

**IMPROVING STUDENTS' CRITICAL THINKING IN THE
ERA OF THE BOOK LITERACY CRISIS: FATHUL MU'IN'S
LEARNING TRANSFORMATION THROUGH THE
DISCOVERY LEARNING MODEL**

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ABSTRAK

Menurunnya kemampuan berpikir kritis di kalangan santri pesantren di tengah krisis literasi kitab turats (teks Islam klasik) yang lebih luas menghadirkan tantangan mendesak dalam pendidikan agama tradisional. Pendekatan pembelajaran untuk teks-teks seperti Fathul Mu'in masih didominasi oleh hafalan dan instruksi satu arah, yang membatasi keterlibatan analitis siswa. Penelitian ini mengeksplorasi bagaimana model Pembelajaran Penemuan dapat mentransformasi proses pembelajaran dengan mendorong penalaran kritis dan pemahaman yang lebih mendalam tentang konten fikih, khususnya pada bagian Rub'ul 'Ibadat. Dengan menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui observasi kelas, wawancara mendalam dengan guru dan santri, dan analisis dokumen di sebuah pesantren di Jawa Timur. Temuan penelitian ini mengungkapkan empat isu kritis: (1) menurunnya antusiasme terhadap kitab turats tanpa pengajaran kontekstual; (2) dominasi metode berbasis hafalan yang menekan inkuiri; (3) minat yang kuat terhadap pemikiran kritis di kalangan siswa, namun kurangnya bimbingan terstruktur; dan (4) dialog intelektual antargenerasi yang terbatas karena norma hierarkis. Penerapan Pembelajaran Penemuan mendorong partisipasi siswa, dialog analitis, dan keterlibatan interpretatif dengan teks. Model ini juga mulai menggeser dinamika kelas menuju lingkungan belajar yang lebih dialogis dan partisipatif. Studi ini menunjukkan bahwa mengintegrasikan Pembelajaran Penemuan ke dalam pendidikan kitab tradisional memiliki potensi signifikan untuk merevitalisasi tradisi intelektual di pesantren dan menumbuhkan ulama Islam yang reflektif.

Kata kunci: berpikir kritis; literasi, discovery learning, pesantren, pendidikan islam

ABSTRACT

The decline of critical thinking among Islamic boarding school students (santri) amidst a broader crisis of kitab turats (classical Islamic text) literacy presents a pressing challenge in traditional religious education. Learning approaches for texts such as Fathul Mu'in remain dominated by rote memorization and one-way instruction, limiting students' analytical engagement. This study explores how the Discovery Learning model can transform the learning process by fostering critical

reasoning and deeper comprehension of fiqh content, particularly in the Rub'ul 'Ibadat section. Employing a qualitative case study approach, data were collected through classroom observations, in-depth interviews with teachers and students, and document analysis at an Islamic boarding school in East Java. The findings reveal four critical issues: (1) declining enthusiasm for kitab turats without contextualized teaching; (2) a dominance of memorization-based methods suppressing inquiry; (3) strong interest in critical thinking among students, yet lacking structured guidance; and (4) limited intergenerational intellectual dialogue due to hierarchical norms. The implementation of Discovery Learning encouraged student participation, analytical dialogue, and interpretative engagement with the text. This model also began to shift the classroom dynamic toward a more dialogical and participatory learning environment. The study suggests that integrating Discovery Learning into traditional kitab education holds significant potential for revitalizing intellectual traditions in pesantren and cultivating reflective Islamic scholars.

Keywords: *critical thinking; kitab literacy; discovery learning; pesantren; Islamic education*

INTRODUCTION

The teaching of kitab kuning in Islamic boarding schools (pesantren) continues to face challenges in developing students' critical thinking skills. This situation is largely influenced by the dominance of traditional instructional approaches and the limited integration of active learning models.¹ Most teaching practices remain teacher-centered and one-directional, causing students to be less intellectually engaged in interpreting and analyzing classical Islamic texts. As a result, learning activities often emphasize transmission of knowledge rather than the development of analytical reasoning.

Observations conducted in several pesantren reveal low levels of active participation and analytical ability among students when studying classical texts such as Fathul Mu'in.² Many students experience difficulties in unpacking textual meanings and understanding the legal reasoning embedded in fiqh discussions.³ This condition indicates that conventional learning methods are insufficient to

¹ Muhamad Yasin and Muhammad Nabil Khasbulloh, "Constructing Ethical Critical Thinking at Pesantren," *Jurnal Pendidikan Islam* 8, no. 2 (January 30, 2022): 127–44, <https://doi.org/10.15575/jpi.v8i2.19028>.

² Indri Anugraheni, "Meta Analisis Model Pembelajaran Problem Based Learning Dalam Meningkatkan Keterampilan Berpikir Kritis Di Sekolah Dasar," *Polyglot: A Journal of Language, Literature, Culture, and Education* 14, no. 1 (2023): 9–18.

³ Alyasa Abu Bakar and S Sahman, "The Renewing of Usul Al-Fiqh: Challenges, Limitations and Future Directions," *Indonesian Journal of Islamic Economic Law* 1, no. 2 (January 30, 2024): 105–22, <https://doi.org/10.23917/ijoe.v1i2.5334>.

support deeper comprehension and highlights the need for more dialogical and exploratory instructional approaches.

One pedagogical model considered relevant to addressing these challenges is Discovery Learning.⁴ This model emphasizes student-centered learning through inquiry, exploration, and active knowledge construction. In the context of Islamic education, Discovery Learning encourages students to actively search for meaning, engage in collaborative learning, and develop independent reasoning skills when interacting with religious texts.⁵ Such an approach is particularly suitable for kitab kuning learning, which requires interpretative and analytical engagement.

Empirical studies have shown that Discovery Learning is effective in enhancing critical thinking skills within Islamic education contexts. Research by Tabroni & Qutbiyah demonstrates that this model fosters students' autonomy and curiosity in exploring religious texts.⁶ Similarly, Beno et al report that Discovery Learning-based fiqh instruction improves students' systematic understanding of Islamic legal concepts.⁷ In addition, Setiawan finds that this approach facilitates deeper analysis of classical Arabic texts used in kitab kuning learning.⁸

Further studies indicate that Discovery Learning not only enhances conceptual understanding but also strengthens students' reasoning abilities when interpreting classical texts. Amalia & Pujiastuti note that this strategy improves students' logical thinking in analyzing traditional texts,⁹ while Oktaviani highlights its role in creating participatory learning environments that support independent

⁴ Hariyanto Hariyanto et al., "The Potential of the Discovery Learning Model Integrated the Reading, Questioning, and Answering Model on Cross-Cultural High School Students' Problem-Solving Skills," *Journal of Education and Learning (EduLearn)* 17, no. 1 (January 30, 2023): 58–66, <https://doi.org/10.11591/edulearn.v17i1.20599>; E Purwaningsih et al., "The Effect of STEM-PjBL and Discovery Learning on Improving Students' Problem-Solving Skills of Impulse and Momentum Topic," *Jurnal Pendidikan IPA Indonesia* 9, no. 4 (January 30, 2020): 465–76, <https://doi.org/10.15294/jpii.v9i4.26432>.

⁵ Ndaru Kuku Masgumelar and Pinton Setya Mustafa, "Teori Belajar Konstruktivisme Dan Implikasinya Dalam Pendidikan," *GHAITSA: Islamic Education Journal* 2, no. 1 (2021): 49–57, <https://siducat.org/index.php/ghaitsa/article/view/188>.

⁶ Imam Tabroni and Siti Maryatul Qutbiyah, "Strategi Pembelajaran PAI Dalam Meningkatkan Motivasi Belajar Di Masa Pandemi COVID-19 Di SMP Plus Al-Hidayah Purwakarta," *Jurnal Pendidikan Dasar Dan Sosial Humaniora* 1, no. 3 (2022): 353–60, <https://bajangjournal.com/index.php/JPDH/article/view/868>.

⁷ J Beno, A P Silen, and M Yanti, "Curriculum Interpretation As An Aspect of Effectiveness: Implications For the Management of Teacher Competence," *Braz Dent J.* 33, no. 1 (2022): 1–12.

⁸ Adib Rifqi Setiawan, "Pembelajaran Tematik Berorientasi Literasi Saintifik," *Jurnal Basicedu* 4, no. 1 (2022): 51–69.

⁹ Nur Fitri Amalia and Emi Pujiastuti, "Kemampuan Berpikir Kritis Dan Rasa Ingin Tahu Melalui Model PBL," in *Seminar Nasional Matematika X Universitas Negeri Semarang 2016, 2022*, 523–31.

reasoning among students.¹⁰ These findings collectively suggest that Discovery Learning has strong potential to reinforce critical thinking in kitab kuning instruction.

Despite these positive findings, limited research has specifically examined the application of Discovery Learning in teaching Fathul Mu'in, particularly in the *Rub' al- 'Ibadat* section. This text is characterized by complex language and deep jurisprudential meanings that require analytical comprehension rather than rote memorization.¹¹ The lack of focused studies in this area reveals a research gap concerning the integration of innovative learning models with classical Islamic texts commonly used in pesantren and madrasah diniyah settings.

Based on preliminary observations and students' learning needs, it is assumed that the implementation of Discovery Learning can encourage learners to actively discover legal meanings, understand the logic of *istinbat*, and develop critical thinking skills in addressing issues of worship (*ibadah*). Through activities such as analysis, discussion, and reflection, students are expected to move beyond passive learning and engage more deeply with fiqh content.¹² Therefore, this study aims to examine the implementation of Discovery Learning in teaching Fathul Mu'in and to analyze its contribution to strengthening students' critical thinking skills in *fiqh al- 'ibadat* learning.

RESEARCH METHODS

This study was conducted in response to the growing concern over the decline of students' critical thinking skills in contemporary education, particularly in fiqh learning within Islamic boarding schools (*pesantren*). Conventional teacher-centered instructional practices have often limited students' active engagement and reflective thinking, creating a gap between conceptual understanding and critical reasoning. Therefore, this research focuses on examining the implementation of the Discovery Learning model as a participatory and reflective pedagogical approach to enhance students' critical thinking skills in *fiqh al- 'ibadat* learning through the classical text Fathul Mu'in in a pesantren-based educational setting.

The study employed a qualitative research design using a case study approach, aiming to obtain an in-depth understanding of how Discovery Learning

¹⁰ Windi Oktaviani, "Penerapan Model Pembelajaran Discovery Learning Untuk Meningkatkan Kemampuan Berpikir Kritis Dan Hasil Belajar Matematika Siswa Kelas 5 Sd," *Jurnal Basicedu* 2, no. 2 (2023): 5–10.

¹¹ Endang Susilawati et al., "Analisis Tingkat Keterampilan Berpikir Kritis Siswa SMA," *Jurnal Pendidikan Fisika Dan Teknologi* 6, no. 1 (2022): 11–16.

¹² M F Husaini, *Pengaruh Metode Collaborative Learning Dalam Meningkatkan Hasil Belajar Kognitif Siswa Pada Mata Pelajaran PAI Dan Budi Pekerti: Penelitian Quasi Eksperimen Di ...* (etheses.uinsgd.ac.id, 2022), <https://etheses.uinsgd.ac.id/id/eprint/62448>.

is implemented in fiqh instruction and how it influences students' critical thinking processes. Data were collected through classroom observations, in-depth interviews, and document analysis. Observations were conducted to examine the learning process, particularly teacher–student interactions and students' engagement during the exploration of fiqh concepts in Fathul Mu'in. Interviews were carried out with the fiqh teacher and selected students to explore their perceptions of the Discovery Learning model and its impact on students' reasoning and understanding. Document analysis included syllabi, lesson plans, evaluation records, and learning documentation to support and contextualize the observational and interview data. Data triangulation was applied across methods to ensure credibility and validity.

The research participants consisted of the fiqh teacher and intermediate-level students who had studied fiqh al-‘ibadat using Fathul Mu'in. Data collection was conducted over a two-month period through participatory observation and semi-structured interviews, both formal and informal. The teacher was selected as the key informant due to their central role in designing, implementing, and evaluating the Discovery Learning approach, while students were involved to capture their learning experiences and responses. Interview questions focused on instructional strategies, challenges in fostering student engagement, and observed changes in students' thinking patterns. All data were systematically recorded, coded, and analyzed to identify recurring themes and patterns, with particular emphasis on students' active involvement in discovering fiqh concepts and the teacher's reflections on the development of students' critical thinking within an authentic and contextual learning environment.

RESULTS AND DISCUSSION

Strengthening Students' Critical Thinking amid the Decline of Turāth Literacy

This study reveals a distinctive phenomenon at Pondok Pesantren Nurul Abror Al Robbaniyin, where efforts to strengthen students' critical thinking skills are undertaken despite a noticeable decline in students' literacy in classical Islamic texts (*turāth*). This condition is particularly significant because pesantren have traditionally been recognized as centers of kitab kuning scholarship. The findings indicate that the pesantren consciously shifts its educational emphasis from mere textual mastery toward cultivating analytical and reflective thinking as a strategic response to contemporary literacy challenges.

Critical thinking among students is characterized by their ability to analyze information logically, systematically, and rationally, rather than accepting religious

texts uncritically. Students who demonstrate critical thinking tend to ask questions, evaluate arguments, assess sources, and construct reasoned judgments.¹³ In the context of classical Islamic learning, this competence becomes essential, as understanding fiqh texts requires not only linguistic ability but also interpretative reasoning and contextual awareness.

Field data show that students at Nurul Abror Al Robbaniyin are encouraged to engage critically with classical texts even when their reading fluency is limited. Instead of merely transmitting textual meanings, teachers guide students to explore the underlying arguments, legal reasoning, and contextual relevance of the texts.¹⁴ This approach reflects a paradigm shift in pesantren education from transmission of knowledge to intellectual engagement positioning the pesantren as a space of dialectical inquiry rather than passive learning.¹⁵

The Persistence and Transformation of Turāth Literacy Practices

Although students' literacy in classical Arabic texts has declined, the tradition of turāth learning at Nurul Abror Al Robbaniyin remains institutionally preserved. The pesantren continues to employ traditional methods such as sorogan and bandongan, but these are complemented by thematic discussions and open forums that contextualize classical texts within contemporary issues. This hybrid model creates an active learning environment that sustains students' engagement with kitab kuning amid rapid digital transformation.

Interviews with senior students indicate that dialogical and discussion-based approaches significantly enhance learning motivation. One student stated that while passive reading often diminishes enthusiasm, collective deliberation (*musyawarah*) over the content of classical texts revitalizes both interest and understanding. Classroom observations further support this claim, revealing increased enthusiasm (*ghirah*), stronger peer collaboration, and heightened interest when textual discussions are linked to real-life religious problems.

These findings suggest that the success of turāth literacy is not solely dependent on linguistic competence but also on pedagogical strategies that resonate with contemporary learners. The integration of participatory methods allows the pesantren to preserve its scholarly tradition while adapting to the communicative

¹³ Ely Syafitri and others, "Aksiologi Kemampuan Berpikir Kritis," *Unknown Journal* 4307, no. 3 (2021): 320–25.

¹⁴ Moh Sakir, "Pendidikan Islam Dalam Sistem Pendidikan Nasional," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 12, no. 1 (2016): 103; Hariyanto et al., "The Potential of the Discovery Learning Model Integrated the Reading, Questioning, and Answering Model on Cross-Cultural High School Students' Problem-Solving Skills"; Paul Deane, "Building and Justifying Interpretations of Texts: A Key Practice in the English Language Arts," *ETS Research Report Series* 2020, no. 1 (December 14, 2020): 1–53, <https://doi.org/10.1002/ets2.12304>.

¹⁵ Hanwen Li, "A STUDY OF MULTIMODAL AI AND HUMAN FEEDBACK," December 2024.

and cognitive needs of younger generations.¹⁶ Thus, innovation in teaching methods emerges as a crucial factor in sustaining classical Islamic scholarship in modern educational contexts.

The Dominance of Memorization and Its Impact on Critical Reasoning

Despite efforts to promote critical engagement, the study finds that memorization remains a dominant learning pattern in kitab kuning instruction. Observations and interviews reveal that many students prioritize memorizing matan and sharḥ texts over critically examining their meanings or contexts. This tendency is deeply embedded across learning levels and is reinforced by assessment practices that emphasize oral recitation as the primary indicator of academic success.

A student remarked that critical questioning is sometimes perceived as challenging the authority of teachers, illustrating how the culture of memorization is intertwined with hierarchical respect for religious authority. Three key patterns emerge from the data: students often understand texts at a surface level, critical inquiry is occasionally discouraged, and memorization serves as the principal measure of learning achievement.¹⁷

This dominance of memorization constrains the development of reflective and analytical skills. While memorization has pedagogical value in preserving textual accuracy, its unbalanced application risks reducing Islamic scholarship to rote learning.¹⁸ Without complementary approaches that encourage analysis and interpretation, pesantren may struggle to equip students with the intellectual tools necessary to respond to contemporary religious and social challenges.

High Enthusiasm for Critical Thinking amid Limited Pedagogical Guidance

Interestingly, the findings reveal strong enthusiasm among students to engage in critical thinking, despite limited institutional guidance. Many students express a desire to understand deeper meanings, compare scholarly opinions, and

¹⁶ Asep Jahidin, "Traditional Pesantren, Parental Involvement, and Santri Well-Being: Insights from Pesantren Sunan Pandanaran of Yogyakarta," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan* 7, no. 1 (January 20, 2023): 27–48, <https://doi.org/10.14421/jpm.2023.071-02>.

¹⁷ Khadija Baddane and Abdelghanie Ennam, "Measuring Pedagogical Transformation: A Quantitative Analysis of Critical Thinking Integration in Literary Criticism for Heightened Student Engagement and Learning Outcomes," *International Journal of Linguistics, Literature and Translation* 7, no. 1 (January 30, 2024): 39–50, <https://doi.org/10.32996/ijllt.2024.7.1.4>.

¹⁸ Adi Chandra Wijaya, "The Effectiveness of Traditional and Modern Memorization Techniques for Quranic Learning in Indonesia," *Edu Spectrum: Journal of Multidimensional Education* 1, no. 1 (January 30, 2024): 38–47, <https://doi.org/10.70063/eduspectrum.v1i1.27>; Essam Ayyad, "Re-Evaluating Early Memorization of the Qur'ān in Medieval Muslim Cultures," *Religions* 13, no. 2 (January 30, 2022): 179, <https://doi.org/10.3390/rel13020179>.

contextualize fiqh rulings. This enthusiasm is evident during informal discussions and peer-led dialogues, particularly among senior students.

However, this motivation often lacks systematic direction. Students report uncertainty about how to initiate critical analysis or evaluate competing interpretations due to the absence of structured guidance. Teachers rarely provide explicit methodological frameworks for textual analysis, comparative reasoning, or contextual interpretation, resulting in fragmented critical engagement.

The absence of pedagogical scaffolding risks suppressing students' intellectual curiosity. When enthusiasm is not supported by instructional strategies, it may lead to frustration or disengagement.¹⁹ This condition underscores the importance of equipping teachers with critical pedagogy skills and designing curricula that explicitly cultivate analytical reasoning within classical Islamic studies.

Limited Intergenerational Intellectual Dialogue

Another significant finding concerns the limited scope of intergenerational intellectual dialogue within the pesantren. Knowledge transmission largely follows a one-directional pattern from teacher to student, leaving minimal space for reciprocal exchange of ideas. Observational data indicate that students seldom reinterpret or critically respond to teachers' perspectives, even in informal settings.

Students often hesitate to express alternative viewpoints due to concerns about respect and hierarchy. This situation restricts the development of argumentative skills and intellectual confidence. The absence of dialogical engagement results in an intellectual environment where knowledge is accepted rather than examined.

From an epistemological perspective, the lack of dialogue hampers knowledge development. Without debate and deliberation, scholarly traditions risk stagnation. The study identifies the absence of formal dialogical forums and egalitarian discussion spaces as key factors limiting intergenerational intellectual exchange.²⁰

Transformation of Fathul Mu'in Instruction through Discovery Learning

¹⁹ Daeun Park and Gerardo Ramirez, "Frustration in the Classroom: Causes and Strategies to Help Teachers Cope Productively," *Educational Psychology Review* 34, no. 4 (January 30, 2022): 1955–83, <https://doi.org/10.1007/s10648-022-09707-z>; Jean-Marc Dewaele and Chengchen Li, "Teacher Enthusiasm and Students' Social-Behavioral Learning Engagement: The Mediating Role of Student Enjoyment and Boredom in Chinese EFL Classes," *Language Teaching Research* 25, no. 6 (January 30, 2021): 922–45, <https://doi.org/10.1177/13621688211014538>.

²⁰ Natalia Magnani and Matthew Magnani, "Decolonizing Production: Healing, Belonging, and Social Change in Sápmi," *Current Anthropology* 63, no. 4 (January 30, 2022): 386–406, <https://doi.org/10.1086/720639>.

A major institutional transformation observed in this study is the repositioning of Fathul Mu'in from an advanced, optional text to a structured and routine subject of study. This change reflects the pesantren's strategic response to declining literacy while maintaining the centrality of classical fiqh texts. The instructional approach has shifted from passive bandongan toward active, student-centered learning aligned with 21st-century educational principles.

The implementation of the Discovery Learning model plays a pivotal role in this transformation. Students are no longer provided with final explanations at the outset; instead, they are guided to independently explore textual meanings, identify legal problems, and relate classical rulings to contemporary contexts. This approach positions students as active knowledge constructors rather than passive recipients.

As a result, text comprehension becomes a gradual and layered process. Students analyze linguistic structures, compare interpretations across texts, and test their understanding through discussion and argumentation. This process marks a shift from textual memorization to analytical and contextual understanding of fiqh.

Integration of Bloom's Taxonomy and Scientific Deliberation

The strengthening of critical thinking is further reinforced through the integration of Bloom's Taxonomy into kitab kuning learning. Students progress from remembering and understanding textual content to applying, analyzing, evaluating, and ultimately formulating reasoned fiqh decisions. This structured cognitive progression ensures that learning extends beyond recall toward higher-order thinking.

Scientific deliberation (*musyawarah ilmiah*) serves as a key pedagogical mechanism supporting this process. These forums are facilitated by senior mentors known as Muharrir, who guide discussions, correct misunderstandings, and ensure textual accuracy. Importantly, the Muharrir functions as a facilitator rather than an authoritative source of absolute truth.

This deliberative model fosters an intellectual culture in which students question, argue, and justify their conclusions using evidence.²¹ Consequently,

²¹ Maeve Cooke, "Five Arguments for Deliberative Democracy," in *Democracy as Public Deliberation*, ed. Maurizio Passerin d'Entrèves, 1st ed. (Routledge, 2018), 53–87, <https://www.taylorfrancis.com/books/9781351522885/chapters/10.4324/9780203793541-3>; Antonia Larrain, Gabriel Fortes, and María Teresa Rojas, "Deliberative Teaching as an Emergent Field: The Challenge of Articulating Diverse Research Agendas to Promote Educational Experiences for Citizenship," *Frontiers in Psychology* 12 (January 30, 2021): 660825, <https://doi.org/10.3389/fpsyg.2021.660825>; Gustave E. Nollmeyer and Ann Van Wig, "Integrated Curriculum: Definition, Benefits, and Development," in *Integrated Curriculum: Definition, Benefits, and Development* (Routledge, 2022), <https://doi.org/10.4324/9780367198459-REPRW180-1>.

students develop habits of critical inquiry, disciplined reasoning, and scholarly responsibility, transforming kitab kuning learning into a vibrant space of intellectual dialogue.

Impact on Students' Cognitive and Intellectual Development

The cumulative impact of Discovery Learning is evident in students' evolving thinking patterns. Students demonstrate increased skepticism toward unexamined textual claims, greater confidence in questioning assumptions, and improved ability to construct evidence-based arguments. Learning becomes an intellectual endeavor rather than a ritualistic exercise.

Moreover, fiqh instruction evolves into a dynamic arena of intellectual exchange where knowledge is negotiated rather than merely transmitted. This transformation aligns pesantren education with contemporary demands while preserving its classical scholarly foundations.

Overall, the findings demonstrate that Discovery Learning offers a viable pedagogical strategy for revitalizing critical thinking in pesantren-based fiqh education. By integrating tradition with innovation, pesantren can sustain their intellectual heritage while preparing students to engage thoughtfully with the complexities of modern religious life.

CONCLUSION

This study demonstrates that strengthening students' critical thinking in pesantren-based *fiqh* education is both possible and necessary, even amid declining literacy in classical Islamic texts (*turāth*). The findings reveal that although memorization remains a dominant learning pattern, students at Pondok Pesantren Nurul Abror Al Robbaniyin exhibit strong enthusiasm for critical engagement when provided with participatory and dialogical learning environments. The persistence of *turāth* literacy, supported by interactive pedagogical approaches, confirms that critical thinking development does not solely depend on linguistic mastery but also on contextual, reflective, and inquiry-based instructional strategies.

Furthermore, the implementation of Discovery Learning in teaching *Fathul Mu'in* has significantly transformed the learning process from passive knowledge transmission to active intellectual exploration. Through structured stages of inquiry, integration of Bloom's Taxonomy, and scientific deliberation facilitated by *Muharrir*, students increasingly demonstrate analytical reasoning, evidence-based argumentation, and contextual understanding of *fiqh al-'ibadat*. These findings suggest that Discovery Learning offers a viable pedagogical framework for revitalizing classical Islamic education, enabling pesantren to preserve their

scholarly traditions while simultaneously responding to contemporary educational challenges.

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