The Revival of Classical Wisdom: Implementing Mixed Learning Approach Based on Ibnu Khaldun's Theory in Pesantren

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Abstract:

This study explores applying Ibn Khaldun's mixed learning concept to improving learning outcomes in Islamic boarding schools. The study used a qualitative approach through interviews, observations, and documentation, which were then analyzed using the Optimal Matching Analysis (OMA) method. The study results showed that cognitive learning concepts, such as concept learning, understanding, problem-solving, logic, and public speaking, developed significantly through the fat al-listen constructivism-based forum. Learning outcomes are not only limited to understanding but also include analysis, even to the creation stage. The class discussion forum becomes a stepping stone for students to face more significant challenges outside the classroom. The four *Fatq al-Lisan* constructivism-based forums ala Ibn Khaldun positively impact the development of linguistic, logic, and interpersonal skills, which are part of multiple intelligences. These findings have implications for the development of 21st-century skills, where students are not only required to master higher-order thinking skills (HOTS) collaboratively but also support linguistic, logical, and interpersonal skills.

Key Words: *Ibn Khaldun, Constructivist learning, Fatq al-Lisan, Higher Order Thinking Skills*

Abstrak:

Penelitian ini bertujuan untuk mengeksplorasi penerapan konsep pembelajaran mixed ala Ibnu Khaldun dalam meningkatkan hasil belajar di pesantren. Penelitian menggunakan pendekatan kualitatif melalui wawancara, observasi, dan dokumentasi, yang kemudian dianalisis menggunakan metode Optimal Matching Analysis (OMA). Hasil penelitian menunjukkan bahwa konsep pembelajaran kognitif, seperti pembelajaran konsep, pemahaman, pemecahan masalah, keterampilan logika, dan kemampuan berbicara di depan umum (public speaking), berkembang secara signifikan melalui forum berbasis konstruktivisme *Fatq al-Lisan*. Capaian pembelajaran tidak hanya terbatas pada pemahaman (understanding), tetapi juga meliputi analisis, bahkan hingga tahap penciptaan (create). Forum musyawarah kelas menjadi batu loncatan bagi santri untuk menghadapi tantangan yang lebih besar di luar kelas. Empat forum berbasis konstruktivisme *Fatq al-Lisan* ala Ibnu Khaldun berdampak positif terhadap perkembangan keterampilan linguistik, logika, dan interpersonal, yang merupakan bagian dari kecerdasan majemuk (multiple intelligences). Temuan ini berimplikasi pada pengembangan keterampilan abad ke-21, di mana murid tidak hanya dituntut untuk menguasai keterampilan berpikir tingkat tinggi (Higher Order Thinking Skills atau

HOTS) secara kolaboratif, tetapi juga keterampilan linguistik, logika, dan interpersonal yang mendukung.

Kata Kunci: *Ibnu Khaldun, Pembelajaran konstruktivisme, Fatq al-Lisan, Higher Order Thinking Skills*

INTRODUCTION

Ibn Khaldun, a prominent Muslim philosopher and social scientist, offers an in-depth view of the relationship between education and human development through a cognitive and constructivist approach (Hidayanti et al., 2022). In Ibn Khaldun's thinking, the concept of *malakah* emphasizes the importance of knowing and mastering a skill at a professional level (Othman et al., 2023). Education, according to him, must include gradual stages (tadrīj) in learning, which integrates mastery of logic (manṭīq), problem-solving skills, and creative development of students through social interactions such as discussion and debate *(fatq al-lisān)* (Yusuf, 2022). This view places students as active subjects in learning, leading to the formation of scientific skills relevant to the social context and the needs of the times. Ibn Khaldun emphasizes the importance of critical thinking (Machouche, & Abbas, 2022; Qasserras, 2024), which includes correction, alternative methods, classification, and original ideas. This thinking is based on revelation, faith, intelligence, and a framework of knowledge, with an approach that includes analytical methods such as tahzdīb, taqrīb, and muqāranah. He also highlighted the importance of *sharia* law, logic *('aql)*, and applied science as a more practical education basis than memorizing. Discussion and critical analysis are the leading solutions for better learning than simple demonstrative methods (Machouche & Bensaid, 2015; Sabarudin, 2024). In the modern era, education aims not only to transfer knowledge but also to build critical, analytical, and creative thinking skills according to the demands of the 21st century. Ibn Khaldun's approach, which integrates cognitive learning with social constructivism, provides a relevant conceptual framework to address these challenges.

Several studies have shown that Ibn Khaldun's educational concept includes cognitive and constructivist theories in a balanced way. Asysyauqi (2023) and Nurhuda (2023) identified six learning theories related to his thinking, including cognitivism and constructivism. Smirnov (2010) and Amin el al. (2023) emphasized that Ibn Khaldun's learning theory is unique because it combines various approaches, not just limited to one aspect. Sahad and Zulkufli (2019) noted that the process of tadrīj and social interaction are vital components of Ibn Khaldun's educational approach. However, these studies are mostly still in the form of literature reviews or comparative studies, with little focus on practical implementation in modern education. According to Piaget's constructivism theory, a study by Âşik Av (2015) and Tomasello et al., (2023). stated that human thinking is the primary source of behavior and knowledge, which develops through a balance between assimilation and accommodation. This process produces inductive and deductive logic, essential for developing thinking skills.

Ibn Khaldun also linked education to improving mental abilities, perceptions, and metacognitive skills to make learning sharper and more efficient.

Ibn Khaldun's learning paradigm combines cognitive and constructivist approaches and significantly contributes to 21st-century learning. However, further study is needed to understand how this concept can be effectively applied in contemporary education, especially in the pesantren environment.

Previous studies have identified various dimensions of Ibn Khaldun's learning theory. Smirnov (2015) emphasized that Ibn Khaldun's intellectual legacy is often analyzed partially, leading to a lack of holistic understanding of his contributions to learning theory. Sahad and Zulkufli (2019) demonstrated the relevance of his constructivist approach, especially in integrating social interactions to build student understanding. Asysyauqi and Arifin (2023) emphasized that Ibn Khaldun's concept of *fatq al-lisān,* such as discussion and debate, supports the development of higher-order skills, including critical and collaborative thinking skills. However, these studies have not fully explored the application of this concept in educational practice.

This study offers a new contribution by exploring the implementation of Ibn Khaldun's learning approach that combines cognitive and constructivist aspects in the context of education in Islamic boarding schools. Previous studies were primarily theoretical or literature, while this study focuses on practical implementation, with a case study at the Haji Ya'qub Islamic Boarding School (PPHY). This study integrates Ibn Khaldun's classical learning theory with a modern learning approach emphasizing competency-based learning outcomes, such as higher-order thinking Skills (HOTS). This study aims to 1) analyze the implementation of Ibn Khaldun's mixed approach (cognitive-constructivist) in learning at PPHY and 2) identify the impact of the approach on student learning outcomes. This objective is based on the argument that effective education requires not only the transfer of knowledge but also the formation of critical thinking skills and social abilities. With their unique traditions, Islamic boarding schools provide an ideal environment to test the relevance and effectiveness of Ibn Khaldun's learning approach in a modern context. By combining theoretical analysis and field practice, this study is expected to enrich insights into applying the mixed learning concept and provide fundamental contributions to developing a skills-based curriculum in Islamic boarding schools.

RESEARCH METHODS

This study uses a qualitative instrumental single-case approach based on Yin's (2018) guidelines. This approach explores the integral application of Ibn Khaldun's learning concept, which combines cognitive and constructivist theories. The concepts raised include elements of cognitive theory, such as reasoning, problem-solving, and learning strategies, as well as elements of constructivist theory, both indigenous by Piaget's stages of cognitive development and exogenous, which emphasize Vygotsky's reciprocal and

cooperative learning, such as debate, discussion, and group learning. This study focuses on how these concepts are implemented in the context of Islamic boarding school education and their influence on learning outcomes in the cognitive, affective, and psychomotor domains based on Bloom's Taxonomy. The research was conducted at the Haji Ya'qub Islamic Boarding School (PPHY), an institution under the auspices of the Lirboyo Islamic Boarding School, with researchers actively involved in the environment.

The primary data sources for this study consisted of administrators, teachers, students, and zuriah (extended family) of PPHY. In addition, secondary data were obtained from various literature references related to Ibn Khaldun's educational theory, cognitive theory, constructivism, and the educational context in Islamic boarding schools. Data collection techniques include participant observation, where researchers are directly involved in Islamic boarding school activities; unstructured interviews that allow flexibility but remain focused on research objectives; documentation in the form of archives, written notes, and Islamic boarding school recordings; and field notes based on the researcher's observations and experiences.

Data analysis was done using the Optimal Matching Analysis (OMA) method. This process begins with grouping data based on central themes and compiling typologies to identify patterns and categories. The typologies are then compared to eliminate overlapping data or categories. Furthermore, relevant data is grouped into similar cluster units and arranged into a cohesive narrative. The overall analysis process includes two main stages: data reduction to simplify the information collected and construction to organize findings into a form that can be understood.

The validity of the data in this study is maintained through four main approaches. Internal credibility or validity is achieved through triangulation of sources and data collection methods. Transferability or external validity is realized through detailed, accurate, and systematic reporting of results, which two education experts from UIT Tribakti validate. The dependability or reliability of research is ensured by an audit that covers the entire research process, from the initial stage to reporting results. Meanwhile, confirmability or objectivity of data is achieved through the same steps as dependability to ensure transparency and integrity of research. This method is designed to produce valid, reliable research that meets international standards so that it is worthy of publication in reputable journals.

RESULTS AND DISCUSSION
Implementation of Ibn Khaldun's Mixed Cognitive-Constructivist

This study found that Ibn Khaldun's cognitive-constructivist concept is implemented in various forms of learning activities at the Haji Ya'qub Islamic Boarding School (PPHY), both inside and outside the Madrasah program (MDHY). In addition to formal activities at the madrasah, such as the

Musyawarah Tsanawiyah-Aliyyah (MTA), there are also additional activities, such as the Musyawarah Gabungan Sughra (MGS) and Musyawarah Fathul Qarib (MFQ). Each activity is a forum for deliberation-based learning, which encourages analysis *(Intizā')* and synthesis *(Tarkīb)* as the core of the cognitive-constructivist process.

Deliberation at MDHY

At MDHY, deliberation is the primary learning method that combines analysis and synthesis. Several informants reported that deliberation is essential in forming the concept of understanding the book. For example, one informant, Fauzan, stated that deliberation helps develop new understanding but still requires initial provisions in the form of personal cognitive schemes. Iqbal, another informant, explained that deliberation stimulates curiosity and courage to ask questions, which ultimately builds the ability to face objections through discussion *(munāqashah)*. Hasan added that deliberation is more important than independent learning *(Muṭala'ah),* especially in solving false assumptions that often arise during discussions.

However, this process only sometimes runs smoothly. Some obstacles include the difficulty of filtering arguments due to contamination of evidence *(ashrāk al-adillah)* and the tendency for unproductive debate *(shaghb al-jadāl wa al-shubhat).* This situation requires extra effort from participants to achieve the expected results *(taḥsīl al-maṭlūb).*

Deliberation Outside of MDHY

Deliberation activities outside of madrasah hours, such as MGS and MFQ, provide a more profound experience in applying *Intizā'* and *Tarkīb*. In MGS, students focus on discussing one or two problems with a scope that is not too broad, thus allowing for more active and directed participation. The MGS process begins with distributing questions to relevant classes, followed by group discussions, the results of which are summarized in the main forum. This forum encourages students to formulate concepts together, debate arguments, and agree on answers through a moderation stage.

MFQ, on the other hand, has a higher level of complexity. In this forum, participants must explore concepts to a high level of detail *(tahqīq).* The moderator begins the discussion by explaining the chapter in-depth, followed by a question-and-answer session and concept critique. This process encourages students to use their in-depth analytical skills and logical argumentation. Informants such as Rafiq and Irhas stated that MFQ is a forum to improve mental readiness, language skills, and more complex problem-solving skills.

Students' Cognitive and Constructivist Progress

The students' cognitive progress at PPHY goes through gradual stages *(tadrīj),* including the MGS, MFQ, and Bahtsul Masa'il forums. This process helps

students develop more mature analytical and synthesis skills from one forum to another. Each stage encourages students to prepare themselves through Muṭāla'ah individually and in groups.

These forums also require students to integrate various teaching materials (*Matan, Sarah,* and *Aaliyah* books) for concept formation. In this process, they are trained to avoid heuristic thinking errors *(auhām)* and rely more on inductive and deductive logic *(aql)*. In addition, a constructive discussion environment also forms critical and systematic thinking skills *(manṭīqiyyah)*, which are relevant to Ibn Khaldun's educational theory. The deliberation forum at PPHY demonstrates the actual application of Ibn Khaldun's cognitive-constructivist concept. Students are trained to develop conceptual understanding, argumentation, and critical thinking skills through a discussion process based on analysis and synthesis. This forum also provides a strong foundation for developing cognitive, affective, and psychomotor aspects in education, which are relevant to modern approaches to learning.

Outcomes Ibn Khaldun's Cognitive-Constructionist

This study describes the results of two types of deliberations, MDHY Deliberation and non-MDHY Deliberation, focusing on how cognitive abilities *(quwwah al-'aql)* and motivation *(himmah)* affect student development. Based on the analysis, the outcomes of these deliberations are categorized into three levels, namely low, medium, and high, each of which shows the dynamics of learning and its impact on understanding, thinking skills, and the formation of affective attitudes. In MDHY Deliberation, students in the low category showed that discussion was their first opportunity to form basic concepts. Many of them, as experienced by Fauzan and Iqbal, felt that the process of interpreting or understanding concepts occurred, especially when they actively participated in the forum. This gradual learning *(tadrīj)* allows students to start asking questions even if they are just asking simple things. Their motivation generally arises from their interest in hearing and seeing the arguments presented by their friends in the Jabal and munāqashah forums. However, students in this category often face challenges in the form of imperfect language comprehension, minimal mental experience, and social pressure *(gojlokan)* that lowers self-confidence or self-efficacy. Even so, in the end, they began to participate, either by asking questions, answering, or simply responding.

Meanwhile, students in the moderate category showed more diverse results. They not only added to the understanding they already had but also often adopted the thinking patterns of their friends that were considered exciting and more conceptual. Firdaus, for example, showed the ability to restructure understanding by integrating the ideas he learned from the discussion. This metacognitive process helped them understand the material and adapt it to a more systematic and structured way of thinking.

Students with high abilities in the MDHY Musyawarah showed more complex outcomes. They were able to develop concepts broadly and deeply. Their main characteristics were thorough preparation before the discussion, activeness in the forum, and the habit of referring to various sources such as sharḥ and ḥāshiyyah. Hikam, for example, gained additional insights from his friends' experiences and understandings, which not only broadened his intellectual horizons but also reduced his egocentrism and increased his courage to argue differently. This shows that discussions help shape the values of courage and commitment to the truth, as identified by Krathwohl in the theory of affective development. In the context of non-MDHY *Musyawarah*, the results achieved were different because this forum was attended by more students with a high interest in discussion and adequate grammar skills. This forum not only helped students understand concepts but also developed debate skills *(jadal)* and analytical logic *(ṣanā'ah al-manṭīqiyyah)*. Perhaps one of the students who was active in this forum said that he learned a lot from the discussion process that involved in-depth analysis, such as understanding magnum mukhālafah and qiyās, even though he did not fully understand the concepts in theory. This forum trains students to solve problems procedurally, using fundamental conceptual analysis such as conditions, pillars, and things that invalidate concepts. This process produces critical thinking skills that lead them to formulate pro and con answers ready to be tested in the forum.

Through the intensive discussion process, many students, such as Rafiq and Irhas, began to show courage in asking, answering, and responding to arguments. For Irhas, this courage grew after he understood the deliberation system and prepared himself thoroughly. Meanwhile, Rafiq gained greater motivation from the influence of peers across units, who helped him use this forum to broaden his horizons and practice case analysis skills. This deliberation also contributed to practicing procedural understanding and discussion ethics. Students learned to maintain their attitude even in intense debate situations. It has described that when there were significant differences of opinion, this forum still upheld a code of ethics to maintain professionalism.

Ultimately, both MDHY and non-MDHY Deliberations were proven to provide significant benefits in building critical thinking skills, conceptual understanding, and affective values. These discussions not only create a more interactive learning experience but also provide students with the tools to face higher learning challenges, both in formal class discussions and advanced academic interactions.

Mixed Cognitive-Constructivist Results of Ibn Khaldun
MDHY Deliberation

The MDHY deliberation showed the dominance of cognitive aspects in learning but also resulted in significant affective development. Discussion forums integrated with Talqīn began implemented in class 2/3 Ibt, with the

Keroisan approach (centered discussion). This approach trains students to observe, listen, and pay attention, which are part of the information-receiving stage. This forum has proven effective in improving student understanding, especially for those with low cognitive abilities and interests, even in minimal aspects such as interpreting information. This achievement is significant in PPHY; even students with high categories in both aspects can feel it.

The success of this forum in motivating students shows the importance of stimulation through more interactive discussions, as seen in the cases of Haris and Hasan, who often attend this forum to deepen their understanding. Even for students who have difficulty understanding certain concepts, such as Hasan, this forum plays a significant role in helping them overcome these cognitive obstacles.

Interestingly, this forum not only encourages understanding of the material but also increases students' courage in expressing opinions, which can be seen from how Iqbal responds to differences of opinion in the forum. Hasan also acknowledged that understanding the lessons previously taught through *Talqīn* provided a strong foundation for them to be more active in discussions.

Integrated with MDHY, this forum develops students' *Malakah al-'Ilmiyya*h, considering differences in character, cognitive abilities, and personal interests in understanding the material. As part of cooperative learning, this forum functions as a strategy in reading comprehension, where small groups before the Keroisan session facilitate more profound understanding and become a medium to monitor students' understanding collectively. In addition, this forum also teaches Comprehension Monitoring, which is essential in improving understanding and increasing personal evaluation of progress. This is very relevant to middle-class students such as Rafiq, Hasan, and Hikam, who often use Muṭāla'ah as a learning strategy.

However, the challenges are the lack of time and motivation, especially for students in the first category, who show slower understanding. Nevertheless, deeper and more constructive learning can be achieved through this strategy involving interactive discussions. Understanding concepts is about memorizing facts and building knowledge together in this forum. Discussions involving arguments and reasoning also reduce errors in understanding texts that are initially difficult to understand.

This forum encourages debate and logical reasoning, reduces Auhām's (ambiguity in understanding), and strengthens *Qawābil al-'Adillah* as a basis for proving arguments. This success is reflected in students' understanding of the structure of knowledge, which can be observed by increasing the quality of understanding of the material being taught.

Non-MDHY Deliberation

In contrast to the MDHY forum, non-MDHY forums, such as MGS and MFQ, show that students' *Ba's* (courage) participation is often hampered by a

lack of preparation and uncertainty in delivering the material. This forum consists of two models: thematic question groups such as MGS and Bahstu Masa'il and personal-textual ones such as MFQ. The second model's main challenge is the topics' ambiguity. At the same time, the first model is more open with a broader paradigm but is also challenging to understand. Nevertheless, this forum provides an opportunity to develop logic and argumentation skills through Question Generation and Summarization in Reading Comprehension Strategies.

The active process in Question Generation, dominant in MFQ, stimulates students to extract the main ideas and organize them into a coherent meaning. This process trains students to develop critical thinking and problem-solving skills, even though the material has not been studied in detail. This forum not only functions as a place to practice argumentation but also as a place for students to develop more mature logic and reasoning skills. Over time, they can produce more complex and comprehensive arguments, especially in discussing difficult topics such as *Mafhūm Mukhālafah* and *Muwāfaqah* in syllogism and *Qiyas*.

The challenges in this forum are also related to the difficulty of discussing topics that are not yet fully mastered. However, this encourages students to explore more references and hone their Qiyas skills in responding to uncertainty or analytical errors. Success in this forum is more determined by how students can develop valid arguments and criticize and respond to different opinions.

Through this process, students learn about the material provided and develop cognitive, social, and intrapersonal skills that are very important in learning. The aspect of Imām al-Wusṭa, which refers to intuition and inspiration in finding solutions, also plays a role in helping students understand the material better and find more profound answers through discussion.

Overall, the Musyawarah Non-MDHY forum functions as a development step from the MDHY forum. Reading and understanding text skills do not stop at the stage of understanding and analysis but develop further to include the creative stage in generating new ideas and formulating solutions in discussions. This forum facilitates the development of logic and argumentation skills that will be useful for students in their future learning.

Analysis of Ibn Khaldun's Cognitive-Constructivist Results

In the analysis of Ibn Khaldun's learning concept, it was found that knowledge is built through active interaction with the world, which is in line with Piaget's view that emphasizes the importance of individual participation in constructing knowledge. In the context of *Fatq al-Lisan* and Malakah' Ilmiyyah, Ibn Khaldun places this active role as a fundamental principle in learning. As evidence, *Fatq al-Lisan* does not merely focus on memorization or passive acceptance but on developing understanding through active discussion, which plays a vital role in moral and cognitive development. This concept involves two main types of relationships, constraint, and cooperation, which lead to the

formation of knowledge socially. In practice, the interaction between the formulator and participants often involves Munāqshah or Jadal (discussion and debate), where there is no imposition of views but rather the formation of shared knowledge. This cooperative relationship dominates the process of developing knowledge because there is mutual respect, listening to other opinions, and arguing rationally to understand and develop each other's ideas.

Furthermore, Ibn Khaldun's learning concept emphasizes physical and spiritual development, as seen in the concept of *tadrij,* and focuses on cognitive skills involving *Fatq al-Lisan* and *Malakah al-'Ilmiyya*h. This explains that despite the differences between teacher-centered and student-centered learning approaches, Ibn Khaldun unites the two in a comprehensive learning system. In this process, the role of the teacher remains essential to ensure scientific interconnection through sanad, while *Fatq al-Lisan* provides space for more student-centered learning. This approach, including cognitive and social aspects, forms the basis for developing thinking skills, problem-solving, and more profound knowledge. The psychosocial aspects of this learning lead to a transition from egocentric thinking to more reflective and conscious learning. The internalization process in the deliberation forum plays a significant role in developing critical thinking skills, contributing to the development of verbal and cognitive abilities. This interaction-based learning allows participants to share and develop their ideas more openly, potentially reducing difficulties in understanding and increasing achievement. This process also integrates inner thinking (such as *Ilhām al-Wusṭa*), which serves as a mediator in developing more systematic scientific concepts.

The interactions in these discussion forums focus on understanding texts and learning materials and developing critical logical skills, problem-solving strategies, and interpersonal communication skills. The active participation of participants in discussions and debates facilitates the development of essential linguistic skills to convey ideas and arguments effectively. This type of learning also supports the development of higher-order thinking Skills (HOTS), which involve the ability to analyze, evaluate, and create new ideas. The critical thinking and problem-solving processes that result from these interactions help participants structure and organize knowledge in a more structured and in-depth manner.

Concepts such as *Intizā'* and *Tarkīb*, trained in the deliberation forum, contribute to improving HOTS skills. These skills, reflected in the ability to remember (recall), understand, analyze, and evaluate, also include the ability to generate new ideas that often surprise other participants in the discussion. Thus, the deliberation forum becomes an effective place to form high-level thinking skills essential in 21st-century learning.

Overall, the learning applied in the deliberation forum at PPHY improves cognitive understanding and essential life skills, such as self-awareness, decision-making, problem-solving, and communication skills. This learning process also

involves emotional control, reflected in how participants manage tension in discussions or debates. These social, emotional, and cognitive skills are very relevant in the context of the 21st century, which requires individuals to have the ability to think critically, collaborate, communicate, and be creative.

In addition, learning based on social interaction also proves that science did not only develop in Europe, but Muslim scientists, including Ibn Khaldun, have made significant contributions to forming scientific traditions, including modern science. The learning approach that combines theory and practice, as seen in the concept of *Fatq al-Lisan* Ibn Khaldun, remains relevant in forming 21st-century skills that include cognitive, social, and emotional skills. This learning strategy, which is based on the principles of mutual learning, collaborative-based projects, and problem-based learning, is a learning model that is very much in line with the needs of education in the current era.

CONCLUSION

The conclusion of this study shows that the application of Ibn Khaldun's cognitive-constructivist concept in deliberation activities at the Haji Ya'qub Islamic Boarding School (PPHY) provides a significant contribution to the cognitive, affective, and psychomotor development of students. Through deliberation forums inside and outside the madrasah, students are trained to develop critical thinking, analysis, and synthesis skills, enriching their understanding of academic concepts. Active interaction in these discussions encourages them to understand texts and learning materials better while developing communication and problem-solving skills. The study results indicate that this forum effectively builds knowledge socially and reflectively and helps students overcome cognitive difficulties faced during the learning process.

However, although the results are very positive, several challenges need to be overcome, such as differences in cognitive abilities among students and difficulties in filtering arguments in discussions. Therefore, further research is needed to explore more deeply the factors that influence the effectiveness of deliberation in the context of cognitive-constructivist-based education and identify strategies that can better support learning in discussion forums. Further research could also include further analysis of the impact of this approach on the development of 21st-century skills, such as creativity, collaboration, and more informed decision-making in various educational settings.

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