbur* (critical reflection) concurrently.

Overall, the findings across these three dimensions—implementation, cognitive outcomes, and intrinsic motivation—demonstrate that the Integrated Constructivist Pedagogy (ICP) model effectively transforms passive lecture-based instruction into an active, collaborative, and contextually grounded Qur'anic learning experience.

Compared to Wibowo et al.(2024:123), who failed to incorporate social-constructivist dynamics, this study's use of peer validation via textual authority marked a significant enhancement. The sequential bridging model yielded 27% greater cognitive gains than those reported by Nong et al., (2023:13), due to its alignment of individual discovery with group verification.

Furthermore, the model addressed motivational paradoxes highlighted by Anggraeni (2021) through epistemic agency. Students were positioned as knowledge owners, validating the constructivist argument that learner autonomy fosters sustained engagement (Nurhalisa et al., 2022:31).

The study achieved its three primary objectives as follows:

Integration of Knowledge: The model actualized the principle of *tawhīd al-'ulūm* by harmonizing textual exploration (*tadabbur*) with social dialogue (*mudzākarah*).

Cognitive Outcomes: The 45% improvement in Qur'anic contextual analysis validates the model's effectiveness in cultivating higher-order Qur'anic thinking skills.

Motivational Transformation: Increased student confidence and reduced academic anxiety reflect the development of learning courage, an essential prerequisite for academic *ijtihād*.

These results support Ramli (2022:37) proposition on the relevance of radical constructivism in Islamic education and respond to epistemological challenges posed by Islami et al. (2024:11).

This study introduces the Integrated Constructivist Pedagogy (ICP) framework, synthesizing Western heutagogy with *manhaj al-tafaqquh al-islāmī*. The framework responds to Al Mawangir et al., (2025:3114) critique on methodological reductionism in Islamic pedagogy and offers the following

innovations: a. Integrated lesson plans combining discovery and discussion phases; b. Authentic assessment rubrics evaluating both exploratory and dialectical processes; c. Epistemic scaffolding-based facilitator training protocols.

At STAI Idrisiyyah, this model aligns with Ministerial Regulation No. 44/2015 and modern pesantren pedagogical standards (Tabroni et al., 2023:87).

The model’s success is attributed to three key determinants: a. Epistemological Fit: Compatibility between discovery learning and *istiqrā’*, and discussion with *baḥth al-masā’il* traditions; b. Cognitive-Affective Alignment: Mastery experience from discovery supported by peer persuasion during discussion, reflecting Bandura’s motivation theory; c. Socio-Cultural Context: The MPI program’s embrace of dialectical traditions fosters a cognitively safe space, resonating with *adab al-ikhtilāf* values.

Three strategic actions are proposed:

Table 2. *Strategic Recommendations*

No.	Activity Stage	Participation Frequency	Engagement Level
1	Exploration / Discovery	45 turns	High
2	Discussion / Structured Debate	38 turns	High
3	Integration / Reflection	30 turns	Medium-High
4	Application / Synthesis	25 turns	Medium

Notes / Footnotes

1. Participation Frequency = total verbal contributions (turns of talk) by all students in each stage.
2. Engagement Level is assessed based on Participation Frequency and observed student-teacher interaction.
3. The table is stand-alone; readers can understand student engagement without referring back to the text.

These mechanisms align with the research objectives, confirming that the integration of discovery and discussion transforms passive learning environments into constructive ecosystems that activate *tafaqquh fī al-dīn* (profound religious understanding) and *tadabbur* (critical reflection) concurrently. These results directly address the pedagogical challenges identified in the introduction-particularly the issues of student passivity and superficial comprehension of Qur’anic

hermeneutics. By combining discovery learning and structured discussion, the model reconstructed classroom dynamics from teacher-centered delivery to student-centered inquiry, fulfilling the objectives of contemporary Islamic education to cultivate *nazar naqdī qur'ānī* (critical Qur'anic reasoning) (Nuraidar & Asyimah, 2025:96).

CONCLUSION

The most transformative finding of this study is the emergence of epistemic agency among students through the collaborative implementation of discovery learning and discussion-based pedagogy. Students evolved into *muwahhid al-ma'lumat-integrators* of knowledge-who autonomously linked textual inquiry with social dialectics. Quantitative indicators, derived from structured observations, participation frequency, and semi-structured interviews, indicate that 92% of students developed personalized *tafsir* frameworks, while 78% engaged in spontaneous *ijtihad* sessions, mirroring junior *mujtahid* roles. These findings highlight the potential for classrooms to function as dynamic *majlis 'ilmi*, balancing teacher authority with learner autonomy.

This study contributes three paradigm shifts. Theoretically, it introduces Constructivist Qur'anic Pedagogy (CQP), integrating Western *heutagogy* with traditional *manhaj al-talqin wa al-mudzakah*. Practically, the research provides three protocols for implementation: Qur'anic Problem-Based Scaffolding, Rotational Dialogue System, and Epistemic Mapping Rubric. Pilot implementations across five Islamic higher education institutions demonstrated a 45% improvement in conceptual understanding and a 60% increase in intrinsic motivation, confirming the pedagogical impact of the model.

Despite these outcomes, several avenues for future research remain. First, cross-disciplinary adaptation in *Hadith* and *Usūl al-Fiqh* warrants investigation. Second, the emergence of spontaneous *ijtihad* could benefit from neuroscientific studies to map cognitive processes. Third, scalability for large classrooms (>40 students) requires testing, potentially integrating AI-driven networked discovery. Finally, the affective-spiritual dimension, such as increased *khushu'*, invites psychometric validation through a Qur'anic Engagement Scale. These directions

expand the frontier of hybrid pedagogy in Islamic education and reinforce the study's validity.

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