

Implementations of Blended Learning from the Al-Qur'an Perspective

Suhada^{1*}, Armai Arief², Ahmad Zain Sarnoto³

¹Computer Science, University of Raharja, Indonesia

²Department of Education and Teaching Sciences, Syarif Hidayatullah State Islamic University of Jakarta, Indonesia

³Department of Islamic Education Management, University of PTIQ Jakarta, Indonesia

¹suhada@raharja.info, ²armaiarief@gmail.com, ³ahmadzain@ptiq.ac.id

*Corresponding Author

Article Info

Article history:

Submission December 26, 2024

Revised February 25, 2025

Accepted March 13, 2025

Published March 14, 2025

Keywords:

Blended Learning

Education

Al-Qur'an Perspective

Learning

Technology



ABSTRACT

Blended learning is a relevant learning model to answer the challenges of the 21st century, where technology and the internet play an important role. However, the implementation of blended learning in higher education still faces obstacles in adjusting modern educational values with spiritual values. This **study aims** to analyze blended learning from the perspective of the Qur'an, with a case study at University of Raharja, Tangerang City. The main **challenges** raised is how blended learning can be integrated with the values of the Qur'an to create holistic learning. The **research method** uses a descriptive qualitative approach of the Miles and Huberman model to systematically describe data from various references. In addition, the thematic interpretation method (tafsir maudhu'i) is used to analyze relevant verses of the Qur'an. The **results** of the study indicate that blended learning is in accordance with the learning values in the Qur'an, as reflected in the stories of the prophets and verses about learning from the universe. This model has proven to be flexible, efficient, and effective, as supported by Curtis J. Bonk, Simon Krisztián, and Erica Lynn Kolat. This study also found that blended learning can be a relevant learning solution in the digital era if implemented by considering spiritual aspects. The **conclusion** of the study is that blended learning not only supports modern learning, but also has a strong foundation in the values of the Qur'an. This makes an important contribution to the development of higher education in Indonesia.

This is an open access article under the [CC BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



DOI: <https://doi.org/10.34306/ajri.v6i2.1187>

This is an open-access article under the [CC BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/) license

(<http://creativecommons.org/licenses/by-nc-sa/4.0/>)

©Authors retain all copyrights

1. INTRODUCTION

The development of information and communication technology has developed rapidly and was quickly accepted by the millennial generation, namely young people born at the beginning of the 21st century [1]. This generation is very synonymous with technology, where almost all activities are carried out through technology-based devices, from reading, searching for information, to displaying works of art [2]. This phenomenon demands major changes in the teaching and learning process, where teachers and lecturers must adopt creative and innovative learning strategies to adapt to the characteristics of this generation [3]. However, there are still significant challenges in implementing technology-based learning, especially in Indonesia. One of **research gap** was found was a lack of integration of technology in holistic learning, especially in the blended learning

model which combines face-to-face learning with online learning [4]. Many educational institutions only partially implement the blended learning model without utilizing the full potential of available technology. For example, the application of an LMS (Learning Management System) which should be the main tool in supporting online learning is still limited in use, both due to technical obstacles and lack of user understanding [5].

Challenges Another thing that emerged was the **lack** of readiness of teaching staff in using educational technology [6]. Most teachers and lecturers still rely on traditional, one-way methods, so that learning becomes monotonous and less interesting [7]. Apart from that, technological infrastructure that is not evenly distributed throughout Indonesia is a major obstacle in implementing online learning and blended learning [7]. This condition causes inequality in access to education, especially in remote areas, giving rise to gaps in the quality of education at the national level [8]. Apart from that, the perception that online learning is less effective than face-to-face learning is another challenge that must be overcome. The COVID-19 pandemic that hit the world at the end of 2019 was the driving force for the accelerated adoption of online learning and blended learning in Indonesia [9]. However, this sudden implementation and minimal preparation revealed many weaknesses in the education system, such as a lack of training for teaching staff, limited internet access for students, and a lack of support for adequate technological devices [10]. This emphasizes the importance of developing flexible, effective and efficient learning models to face the challenges of the digital era [11]. This research focuses on the blended learning model from the perspective of the Al-Qur'an with a case study at University of Raharja, Tangerang City. This approach not only examines the effectiveness of blended learning from a technical and pedagogical perspective, but also explores how Islamic values can be integrated into this learning model. This research aims to answer educational needs that are relevant to the challenges of the 21st century, while providing solutions that are in accordance with the moral and spiritual values contained in the Al-Qur'an [12].

This research has several **limitations**. First, its scope is restricted to case studies conducted at University of Raharja, which may limit the generalizability of the findings to other educational institutions with different cultural, technological, or organizational contexts. Second, the study primarily focuses on the application of blended learning from the perspective of the Al-Qur'an, which, while valuable, may not comprehensively address broader pedagogical or technical challenges in implementing blended learning across diverse settings. Additionally, the research does not delve deeply into the practical challenges of integrating Islamic values into blended learning models, such as aligning curriculum design with technological advancements or addressing potential conflicts between traditional teaching practices and modern educational tools. Despite these limitations, this study is expected to fill research gaps related to the integration of Islamic values in blended learning models and serve as a reference for developing technology-based education relevant to 21st-century challenges [11]. By identifying existing issues, gaps, and limitations, this research aims to offer practical and strategic recommendations for fostering more inclusive and innovative educational practices [12].

While this study provides valuable insights into the implementation of blended learning at University of Raharja, its scope is limited to this institution and may not fully represent the experiences and outcomes of other universities with different contexts. To enhance the applicability and generalizability of the findings, future research should consider expanding the scope to explore a variety of universities, each with distinct cultural, technological, and organizational environments. By incorporating a wider range of perspectives, such research could uncover a more comprehensive understanding of the diverse factors influencing the success or challenges of blended learning. Additionally, this broader approach would facilitate the identification of best practices, innovative strategies, and common obstacles, all of which could contribute to the development of more effective and adaptable models for integrating blended learning in diverse educational settings, ultimately fostering a more inclusive and globally relevant framework for modern education.

2. LITERATURE REVIEW

This research conducted a comprehensive review of literature on blended learning, focusing on its benefits, such as increased flexibility, personalized learning, and enhanced student engagement across various disciplines and educational levels. It also explored the effectiveness of blended learning in different institutional contexts. However, the review highlighted several challenges that hinder its full potential, including the digital divide, which creates disparities in access to technology, lack of instructor preparedness for technology-mediated teaching, and student resistance to adapting to digital learning platforms.

Table 1. References on Blended Learning

No	Title	Writer
1	Perceptions of Blended Learning: A Case Study on Student Experiences in an Advanced Placement Macroeconomics Course.	Daniel A. Gagnon, Georgia: Kennesaw State University, 2014.
2	Blending Is Trending: Applying Blended Learning to Meet EFL Students' Language Needs in Listening and Speaking Skills Development.	Christian Simon, Hungary: University of Pecs, Doctoral School in Linguistics, Faculty of Humanities, 2016.
3	Blended and Online Learning In K-12 Traditional School Districts of Southwestern Pennsylvania.	Erica Lynn Kolat, US: University of Pittsburgh: Doctor of Education, 2014.
4	Blended Learning and Educational Technology: Using An Online-Digital Curriculum To Support Student Learning.	Jennifer Camilleri, Chicago: National Louis University, December 2016.
5	Handbook Of Blended Learning: Global Perspectives, Local Designs.	Curtis J. Bonk and Charles R. Graham, San Francisco, CA: Pfeiffer Publishing, 2004.
6	Blended Learning in the Vocational Education and Training System in Tanzania: Understanding Vocational Educators Perceptions.	Haruni J. Machumu, International Journal of Multicultural and Multireligious Understanding, Vol. 3, No. 2, April 2016.
7	Blended Learning Learner Development in Generation Z.	Agus Purnomo, et al., JP2IPS Journal, Vol.1 No.1, April 2016.
8	Student Learning Independence Through Blended Learning in Numerical Methods Courses.	Putri Fitriyani, et al., Element Journal, Vol. 4 No. 1, January 2018.
9	Blended Learning In Vocational Education: An Experimental Study.	Mehmet Sahin, IJVTE Journal, Vol. 2 No.5, pp. 75-81, October 2010.
10	The Past, Present and Future of Blended Learning: An In-Depth Analysis of Literature.	Hamit Caner and Bayram Guzer, Procedia Journal - Social and Behavioral Sciences, 2014.
11	Blended Learning: How Teachers Balance The Blend of Online and Classroom Components.	Lynn M. Jeffrey, et al., Journal of Information Technology Education, Vol. 13, 2014.
12	The Development of Blended Learning-Based Self-Learning on Classroom Action Research Training Material to Improve Teachers Professionalism.	Gunawan Setiadi, et al., Sebelas Maret University International Proceedings Journal, Vol. 2, No.1, 2016.
13	Effectiveness of the Blended Learning Model to Improve Student Learning Achievement in Listening Skills at MAN 1 Tulung Agung.	M. Haris Hadiansyah, Proceedings Konasbara Malang, October 2017.
14	Learning Islamic Religious Education (PAI) in Schools Based on Blended Learning.	Dhea Abdul Majid, Al-Tarbawi Al-Hadith Journal, Vol. 4, No. 1, June 2019.
15	Implementation of the Blended Learning Model in PAI Subjects at SMPN 1 Banuhampu during the Covid-19 Period.	Ali Akbar, et al., Tambusai Education Journal, Vol. 6 No. 2, 2022.
16	Islamic Religious Education Learning Based on Blended Learning in Senior High Schools.	Retna Maskur Dwiputro, Tawazun Journal of Islamic Education, Vol. 15, No. 2, 2022.
17	Development of a Blended Learning-Based PAI Learning Model Post-Covid-19 Pandemic at SD Muhammadiyah 8 Surabaya.	Rahma Sabhara and Abdullah Hamid, Genealogy PAI Journal, Vol. 9, No.01, January-June 2022.
18	Effectiveness of Islamic Religious Education Learning Based on Blended Learning for Class V at SDN 02 Kuta.	Aulia Romadhona and Nisrokha, Al-Miskawaih Journal, Vol. 3, No. 1, May 2022.
19	Implementation of the Blended Learning Model in PAI Subjects (Case Study at Telkom Sekar Kemuning Vocational School).	Abd Rachman Mildan, Permata Journal, Vol. 2 (2), 2021.
20	Application of Blended Learning to Increase Understanding in Islamic Religious Education Learning.	Edusaintek Journal of Education, Science, and Technology, Vol. 10 (1), 2023.

The Table 1 show the collectively, these studies affirm the transformative potential of blended learning as a modern educational paradigm. They underscore its capacity to address diverse learner needs, promote engagement, and enhance overall learning outcomes. As an adaptable and innovative model, blended learning is well-positioned to meet the demands of contemporary education systems, preparing students for success in

an increasingly digital and interconnected world.

2.1. Embryo of Blended Learning in the Qur'an

In relation to educational science, Allah provides guidance on the concept of education in various ways, both explicitly through direct commandments and implicitly through verses that encourage deep contemplation and intellectual inquiry. The Quran emphasizes the importance of seeking knowledge as a means of strengthening faith, and advancing human civilization. Examples of muhkamat verses taught by Allah to study science are QS. ar-Rahman verse 33, QS. al-Alaq verses 1-5, QS. al-Ghasyiah verses 17-20.

• QS. Ar-Rahman verse 33

يَمَعَشَرَ الْجِنِّ وَالْإِنسِ إِنَّ آسَاطِعَهُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَأَرْضِ فَفَذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنٍ

O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority.

• QS. al-Alaq verses 1-5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ ۱ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ۝ ۲ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ ۳ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ ۴ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ۝ ۵

Read it with (mentioning) the name of your Lord who created. He created man from a clot of blood. Read it, and your Lord is the Most Glorious. Who teaches (humans) with a pen. He taught man what he did not know.

• QS. al-Ghasyiah verses 17-20

أَفَلَا يَنْظُرُونَ إِلَى الْآيِلِ كَيْفَ خُلِقَتْ ۝ ۱۷ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝ ۱۸ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝ ۱۹ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۝ ۲۰

So did they not notice how he created the camel? And the heavens how he was exalted. And the mountains how he is established. And the Earth how she spread

These verses illustrate that the concept of learning in Islam is not limited to one method, but is a combination of direct learning (face to face), exploration of nature, and the use of aids such as writing and technology. This reinforces the idea that blended learning already has an embryo or basis in Islamic teachings, where flexible and technology-based learning methods are part of the development of knowledge that has been taught in the Qur'an.

Mutasyabihat educational verses are about the blended learning model, in the Qur'an there is no specific term related to blended learning except for hints, such as in QS. an-Naml verses 38-40 the story of the Prophet Solomon, about the use of technology or science (online and offline). Prophet Ibrahim, QS. Ash-Shafat Letter Verses 99-111, on Learning Signs Through Dream Media (Online/Offline). For more details, the researcher will discuss matters related to the blended learning model in the Qur'an.

Solomon asked, "O chiefs! Which of you can bring me her throne before they come to me in full submission?. One mighty jinn responded, "I can bring it to you before you rise from this council of yours. And I am quite strong and trustworthy for this task. But the one who had knowledge of the Scripture said, "I can bring it to you in the blink of an eye." So when Solomon saw it placed before him, he exclaimed, "This is by the grace of my Lord to test me whether I am grateful or ungrateful. And whoever is grateful, it is only for their own good. But whoever is ungrateful, surely my Lord is Self-Sufficient, Most Generous".

The data collected consists of verses from the Koran and written materials that have been published in the form of books, journals, films, videos, articles, magazines, internet media related to research.

3.3. Research Data Analysis Methods

The method used as an analytical method in this dissertation research is the Miles and Huberman qualitative method because this method can be used as a tool to explore concepts. Blended learning comprehensively based on the Koran [24]. As stated by Miles and Huberman in Sugiyono: qualitative data analysis must be carried out interactively and carried out continuously until the data is complete, so that all the data that has been collected becomes (is) saturated or has been maximized [25]. The researcher's activities in analyzing data are called data reduction (data can be reduced/selected), then the data presented (data display) and further conclusion drawing/verification (level of drawing conclusions) [26]. The steps for analyzing data are that after the researcher has collected the data, the researcher carries out anticipatory measures before it is carried out (data reduction) data selection. Data Collection then reduced (reduction) and served (display) After reducing and presenting the data, the researcher draws conclusions and verifies them [27].

3.4. Data management

Data management is carried out through several systematic and targeted steps as part of efforts to ensure that the data held can be managed well, analyzed effectively, and used to support appropriate decision making [28]. This process includes collecting data from various sources, storing it in a structured format, and processing it to obtain relevant information [29].

- The main data is in the form of interpretations from predetermined tafsir books, which are then studied and analyzed by paying attention to the relationship or correlation between the interpretations and the context of the scientific background of different tafsir scholars as well as the sociocultural context at the time the tafsir was written.
- Comparing existing interpretations by distinguishing various variations of interpretation, followed by looking for Hadith arguments that complement the interpretation.
- Complementing interpretive studies with the results of exploration of rational scientific studies regarding blended learning.
- Drawing conclusions according to the existing theoretical framework, both related to the discussion of the dissertation blended learning model based on the Koran, as well as works related to the surrounding scientific discourse blended learning model.

4. FINDINGS

Based on several literatures and researchers' observations during the research process, there are no Islamic higher education campuses in Indonesia that have implemented a blended learning model that is integrated by the campus website, although there are only limited trials between individual lecturers at several universities [30].

Therefore, researchers through this research are trying to propose to all Islamic universities in Indonesia in particular and universities in general, about a blended learning model that is integrated by the campus Web. With the aim of keeping pace with the rapid development of the times, graduates from Islamic universities are not only experts in religious knowledge but must also master communication and information technology. It is hoped that by mastering religious knowledge and ICT, they can compete positively at national and international levels.

Apart from that, by mastering ICT, the reach of Islamic da'wah will reach a wider area easily, not just preaching at the local level, but preaching that can spread to the international level more easily and quickly. Another advantage of blended learning is that the learning process will be easy and effective, so that blended learning is expected to attract public interest in choosing an Islamic educational institution as the main destination. In this way, Islamic education graduates will be born who can color life in all fields and can also build civilization in the world with the noble values of the Islamic religion, and ultimately the goal of Allah SWT to create humans as caliphs fi al-ardhi will be achieved.

To meet the needs of the community, especially the Tangerang and Banten areas, University of Raharja has 2 Faculties and 11 Study Programs. Academic degrees for University of Raharja graduates are Associate

Expert (A.Md.), Bachelor of Computers (S.Kom.), Bachelor of Accounting (S.Ak.), Bachelor of Business (S.Bns.), Bachelor of Management (S.M.), Bachelor Education (S.Pd.), Bachelor of Data Science (S.Si.D.), Master of Informatics Engineering (M.TI.) The current number of students at University of Raharja is 1,817 for undergraduate programs, 83 for D3 programs, and 193 master’s programs. For more details see the figure below:

The scope of this research is restricted to University of Raharja, which inherently limits the generalizability of the findings to other Islamic higher education institutions in Indonesia or beyond. While University of Raharja provides valuable insights into the potential implementation of a blended learning model integrated with the campus website, its unique institutional characteristics, such as its size, technological infrastructure, and academic programs, may not reflect the conditions or challenges faced by other universities, particularly those with fewer resources or different educational priorities.

Furthermore, the study does not comprehensively address the diverse sociocultural and technological contexts across Indonesia, where varying levels of ICT readiness and acceptance of blended learning models may influence implementation success. This limitation suggests that further research is necessary to evaluate the applicability of the proposed model across a broader range of Islamic universities with different regional, demographic, and technological profiles.

By focusing solely on University of Raharja, the study also misses the opportunity to compare and contrast the integration of blended learning models in different Islamic institutions, which could provide a richer understanding of best practices, common obstacles, and scalable solutions. Despite these limitations, this research offers a foundation for future investigations into integrating ICT and Islamic education to address contemporary challenges and enhance the global competitiveness of Islamic university graduates.

No.	Kode	Nama Program Studi	Status	Jenjang	Akreditasi	Data Pelaporan Tahunan Genap 2022				Rasio Dosen / Mahasiswa	
						Jumlah Dosen Penghitung Rasio	Jumlah Dosen Homebase NIDN	NIDK	Total		Jumlah mahasiswa
1	57402	Komputerisasi Akutansi	Tutup	D3	-	0	5	0	5	0	-
2	57401	Manajemen Informatika	Akraf	D3	Baik Sekali	47	8	0	8	82	1:1.74
3	55401	Teknik Informatika	Tutup	D3	B	0	5	0	5	0	-
4	66201	Akutansi	Akraf	S1	Baik	28	7	0	7	139	1:4.96
5	61209	Binis Digital	Akraf	S1	Baik	5	6	0	6	34	1:6.80
6	94202	Kewirausahaan	Akraf	S1	Baik	12	5	0	5	17	1:1.42
7	61201	Manajemen Ritel	Akraf	S1	Baik	41	6	2	8	171	1:4.37
8	83207	Pendidikan Teknologi Informatika	Akraf	S1	Baik	24	7	0	7	11	1:0.46
9	49202	Sains Data	Akraf	S1	Baik	19	5	0	5	9	1:0.47
10	57201	Sistem Informasi	Akraf	S1	Baik Sekali	81	23	1	24	499	1:6.16
11	56201	Sistem Komputer	Akraf	S1	B	57	11	0	11	215	1:3.77
12	55202	Teknik Informatika	Akraf	S1	B	66	28	0	28	723	1:10.95
13	55102	Teknik Informatika	Akraf	S2	B	7	4	0	4	193	1:27.57

Figure 1. Sample of undergraduate and D3 program students source PDDIKTI)

Based on Figure 1, the researcher focused on a sample of undergraduate and D3 program students from semesters I and II, totaling 157 students. These students were given a questionnaire consisting of 8 items related to the implementation of the blended learning model in the Islamic Religious Education (PAI) course and 10 items exploring the characteristics of the blended learning model in PAI learning.

Table 2. Respondent Research

No	Respondent	Total
1.	First semester students = $157 \times 91.7\%$	143
2.	Second semester students = $157 \times 8.3\%$	14
3.	Amount	157

As shown in The Table 2, the questionnaire was designed to measure students’ responses to the application of the blended learning model in Islamic Religious Education (PAI) courses and to evaluate the effectiveness of this model in shaping student character. The research utilized a Guttman scale with yes and no answer types for clarity and simplicity.

The table 3 above presents the responses of 157 students, showing a strong positive inclination towards the blended learning model in the Islamic Religious Education course at University of Raharja. Among the total respondents, 148 students (94.3%) answered "yes" or positively, while the smallest number of positive responses came from 140 students (89.2%), and the largest number came from 154 students (98.1%). This indicates that the majority of students responded positively, with the smallest number of negative responses being just 3 students (1.9%) and the largest number being 17 students (10.8%). In summary, the average number of respondents who expressed a positive response was 148 (94.3%), while those who answered negatively amounted to 9 students (5.7%).

Table 3. Results of the Blended Learning Model Questionnaire in Islamic Religious Education Courses

No	Statement	Answer		Percentage	Amount
		Well	No		
1.	Is studying Islamic religion using the blended learning model (online and face-to-face learning) fun?	153 (97,5%)	4 (2,5%)	100%	157
2.	Do you think blended learning is effective?	151 (96,2%)	6 (3,8%)	100%	157
3.	Is the Blended Learning Model for PAI learning normative (according to existing regulations)?	152 (96,8%)	5 (3,2%)	100 %	157
4.	Does the Blended Learning Model in PAI learning make you more active in learning?	140 (89,2%)	17 (10,8%)	100 %	157
5.	Is the Blended Learning Model an innovative learning model?	154 (98,1%)	3 (1,9%)	100%	157
6.	Can the Blended Learning Model in PAI courses make you religious?	142 (90,4%)	15 (9,6%)	100%	157
7.	Have you practiced religious values in your daily life properly and correctly after studying PAI with the blended learning model?	150 (95,5%)	7 (4,5%)	100%	157
8.	Can this Blended Learning Model for PAI learning increase your creativity in learning?	147 (93,6%)	10 (6,4%)	100%	157

The Table 3 show the findings reflected in the table above demonstrate that the blended learning model applied in the Islamic Religious Education course at University of Raharja is not only enjoyable but also effective, normative, active, religious, innovative, and creative. These characteristics are supported by the data, highlighting the model's success in engaging students and fostering a positive learning environment.

Table 4. Model Character Questionnaire Results Blended Learning in PAI Learning

No	Statement	Yes (%)	No (%)	Total
1	After learning PAI using the Blended Learning Model, can you learn independently?	150 (95.5%)	7 (4.5%)	157
2	After studying PAI using the Blended Learning Model, can you direct and increase your experience in researching something you don't know yet?	151 (96.2%)	6 (3.8%)	157
3	Has learning PAI using the Blended Learning Model increased your patience in studying and researching a lesson?	148 (94.3%)	9 (5.7%)	157
4	After learning PAI using Blended Learning, have you become more diligent?	141 (89.8%)	16 (10.2%)	157
5	Can studying PAI using Blended Learning shape your learning creativity?	147 (93.6%)	10 (6.4%)	157
6	While you were studying, did you increase your communication space with your friends, lecturers, and others?	148 (94.3%)	9 (5.7%)	157
7	Can you see your digital footprint after studying PAI using iDu Class?	148 (94.3%)	9 (5.7%)	157
8	After you study PAI using the Blended Learning Model, can you see your digital traces in the form of independent assignment scores, UTS and UAS scores online?	144 (91.7%)	13 (8.3%)	157
9	Did you get an explanation of the PAI lecture material on online media (YouTube)?	140 (89.2%)	17 (10.8%)	157
10	Do you get lecture material explained directly or offline by the lecturer and online in the blended learning model?	151 (96.2%)	6 (3.8%)	157

The Table 4 above provides a comprehensive overview of the characteristics of the blended learning model implemented in the Islamic Religious Education course at University of Raharja, located in Tangerang

City. This table is based on the responses collected from a questionnaire administered to 157 respondents who were part of the Islamic Character Building class, which was taught by the author. The data gathered from this survey reflects the overall student perception and experience with the blended learning model in this particular course.

Upon analyzing the results, it is evident that the majority of students responded positively to the blended learning approach. Specifically, 147 students (93.6%) expressed a positive response by answering "yes," indicating their approval and satisfaction with the learning model. In contrast, a smaller portion of the respondents, 10 students (6.4%), provided a negative response by answering "no," suggesting that they were not fully in agreement with the model or did not find it as effective or engaging.

These findings suggest that the blended learning model in the Islamic Religious Education course at University of Raharja is generally well received by the majority of students, with a high percentage indicating positive experiences. The small proportion of negative responses provides valuable insight into areas that may need further attention or improvement, but overall, the results highlight the success of the blended learning model in this specific context. This positive feedback from the students can serve as a foundation for further refinement and implementation of blended learning strategies in other courses or educational settings.

4.1. Research Analysis

The results of the questionnaire above illustrate that the blended learning model in the Islamic Religious Education course at University of Raharja can form the character of independent learning, inquiry, patience, perseverance, innovation, creativity, communication and students can see digital traces during and after learning using blended learning. as long as the website and iDu classes haven't changed type. The results of this questionnaire are also answers to statements and explanations regarding model characteristics blended learning in the Islamic Religious Education course contained in chapters II and III, in this dissertation. The results of the original questionnaire obtained from the respondents of this study are completely contained in the attachment, while what the researchers present in this paper are the processed results of the questionnaire. However, to prove that this research is original, the researcher outlined the original research results in the form of an original diagram, as seen in the diagram below:

Questionnaire of Bent Learning Model and Its Characteristics

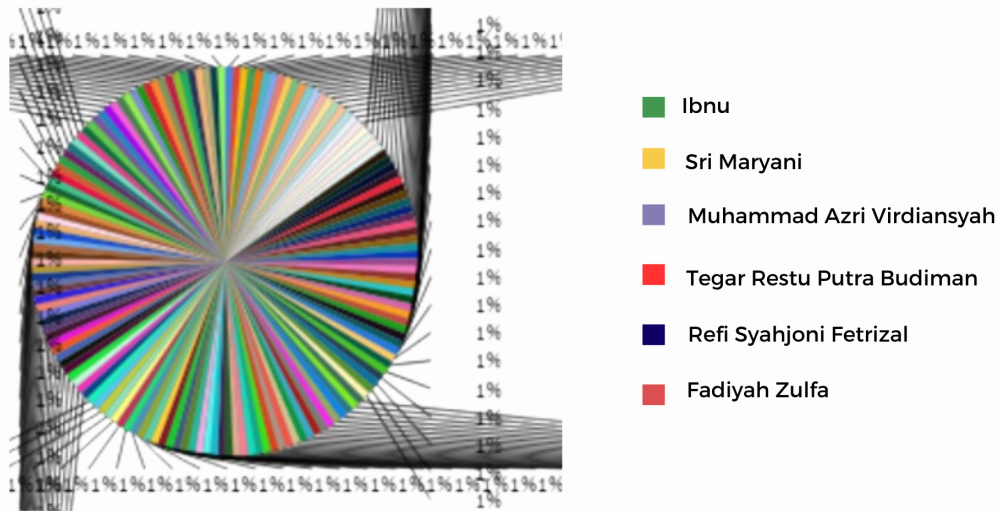


Figure 2. Questionnaire Results in Diagram Form

The Figure 2 show the results of the questionnaire above illustrate that the blended learning model in the Islamic Religious Education course at University of Raharja can form the character of independent learning, inquiry, patience, perseverance, innovation, creativity, communication, and students can see their digital traces during and after learning using blended learning, as long as the website and iDu classes haven't changed. The results of this questionnaire also answer statements and explanations regarding the characteristics of the

blended learning model in the Islamic Religious Education course, as discussed in the previous chapters of this dissertation.

The original results of the questionnaire obtained from the respondents of this study are completely contained in the appendix. The data presented in this paper are the processed results of the questionnaire, which are visualized in a diagram to help better understand the responses regarding the blended learning model implemented in the Islamic Religious Education (PAI) course at University of Raharja.

The feedback from the respondents highlights key aspects of the blended learning model, including its effectiveness in making the learning process more enjoyable, effective, and normative, while also increasing student engagement, religious awareness, and creativity. These outcomes align with the findings of previous studies that have suggested blended learning as an innovative and effective educational approach. The overwhelmingly positive responses from the students in the evaluation further substantiate these claims.

Moreover, the characteristics of the blended learning model in the PAI course at University of Raharja, as outlined in the survey, have demonstrated a positive impact on student development. This model has helped foster the growth of key attributes in students, such as the ability to learn independently, engage in inquiry-based learning (finding new knowledge), and develop traits like patience, persistence, innovation, creativity, and communication skills. Additionally, the learning process throughout the semester is recorded digitally in the form of a portfolio or digital footprint, allowing students to track their progress.

The findings strongly support the hypothesis presented in Chapter One and affirm the assertions made by previous researchers about the effectiveness of blended learning in fostering a fun, active, innovative, and creative learning environment. The results also confirm that blended learning plays a significant role in shaping students' character, helping them develop important life skills such as independence, inquiry, patience, and communication, while maintaining a comprehensive record of their learning journey.

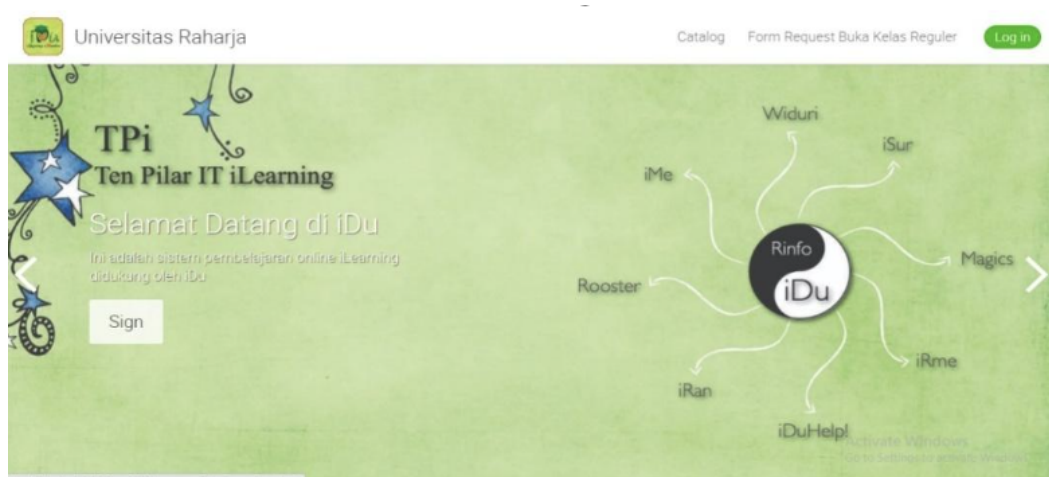


Figure 3. iLearning method

The Figure 3 above illustrates the e-learning method applied at the University of Raharja, which has proven to be both effective and engaging for students and teachers. The implementation of e-learning is supported by various innovative applications designed to enhance the learning experience. Among these applications, one of the primary tools used by researchers and educators is iDu (iLearning Education).

iDu serves as an advanced online learning platform integrated with the university's Learning Management System (LMS), providing a comprehensive and flexible approach to education. Through iDu, all forms of academic activities can be facilitated seamlessly, combining traditional face-to-face learning with modern online methods. This hybrid approach enables students and teachers to interact effectively, regardless of physical location, thus fostering a dynamic and interactive learning environment.

Method Learning Management System (LSM) is software used to operate online networks, or it can also be called an online learning program (e-learning program), which includes online learning and training materials. Thus, facilitating students' online learning anywhere and anytime easily. To make it easier and understand the contents of this research, the researcher tried to present an application iDu (iLearning Education) in the form of an explicit figure. Look carefully at the 19-IDu figure below.

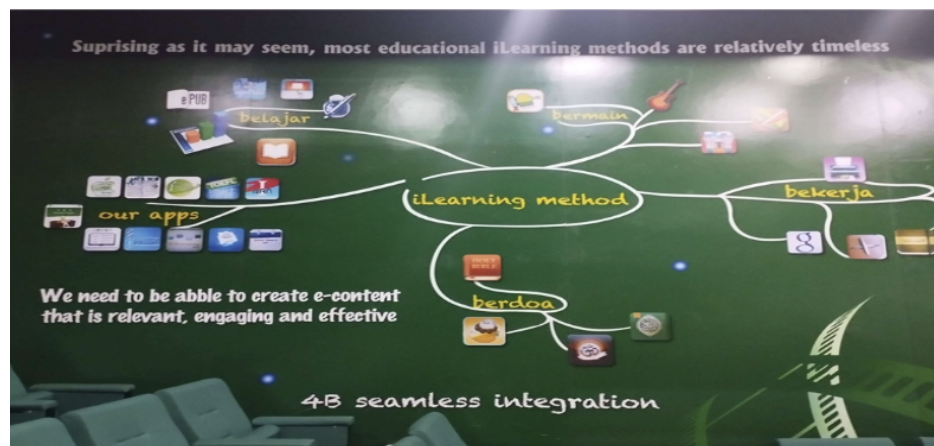


Figure 4. Comparative Performance of AI and Traditional Models (MAPE)

The figure 4 above is part of the first page of the iDu application, this figure explains about TPi (Have Pilar IT iLearning/ten pillars of integrated learning technology) namely:

- iRMe (iLearning Raharja Multimedia e-Portfolio) is Raharja's personal CV storage medium in online format (e-portfolio).
- Rinfo is a free email service provided by the Raharja campus for all Raharja individuals. And all activities can only be carried out if the user has email info.
- iDu (iLearning Education) is a new online learning system developed by University of Raharja which facilitates the teaching and learning process of the entire academic community and students.
- IRAN (iLearning Raharja Ask and News) is a medium created to convey general and specific information, events, information or happenings. IRAN can be said to be part of the campus curriculum application.
- iDuHelp is an online service provided by the campus to Raharja individuals to provide solutions to related complaints ten pillar iLearning.
- Thistle (Wiki iDu by Raharja iLearning) is the media sharing and collaboration on campus for Raharja personally regarding reports, research, CVs and other needs.
- ROOSTER (Rola online ticketing system Raharja) is an information service system that uses tickets online.
- MAGICS (Multimedia Audio Gallery Community and Services) is a resource for storing figure, podcasts and videos to support teaching and learning. and). name (iLearning Media) is a media that documents all kinds of university tri-disciplinary activities.
- iSur (iLearning Survey) is a survey system online which Raharja himself uses for research and surveys of academic activities online.

Next, enter the second page of iDu, on the second page it explains the classes that have been created before the teaching and learning process begins. Usually, this class starts before the start of the semester, so that by the time lectures start, all classes are neat. What this means is that the class is made to be filled with RPS (Semester Lecture Plan), teaching materials in the form slide online, by using the application google drive, video explanation of learning at each meeting using media youtube, And audio.

5. CONCLUSION

Based on the presentation of data and discussion in this research about blended learning from the perspective of the Koran, it can be concluded that Blended learning is a learning model that can answer the challenges of the millennial era or the 21st century which is all practical and all online due to advances in

technology, communication and information throughout the world, which is presented in an attractive, effective and efficient manner because it is a combination of online and offline learning models whose learning model design has been designed using an LMS (Learning Management System) making it very easy for lecturers to present learning material and make it easy students (learners) in obtaining teaching materials during and after the learning process takes place anywhere and at any time. The design of the blended learning model can also make each student capable of independent learning, inquiry (investigating something), patient in researching and learning, diligent (painstaking/thorough), creative, communicative, and portfolio (documenting learning results).

Based on the **findings** in this research, there is very high student enthusiasm for learning in the PAI learning process using the blended learning model, reaching 148 (94.3%) of the 157 respondents regarding the Islamic Religious Education learning process using the blended learning model, this explains that The hypothesis and theory presented by the researcher in chapter one and the expressions of previous researchers regarding the blended learning model are fun, effective, make students more active, innovative and creative and can shape the character of students to be able to learn independently, inquiry (researching to find out information), patient, persistent, innovative, creative, communicative, and the portfolio has been proven to be true. So the blended learning learning model is very suitable to be applied in every educational institution because apart from making it easier for students to get perfect teaching materials that have been uploaded in online classes, it also makes it easier for teachers to control all learning process activities according to the platform remotely periodically and effectively as a perfect model face to face learning.

The theme of blended learning from the perspective of the Qur'an lies in understanding the signs in the Qur'an from events or events that occurred, such as the story of Allah teaching Prophet Adam as., and discussions with angels, the story of Prophet Noah making a ship, the story of Prophet Ibrahim as. when seeking God and strengthening his belief in life after death, the story of Prophet Musa studying with Prophet Khidir, the story of Prophet Sulaiman as moving the throne of Queen Balqis, Prophet Muhammad Saw. received the first revelation, the creation of humans, also the creation of the universe. The learning media contained in the Koran and told in story form, is the embryo (forerunner) of the blended learning model which continues to develop according to the times. The embryonic blended learning model has been applied since the discovery of the second generation of computers, namely in 1956-1963, as a modern learning medium and as a supporting tool for mathematicians, engineers and a small number of the general public. As time went by and technology developed so quickly, the blended learning model finally became famous after the publication of the book Handbook of Blended Learning by Charles R. Graham and Curtis Jay Bonk in 2004. After that, it was widely discussed by educational experts in the 21st century, including Indonesia (Wasis D. Dwiyo) in 2012. The application of the blended learning model can be applied at all levels of education using media available at each educational institution. The media referred to in this learning is WEB and internet based media which has been designed and integrated into all learning processes. Such as the implementation of the blended learning model that was implemented by researchers for one semester at University of Raharja, Tangerang, which received a positive response from respondents during the research. Looking at several studies from several countries in the world that are researching and developing blended learning models, researchers suggest that all educational institutions in Indonesia, in particular, should try to implement and implement blended learning models. Researchers also suggest to all educational institutions to equip all educational facilities and infrastructure based on information and communication technology (ICT) in order to support the implementation of the blended learning model as a learning model that is in accordance with current developments.

6. DECLARATIONS

6.1. About Authors

Suhada (SH)  <https://orcid.org/0000-0002-9929-4410>

Armai Arief (AA)  <https://orcid.org/0009-0006-0331-586X>

Ahmad Zain Sarnoto (AZ)  <https://orcid.org/0000-0002-2517-6120>

6.2. Author Contributions

Conceptualization: SH; Methodology: AA; Software: AZ; Validation: AA and AZ; Formal Analysis: SH and AA; Investigation: AZ; Resources: SH; Data Curation: AZ; Writing Original Draft Preparation: AA

and AZ; Writing Review and Editing: SH and AA; Visualization: SH; All authors, SH, AA, and AZ, have read and agreed to the published version of the manuscript.

6.3. Data Availability Statement

The data presented in this study are available on request from the corresponding author.

6.4. Funding

The authors received no financial support for the research, authorship, and/or publication of this article.

6.5. Declaration of Conflicting Interest

The authors declare that they have no conflicts of interest, known competing financial interests, or personal relationships that could have influenced the work reported in this paper.

REFERENCES

- [1] H. Pratikno, A. Murniati *et al.*, “The effectiveness of implementing the shafi’i method to improve quran reading skills for women’s recitation groups,” *TARLIM: JURNAL PENDIDIKAN AGAMA ISLAM*, vol. 6, no. 2, pp. 99–109, 2023.
- [2] M. A. Hanafi, M. A. Somad, and U. Romli, “Strategy to improve al-quran reading and writing skills in public schools: Case study at sman 2 bandung,” *Journal of Islamic Education Research*, vol. 5, no. 3, pp. 239–252, 2024.
- [3] M. H. B. M. Amin, “Analysis of blended learning teaching model at andalus islamic education center singapore,” *Idarah Tarbawiyah: Journal of Management in Islamic Education*, vol. 4, no. 3, pp. 290–312, 2023.
- [4] P. V. Tiarawati, S. Nurhayati, S. N. Hidayah, and G. Boriboon, “Blended learning approach implementation to improve adults’ tahsin ability in the digital era,” *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, vol. 21, no. 2, pp. 180–196, 2023.
- [5] D. Pusparini, “The implementation of blended learning in studying islamic religion during covid-19 pandemic,” *Scientia*, vol. 2, no. 1, pp. 342–345, 2023.
- [6] M. H. R. Zh, N. L. Sani, D. Kuswandi, and M. Fadhli, “Needs analysis of development fbo media as a support for blended learning in al-qur’an hadits lesson,” *Jurnal Pendidikan Agama Islam Al-Thariqah*, vol. 9, no. 1, pp. 16–32, 2024.
- [7] A. Zumaro *et al.*, “The optimization of quranic reading and writing: A blended learning method on the qur’an & hadith course at min (state islamic elementary school) in metro city, lampung,” *Edukasi Islami: Jurnal Pendidikan Islam*, vol. 12, no. 02, 2023.
- [8] I. S. Pramesworo, I. Fathurrochman, D. Sembing, B. A. Bangkara, and D. Sudrajat, “Relevance between blended learning and students’ independent learning curriculum: An overview of digital age education, student and teacher engagement, technological resources,” *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran*, vol. 9, no. 3, pp. 858–869, 2023.
- [9] D. Evenhouse, Y. Lee, E. Berger, J. F. Rhoads, and J. DeBoer, “Engineering student experience and self-direction in implementations of blended learning: a cross-institutional analysis,” *International Journal of STEM Education*, vol. 10, no. 1, p. 19, 2023.
- [10] S. McCarthy and E. Palmer, “Defining an effective approach to blended learning in higher education: A systematic review,” *Australasian Journal of Educational Technology*, vol. 39, no. 2, pp. 98–114, 2023.
- [11] H. I. Purnama, I. Wilujeng, and C. S. A. Jabar, “Blended learning in elementary school science learning: A systematic literature review,” *Int J Eval & Res Educ ISSN*, vol. 2252, no. 8822, p. 1409, 2023.

- [12] S. W. Albeta, J. Copriady, Yustina, and R. U. Rery, "Should there be an attitude in motivating students to achieve satisfaction in blended learning?" *Education and Information Technologies*, pp. 1–27, 2024.
- [13] S. A. Hasan, W. N. Al-Zahra, A. S. Auralia, D. A. Maharani, R. Hidayatullah *et al.*, "Implementasi teknologi blockchain dalam pengamanan sistem keuangan pada perguruan tinggi: Implementation of blockchain technology in securing financial systems in higher education," *Jurnal MENTARI: Manajemen, Pendidikan dan Teknologi Informasi*, vol. 3, no. 1, pp. 11–18, 2024.
- [14] U. Kopzhassarova and A. Izotova, "The potential for the development and implementation of blended learning at the universities of kazakhstan," *World Journal of English Language*, vol. 14, no. 4, pp. 328–328, 2024.
- [15] P. A. G. K. Dewi, A. D. Dwipayana, N. L. Darmayanti, and S. S. Ryanto, "Implementation of green human resource management in land transportation and logistics in indonesia," *ADI Journal on Recent Innovation*, vol. 5, no. 1, pp. 54–60, 2023.
- [16] G. S. Putra, I. I. Maulana, A. D. Chayo, M. I. Haekal, R. Syaharani *et al.*, "Pengukuran efektivitas platform e-learning dalam pembelajaran teknik informatika di era digital: Measuring the effectiveness of e-learning platforms in learning information technology in the digital era," *Jurnal MENTARI: Manajemen, Pendidikan dan Teknologi Informasi*, vol. 3, no. 1, pp. 19–29, 2024.
- [17] T. Kosmanis, K. Górski, D. Tziourtzioumis, P. Sander, and S. Ruslans, "Implementation of blended learning approach for tertiary level training on vehicle electrification," *Advances in Science and Technology Research Journal*, vol. 18, no. 7, 2024.
- [18] M. Z. Altim, F. Syafar *et al.*, "Analysis of critical thinking aspects in the implementation of blended learning model based on electric material project," *Asian Journal of Education and Social Studies*, vol. 50, no. 6, pp. 605–616, 2024.
- [19] L. S. Riza, E. Piantari, E. Junaeti, I. S. Permana *et al.*, "Implementation of the gamification concept in the development of a learning management system to improve students' cognitive in basic programming subjects towards a smart learning environment," *ADI Journal on Recent Innovation*, vol. 5, no. 1, pp. 43–53, 2023.
- [20] P. A. N. B. M. Dala and T. Sarkim, "The implementation of blended learning mediated by edmodo to learn about work and energy at advent nusra high school kupang," in *Companion Proceedings of 7th South Asia Design Research International Conference 2019 "Improving Professionalism and Reflective Thinking through Design Research"*. Sanata Dharma University Press, 2024, p. 55.
- [21] R. W. Pratama, H. Widarti, and D. A. Rokhim, "Implementation of blended learning-based stem-pjbl learning model redox on and electrochemical materials á," *Jurnal Inovasi Pendidikan Kimia*, vol. 18, no. 2, pp. 118–129, 2024.
- [22] I. Ichsan, E. Satria, T. A. Santosa, S. Yulianti, and K. N. Amalia, "Implementation of blended learning in improving science literacy of sma/ma in indonesia: A meta-analysis," *International Journal of Education and Literature*, vol. 3, no. 1, pp. 52–61, 2024.
- [23] S. N., "Definisi atau pengertian homepage dan fungsinya," <http://www.pengertianku.net/2014/11/definisi-atau-pengertian-homepage-dan-fungsinya.html>, 2014, diakses: N/A.
- [24] S. Muryono, "Merancang pembelajaran tatap muka," <https://www.antaraneews.com/berita/1878700/merancang-pembelajaran-tatap-muka>, 2020, diakses: N/A.
- [25] Munawwarah, "Tafsir al-madinah," <https://tafsirweb.com/3529-quran-surat-hud-ayat-37.html>, diakses: 26 Maret 2021.
- [26] H. Y. N. Heri, "The effect of fragmentation as a moderation on the relationship between supply chain management and project performance," *ADI Journal on Recent Innovation*, vol. 6, no. 1, pp. 54–64, 2024.

-
- [27] Muhammadiyah, “Sejarah muhammadiyah,” <https://muhammadiyah.or.id/sejarah-muhammadiyah/>, 2021, diakses: 27 April 2021.
- [28] M. R. Adani, “Pengertian internet, sejarah, perkembangan, dan manfaatnya,” <https://www.sekawanmedia.co.id/pengertian->, 2020, diakses: 20 Oktober 2020.
- [29] Adelliarosa, “Temukan perbedaan sifat benda padat, cair dan gas di sini,” <https://kumparan.com/berita-update/temukan-perbedaan-sifat-benda-padat-cair-dan-gas-di-sini-1vIMjLQFTWN/full>, 2021, diakses: 8 Maret 2021.
- [30] N. D. Noviati, M. Munawarah, T. L. Amir, and T. Febiola, “Relationship between body mass index and urinary incontinence in the elderly: A comprehensive analysis,” *ADI Journal on Recent Innovation*, vol. 6, no. 1, pp. 65–73, 2024.