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**THE DISCOVERY LEARNING MODEL FROM THE PERSPECTIVE OF HADITH****Ash shifa Annur<sup>1\*</sup>, Syabuddin<sup>2</sup>**<sup>1,2</sup>State Islamic University Ar-Raniry Banda Aceh, IndonesiaEmail:[241003034@student.ar-ar-raniry.ac.id](mailto:241003034@student.ar-ar-raniry.ac.id)Email:[syabuddin@ar-raniry.ac.id](mailto:syabuddin@ar-raniry.ac.id)**Abstract**

This study discusses the *Discovery Learning* model from the perspective of hadith, emphasising its relevance to the development of students' potential. *Discovery Learning* is a student-centred learning model that emphasises the process of discovering concepts through investigation, observation, and direct experience, thereby training critical thinking, creativity, and independence skills. This study uses a qualitative approach with a descriptive-analytical *library research* method. The results of the study show that Discovery Learning has a philosophical basis that is in line with the principles of Islamic education, as contained in the Qur'an and hadith, which encourage thinking, researching, and seeking knowledge as acts of worship. QS. Al-'Alaq verses 1–5, for example, emphasise the importance of reading and exploring knowledge, which is identical to the principles of discovery learning. From an Islamic perspective, this model supports the development of human nature in the form of reason and curiosity, while also fostering critical thinking, responsibility, and independence. *Discovery Learning* also has advantages, including improving problem-solving skills, training independence, and encouraging active learning. However, this method also has limitations, such as requiring more time, demanding teacher readiness, and requiring a learning environment rich in resources. Thus, *Discovery Learning* can be a strategic alternative in improving the quality of learning that is not only oriented towards cognitive aspects but also integrates spiritual and moral values in accordance with Islamic teachings.

**Keywords:** *Model, Discovery Learning, Hadith Perspective***Abstrak**

Studi ini membahas model Pembelajaran Penemuan (Discovery Learning) dari perspektif Islam, dengan menekankan relevansinya terhadap pengembangan potensi siswa. Pembelajaran Penemuan adalah model pembelajaran yang berpusat pada siswa yang menyoroti proses penemuan konsep melalui investigasi, observasi, dan pengalaman langsung, sehingga mendorong pemikiran kritis, kreativitas, dan kemandirian. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian kepustakaan dalam bentuk deskriptif-analitis. Temuan menunjukkan bahwa Pembelajaran Penemuan memiliki landasan filosofis yang selaras dengan prinsip-prinsip pendidikan Islam, sebagaimana tercermin dalam Al-Qur'an dan Hadits, yang mendorong berpikir, meneliti, dan mencari ilmu sebagai ibadah. Misalnya, QS. Al-'Alaq ayat 1–5 menekankan pentingnya membaca dan memperoleh ilmu, yang sejalan dengan prinsip-prinsip pembelajaran penemuan. Dari perspektif Islam, model ini mendukung pengembangan potensi manusia dalam bentuk intelektual dan rasa ingin tahu, sekaligus menumbuhkan pemikiran kritis, tanggung jawab, dan kemandirian. Pembelajaran Penemuan juga menawarkan keuntungan seperti meningkatkan keterampilan pemecahan masalah, menumbuhkan kemandirian, dan mendorong pembelajaran aktif. Namun demikian, metode ini juga memiliki keterbatasan, termasuk membutuhkan lebih banyak waktu, menuntut kesiapan guru, dan memerlukan lingkungan belajar yang kaya sumber daya. Dengan demikian, Pembelajaran Penemuan (Discovery Learning) dapat berfungsi sebagai alternatif strategis untuk meningkatkan kualitas pendidikan, tidak hanya berfokus pada aspek kognitif tetapi juga mengintegrasikan nilai-nilai spiritual dan moral sesuai dengan ajaran Islam.

**Kata kunci:** *Model, Pembelajaran Penemuan, Perspektif Hadits*

## INTRODUCTION

Education is an important instrument in shaping knowledgeable individuals with noble character who are able to face life's challenges. As stated by Citriadin (2019:5) according to the National Education ) Education is a conscious effort carried out by families, communities, and governments through teaching or training activities that take place outside of school, both formal, non-formal, and informal, and is carried out throughout life to optimise human potential.

In the learning process, teachers are required to be able to present appropriate models, methods, and strategies so that students do not only receive information passively but also actively discover and construct their own knowledge. One learning model relevant to these requirements is Discovery Learning, an approach that emphasises the process of searching, investigating, and independently discovering concepts by students with teacher guidance.

*Discovery Learning* is an effective learning model for developing students' analytical thinking, problem-solving, metacognition, communication, and creativity skills (Muhammad & Juandi, 2023) . The *discovery learning* model can improve the critical thinking skills of primary school students in learning (Eriansyah & Baadilla, 2023) . *Discovery Learning* places students as active subjects who play a role in discovering facts, concepts, and principles. Through this model, learning does not only focus on knowledge transfer but also emphasises the development of critical thinking, creativity, and problem-solving skills. This is in line with the modern education paradigm that emphasises active, collaborative learning oriented towards 21st-century skills.

From the perspective of the Hadith, the concept of *Discovery Learning* is not new. Islam itself strongly emphasises the importance of learning through a process of searching and discovery. The Qur'an repeatedly encourages mankind to think, research, reflect, and explore the wisdom of Allah SWT's creation. For example, Allah's words in QS. Al-'Alaq verses 1-5 emphasise the importance of reading, researching, and using reason as a means of acquiring knowledge. The Prophet Muhammad SAW also encouraged his followers to seek knowledge throughout their lives, even stating that seeking knowledge is an obligation for every Muslim man and woman.

Thus, *Discovery Learning* has a strong philosophical foundation in Islamic teachings. Discovery-based learning encourages students to develop the potential of their intellect (al-'aql), heart (qalb), and nature (fitrah) that has been given to them by Allah SWT. Through the process of discovery, students not only acquire intellectual knowledge, but also connect it with spiritual and moral values. However, in the practice of Islamic education, many teachers still predominantly use conventional methods such as lectures, memorisation, and mere transfer of material. This results in students tending to be passive and less trained to think critically and creatively. Therefore, the application of the *Discovery Learning*

model in the perspective of the Hadith is important to be studied and understood more deeply, so that learning is not only oriented towards cognitive aspects, but also integrates affective and spiritual aspects in accordance with Islamic teachings.

Based on the above description, it is clear that *Discovery Learning* is highly relevant to the principles of Islamic education. This article seeks to explain how the *Discovery Learning* model can be understood from the perspective of the Hadith, so that it becomes a strategic alternative in improving the quality of learning in accordance with Islamic values and the demands of the times.

## RESEARCH METHODOLOGY

Research methodology is an elaboration of various theoretical concepts of methods, concerning their advantages and disadvantages, which is then followed by determining the methods to be used (Sedarmayanti, 2002) . In this study, the researcher uses a qualitative approach, meaning a qualitative approach because it uses data that is expressed verbally and its qualifications are theoretical. The qualitative approach is capable of producing an in-depth description that can be observed in a particular context and examined from various perspectives.

The research methodology combines a qualitative-descriptive approach with the hadith research method through a series of systematic scientific stages, namely takhrij hadith, sanad analysis, matan analysis, and meaning analysis. The qualitative-descriptive approach is used to describe, interpret, and deeply understand phenomena based on textual data from library sources. Meanwhile, the hadith research method was chosen to ensure that the hadith studied had scientific validity, both in terms of the source of transmission, the authenticity of the sanad, the suitability of the matn, and its implications for scientific development.

This type of research is classified as library research. This means that the research activities are carried out by collecting data from various literature, both from libraries and other places. Not only that, all literature sources related to the research, such as books, journals, articles, and so on, are collected by researchers to support and provide information.

This research is descriptive qualitative in nature. Qualitative research is descriptive and analytical in nature. Descriptive in qualitative

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research means describing and elaborating on the events, phenomena, and social situations being studied. Analysis means interpreting and comparing the research data (Waruwu, 2023) . Qualitative research is a research technique that uses narratives or words to explain and describe the meaning of each phenomenon, symptom, and specific social situation. In qualitative research, the researcher is the key instrument for interpreting and analysing each phenomenon, symptom, and specific social situation. Therefore, researchers need to master theory to analyse the gap between theoretical concepts and actual facts (Waruwu, 2023) . Qualitative research is a humanistic research model, where humans in this research are placed as the main subjects in a social event. In this case, the essence of humans as subjects is that they have the freedom to think and make choices based on the culture and system believed by each individual (Safarudin et al., 2023) . The objectives of qualitative research consist of four main components: the main objective, the central phenomenon, the research subject, and the research location. The main objective of qualitative research is to understand, describe, develop, and discover the central phenomenon. The central phenomenon refers to the specific thing that will be explored, while the research subjects must be clearly identified, and the research location must also be mentioned in detail (Mappasere & Suyuti, 2019) .

## RESULTS AND DISCUSSION

### 1. Basic Concepts of *Discovery Learning*

*The Discovery Learning* model is a learning model that can develop students' active learning methods by discovering and investigating for themselves. In its implementation, it is student-centred, where groups of students are brought into a problem to find answers by emphasising the importance of understanding structures or ideas that are important to a discipline through the active involvement of students in learning activities (Setyawan & Kristanti, 2021) . *Discovery learning* is a learning approach that emphasises the process of self-discovery by students, and is expected to stimulate critical thinking skills through active inquiry and investigation (Martir et al., 2024) .

Discovery learning is a learning method that guides students to discover concepts through various information or data obtained through observation or experimentation. Discovery learning is a learning method that requires teachers to be more creative in creating situations that make students learn actively and discover knowledge on their own (Cahyaningtyas et al., 2023) . *Discovery learning* is a learning theory defined as learning that occurs when students are not presented with lessons in their final form, but are expected to organise them themselves. In other words, *discovery learning* is learning that emphasises students discovering knowledge concepts on their own. In the process of discovery, students are guided

through a series of learning stages, from observing to organising their findings into a concept of knowledge (Widiasmoro, 2017;1) . According to Cahyaningtyas et al., (2023) The steps of learning with the *discovery learning* model include the following stages:

a. Stimulation (Providing Stimulation)

This stage begins with the presentation of problems that arouse students' curiosity, through activities such as literature studies or practical work to prepare for problem solving. In the perspective of the hadith, this stimulation reflects the Prophet Muhammad's encouragement to observe nature, such as the date palm tree that prompted his companions to think and guess independently before being given guidance. The initial stage is carried out by presenting a problem that can stimulate students' curiosity so that they are encouraged to conduct further investigation.

b. Problem Statement (Formulation/Identification of Problems)

Students identify and formulate problems from the initial stimulus, practising analysing and formulating hypotheses in the form of questions. The hadith supports this stage through the example of Abdullah bin Umar, who pondered the answer in his heart, demonstrating the process of problem identification before verification with the Prophet. After that, students are given the opportunity to identify and formulate problems that arise from previous activities. Through this activity, students are trained to become accustomed to finding and analysing problems, then formulating them in the form of questions or tentative assumptions (hypotheses).

c. Data Collection

Hypotheses are tested through exploration such as observation, interviews, experiments, or literature studies to collect relevant data. The hadith perspective emphasises this data collection as a form of reflection on Allah's creation, in line with the spirit of investigation in the companions' accounts.

d. Data Processing

Data is processed into coherent information through grouping, calculation, or interpretation to produce clear meaning. In hadith, this processing is similar to the companions' analysis of the Prophet's instructions, building a deep understanding from observation. The formulated hypothesis is then tested for validity through an exploration process carried out by students under the guidance of a teacher.

e. Verification

The hypothesis is re-examined based on the processed data to be accepted or rejected. The hadith of the date palm tree illustrates verification

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when the Prophet confirmed the answer, ensuring its truth through scientific authority. This stage is carried out by carefully re-examining the initial hypothesis based on the processed data. The verification results will show whether the hypothesis can be accepted or rejected.

### f. Generalisation (Drawing Conclusions/Generalisation)

General conclusions are drawn as broad principles that apply to similar cases, connecting experiences to meaningful knowledge. The perspective of the hadith sees this generalisation as *tazkiyatun nafs*, in which Muslims are described as date palms that consistently provide general benefits. The final stage is to draw general conclusions that can be used as principles and applied to similar events or problems. The generalisation process emphasises students' understanding of the broader meaning, rules, or basic principles of learning experiences, so that they are able to connect and organise these experiences into meaningful knowledge.

The purpose of *discovery learning in the perspective of the hadith* is to increase students' enthusiasm in the learning process so that they can achieve maximum learning outcomes. Discovery learning is said to be an emerging teaching method, where students are not given lessons in their final form, but must organise themselves. Where problems arise, teachers can analyse and draw conclusions. By using this method, students can use the values of the Youth Pledge and learn how to apply them at school, at home, and in the community, and we hope that students will appreciate them (Maulid, 2021). The goal of discovery learning is for students to develop critical thinking skills (Firdaus et al., 2022).

Based on the above description, it can be concluded that *discovery learning* is a student-centred learning model that emphasises the process of discovering concepts through direct experience, observation, and active investigation. This model encourages students to think critically, creatively, and independently in seeking and organising information into meaningful knowledge. The discovery learning process takes place in several stages, starting from providing stimuli, formulating problems, collecting and processing data, verification, to generalisation. The main objectives of this model are to increase learning motivation, train critical thinking skills, and produce a deeper understanding so that students are able to apply their knowledge in everyday life.

## 2. Hadith Perspective on *Discovery Learning*

The Hadith perspective on *discovery learning* can be understood from Islamic educational values that emphasise the importance of thinking, seeking knowledge, and discovering truth through reflection and observation. Here are some perspectives:

### 1) Consistency with Hadith Commandments

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Islam encourages its followers to think critically and explore the universe. Islam teaches its followers to think critically, observe, and appreciate knowledge as a path to a deeper understanding of the universe and the greatness of the Creator (Maula & Safruroh, 2024). This is in line with the principle of discovery learning, which requires students to discover knowledge for themselves through experience. The following hadith regarding discovery learning states:

:From Abdullah ibn Umar, may Allah be pleased with him, who said when he said: "Among the trees is a tree whose ﷺ We were with the Prophet leaves never fall, and it is ".is like a Muslim. Tell me what it is .He said: The people thought of the desert tree Abdullah said: It occurred to me that it was the palm tree, but I felt shy, then they said: ".Tell us what it is, O Messenger of Allah?" He said: "It is the palm tree Abdullah said: When we got up, I said to my father, "O father, by Allah, it occurred to me that it was the palm tree. He said, 'What prevented you from saying it?' I said, 'I did not see you speaking, so I disliked to speak. He said: 'If you had said it, it would have been more beloved to me than .such and such

Translation: From Abdullah bin Umar, may Allah be pleased with him, he narrated that once they were with the Prophet ﷺ. Then he said, "Indeed, among the trees there is one whose leaves never fall, and that tree resembles a Muslim. Try to guess what tree it is." The companions guessed various trees that grow in the desert. Abdullah bin Umar said that the answer that came to his mind was that the tree was a date palm, but he was too shy to say it. When the companions finally asked the Messenger of Allah ﷺ about the tree, he replied, "It is the date palm." After the gathering dispersed, Abdullah told his father, Umar bin Khattab, that he had actually thought of the answer. Umar asked why he had not spoken up, and Abdullah replied that he had not seen the other companions mention it, so he

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hesitated to speak. Umar then said, “If you had spoken up, I would have preferred that over many worldly things.”

### 1) Hadith Authentication

Hadith authentication is the process of tracing the primary sources where a hadith was narrated, in order to determine its status in classical hadith books. The hadith about the parable of the date palm tree resembling a Muslim was narrated by several hadith imams in their books:

No.	Book	Hadith Number	Volume/Page
1	Sahih al-Bukhari: Book of Knowledge	61	Volume 1, page 136
2	Sahih al-Bukhari: Book of Manners	5444	Volume 5, page 223
3	Sahih Muslim: Book of the Characteristics of Hypocrites	2811	Volume 4, page 2165
4	Sunan at-Tirmidhi: Interpretation of the Qur'an	3233	Volume 5, page 46
5	Musnad Ahmad	4606	Volume 2, page 17

This hadith has many chains of transmission, particularly through Abdullah bin Umar, and is therefore considered a strong hadith in various major books.

### 2) Analysis of the Sanad

The chain of transmission of a hadith is the sequence of narrators who transmitted the hadith from the Prophet ﷺ to the imam who narrated it. One of the chains of transmission of the hadith about the date palm tree in Bukhari's narration is as follows:

#### Sanad Scheme (Bukhari's narration):

The Prophet Muhammad ﷺ

→ Abdullah bin Umar

→ Nafi'

→ Abdullah bin Dinar

→ 'Abdullah bin 'Umar al-'Umari

→ Imam al-Bukhari

#### Brief Biography of the Narrator (Concise but in accordance with the template):

1). Abdullah bin Umar bin al-Khattab (d. 73 AH)

- ❖ Status: Companion of the Prophet
- ❖ Qualities: Trustworthy, knowledgeable in Islamic jurisprudence, narrated numerous hadiths
- ❖ Note: Among the al-muktsirun, Companions with the largest number of hadiths.

2). Nafi' al-Madani (d. 117 AH)

- ❖ Status: Tabi'in

- ❖ Quality: Highly trustworthy, imam, authority
  - ❖ Assessment: Malik said, “There is no one after the tabi'in who is more trustworthy than Nafi'.”
- 3). Abdullah bin Dinar (d. 127 AH)
- ❖ Status: Tabi'in
  - ❖ Quality: Trustworthy
  - ❖ Assessment: Ibn Hajar: trustworthy
  - ❖ Note: The primary narrator of hadith from Ibn Umar.
- 4). Abdullah bin Umar al-'Umari (d. 184 AH)
- ❖ Status: Tabi'ut tabi'in
  - ❖ Quality: Truthful, good in hadith
  - ❖ Assessment: Al-Dzahabi describes him as trustworthy and strong in narration.
- 5). Imam Muhammad bin Ismail al-Bukhari (d. 256 AH)
- ❖ Status: Great Imam of Hadith
  - ❖ Quality: Trustworthy, a keeper of hadith, the owner of the most authentic book after the Qur'an
  - ❖ Note: The hadiths he accepted underwent extremely rigorous selection.

### 3) Quality of Hadith

Based on the results of takhrij and analysis of the sanad, this hadith about the date palm tree is considered authentic, for the following reasons:

- a. Continuous Chain of Transmission (Ittishāl as-Sanad) All narrators in the chain of transmission actually met each other and were proven to have narrated directly. There are no unknown or disconnected narrators.
- b. The Narrators Possess the Quality of 'Adil All narrators are: Muslim, of sound mind, not fasiq, possess integrity and uphold honour, and each narrator has received a positive assessment by the scholars of jarh wa ta'dil.
- c. The Narrators Are Dhabit (Strong in Memorisation)

All narrators are known for their meticulousness and strong memory, especially Nafi', Abdullah bin Umar, and Imam al-Bukhari, who had strict standards.

- d. Free from Shudud

The text of this hadith maintains consistency throughout all its chains of transmission without any contradictions with stronger narrators.

- e. Free from 'Illat

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The scholars found no hidden flaws in this hadith, neither in its chain of transmission nor in its text.

### **Conclusion on the Quality of the Hadith**

The hadith using the analogy of a date palm tree as an analogy for a Muslim includes:

→ A Sahih Hadith in and of itself. Because all the conditions for a sahih hadith are met.

→ It is narrated by the two most authentic books (Bukhari and Muslim).

Therefore, its status is elevated to *Muttafaq 'Alaih*, which is the highest degree of authenticity after the Qur'an. This hadith is one of the important hadiths in moral education and *tazkiyatun nafs*, describing that a good Muslim is like a date palm tree: beneficial, strong, consistent, and giving goodness to others.

#### 2) Learning as Worship

In the Hadith, seeking knowledge is not merely an intellectual activity, but also a highly recommended act of worship ( . *Discovery learning*, which emphasises active student involvement in discovering knowledge, is in line with the spirit of *thalabul 'ilmi* (seeking knowledge) as a rewarding act.

#### 3) Developing Human Potential

In Islam, every human being has the potential for reason and curiosity. Every human being has knowledge because every human being has experienced something, and every experience can be used as a basis for thinking and acting (Atiqoh & Maunah, 2024) . *Discovery learning* facilitates the development of this innate potential by giving students space to think independently, investigate, and draw conclusions.

#### 4) Experience-Based Learning (Tadabbur and Tafakkur)

Islam teaches *tadabbur* (contemplating Allah's verses, both written and implied in nature) and *tafakkur* (deep thinking) (Harahap & Arbi, 2024) . *Discovery learning* encourages students to observe, analyse, and draw lessons, which is in line with the Qur'anic method of learning through real experiences.

#### 5) The Goals of Islamic Education and *Discovery Learning*

The ultimate goal of education in Islam is to shape individuals who are knowledgeable, have good character, and are beneficial to society (Sumiarti et al., 2021) . *Discovery learning* supports this goal because it not only provides knowledge but also shapes critical thinking, responsibility, and independence.

### **3. Advantages and Disadvantages of Discovery Learning from the Perspective of Hadith**

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The Discovery Learning model from the perspective of hadith has key advantages, including improving students' ability to solve problems through independent investigation, which is in line with the hadith's encouragement to think critically and explore the universe, as in the story of Abdullah bin Umar about the parable of the date palm tree. In addition, this model strengthens the concept of student confidence because it encourages cooperation among students, thereby creating a more stimulating and active learning situation, where students are trained to be more independent and fully involved in learning activities that make the discovery process a form of worship in accordance with the spirit of *thalabul ilmi* in Islamic teachings. This approach also makes students more active overall, which supports the development of human potential such as reason and curiosity, as emphasised in the perspective of the hadith which views learning as *tadabbur* and *tafakkur* towards Allah's creation (Sunarto & Amalia, 2022) .

Conversely, the shortcomings of the Discovery Learning model from the perspective of the hadith lie in the longer time required because stages such as data collection, processing, and verification require an in-depth process, making it less suitable for short classes or large groups of students, even though the hadith encourages lifelong learning. Its implementation also requires a resource-rich learning environment and teachers who are skilled at managing classes effectively, as not all teachers are able to monitor student activities well, and the quality and initial skills of students greatly determine its effectiveness. In addition, students often find it difficult to form opinions, make predictions, or draw conclusions if they do not have a basic understanding, which can lead to disappointment. Furthermore, the ability to understand concepts is not always measurable solely from classroom activity, requiring consistency and habit from both teachers and students to optimally integrate the spiritual values of the hadith (Khasinah, 2021) .

Some other weaknesses include: 1). This method requires students to have a preliminary understanding of the concepts being taught, otherwise they will experience difficulties in learning discovery, and may even feel disappointed; 2). The application of this method takes a long time, making it less suitable for short-duration learning and classes with large numbers of students; 3). Teachers and students must be familiar with this method and must be consistent in its implementation; 4). This method is more suitable for teaching concepts and understanding (cognitive), compared to other aspects (Khasinah, 2021) .

## CONCLUSION

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Based on the discussion, it can be concluded that the *Discovery Learning* model is a student-centred approach that emphasises the process of discovering concepts through direct experience, observation, and active investigation. This model has been proven to foster critical thinking, creativity, independence, and increase student motivation to learn so that the knowledge gained is more meaningful and applicable in everyday life.

From the perspective of the Hadith, *Discovery Learning* is in line with educational values that emphasise the importance of thinking, seeking knowledge, reflection, and contemplation, as well as making learning activities a form of worship to develop human potential. Its compatibility with the commands of the Qur'an, the spirit of *thalabul 'ilmi*, and the objectives of Islamic education make this model relevant for application in learning. However, its implementation has challenges, such as the need for more time, teachers' skills in managing the classroom, and students' readiness to discover concepts independently. Therefore, *Discovery Learning* will be more effective if it is supported by a learning environment rich in resources, teacher creativity, and consistency in implementation, so that its benefits can be optimal in shaping students who are knowledgeable, moral, and independent.

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