

## PROGRAM POLICY OF BLENDED LEARNING IN ISLAMIC EDUCATIONAL INSTITUTIONS

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#### ABSTRACT

*This research studied blended learning policy in the institution of Islamic education. The research purpose is to analyze educational philosophy to examine the paradigm of Islamic educational policy concerning blended learning. The research method in this study is a descriptive method used to find the elements, characteristics, and characteristics of phenomena. This research shows that Islamic education can transform culture, values, skill development, and knowledge in this covid-19 period with a blended learning model. Islamic education has characteristics that are different from other educational institutions, primarily Islamic boarding schools. Islamic boarding school education emphasizes the characteristics based on Islamic values and national values. In addition, the learning process does not solely transfer knowledge; Islamic boarding schools oblige Santri (another term for student) that present to Islamic living and learning to live together.*

#### ABSTRAK

Penelitian ini mengkaji tentang kebijakan blended learning yang ada di lembaga pendidikan islam. Tujuan penelitian ini adalah analisis filsafat pendidikan dalam melihat paradigma kebijakan pendidikan islam yang tentu objek korelasinya adalah *Blended Learning*. Metode penelitian pada penelitian ini metode deskriptif yang digunakan untuk menemukan unsur, ciri, dan karakteristik fenomena. Hasil penelitian pendidikan islam mampu melakukan transformasi budaya, nilai-nilai dan pengembangan keterampilan serta pengetahuan di masa covid-19 dengan model pembelajaran *Blended Learning*, yang mana pendidikan islam memiliki ciri khas yang berbeda dengan lembaga pendidikan lainnya, khususnya pesantren. Titik tekan pendidikan pesantren adalah karakteristik yang berlandaskan nilai-nilai islam dan nilai-nilai kebangsaan. Serta proses pembelajarannya bukan semata-mata hanya transfer pengetahuan, pendidikan pesantren mengharuskan santri (bahasa lain dari siswa) hadir dalam *living islam* dan *learning to live together*.

### 1. INTRODUCTION

The blended learning process, in general, has three definitions; traditional integrated learning and web-based approach, tool and media combination (printed book and information technology), and the improvement of teaching0learning approaches which is technology independence. Blended learning is a learning model which combines technology (online) and in-class learning. On the other

hand, in Indonesia's internal educational sector, blended learning is not a new learning design anymore. It is seen from the regulation of the Ministry of Education, Culture, sport, science, and technology number 19 of 2014 regarding distance learning (in Indonesia, called PJJ) at the beginner and intermediate level.

However, the common concern was that the willingness of schools, teachers, and infrastructure to implement distance learning became a concern itself. Most schools did not apply distance learning since the law was enacted. However, activities carried out outside would be limited during the covid-19 pandemic from 2019 to 2021. Covid-19 has been known to have complex adverse effects in various sectors, including the Indonesian educational sector. On March 24, 2020, the Ministry of Education and Culture of the Republic of Indonesia issued the notification Letter for the Implementation of Education Policy of 2020, the covid-19 issues need to be socialized and sent to the whole staff at the Indonesian regional level (Notification Letter of the Ministry of Education and Culture, the Implementation of the Covid-19 Emergency Educational Policy, March 24, 2020, No. 4). Therefore, the education and learning process has through distance learning, both online and offline, from intermediate to higher education, and wherever based on the instructions and considering regional zone.

According to the researcher, the seriousness of the socialization of vaccinations is needed and the coexistence of COVID-19 (new standard). Furthermore, the blended learning process is not only intended for Islamic education but is an ideal learning process for various educational sectors. New normal is the period of a new habit that daily activities are done as usual while implementing the Health Protocols (ProKes) during the Covid-19 pandemic. The government obliges the entire institutions in the green zone to conduct learning personal while complying with the health protocols and keeping social distancing (Mutual obligations by the Ministry of Education and Culture No. 01/KB/2020, the Ministry of Religion No. 516 of 2020, the Ministry of Health No. HK.03.01/Menkes/363/2020, 2020). According to Bramasta, in Rohana's and Adi Syahputra's creation, the new normal is a substituted action to running the regular activities with the introduction of health protocols preventing covid-19 infection (Rohana & Syahputra, 2021). This incident has hampered the whole activities of human life in various sectors, including the education sector, especially in secondary schools and universities. For example, the implementation of the learning process from 2020 to 2021 was different from the previous learning year; moreover, teachers or instructors must adapt to strategy or learning model to the new normal that has been modified. In addition, they also must learn and use online applications, such as Zoom, Google Meet, Google Classroom, WhatApp, e-learning, etc., supporting the learning process.

To sharpen the following discussion in this study, researchers study the educational philosophy analysis to examine the paradigm of Islamic educational policy correlated to blended

learning. With educational philosophy analysis, it is affected by the object of development studies in education about understanding, skills, knowledge transformation, and development for humans. However, if we look further, Islamic education is considered too narrow if it is only limited to the development of understanding, skills, and knowledge transformation. Also, Islamic education must include the transformation of culture and values and the development of skills and knowledge. The questions for all are, how can Islamic education transform the culture, values, and the development of skills and knowledge correlated to blended learning during the covid-19 outbreak?

This study used the descriptive method, which is used to find elements, features, and characteristics. The researcher explored educational philosophy, the paradigm of Islamic educational policy (with blended learning method), and the educational phenomenon amidst the covid-19 pandemic. The research method begins by collecting data, analyzing it from various published books, journals, and research papers, and transforming it into a writing framework.

## **2. METHODS**

This research focuses on a literature review following the blended learning program policy in Islamic educational institutions. Data were collected by reviewing related articles and reference books. Drawing conclusion of the data was by confirming article data with other references; furthermore, this study is valid and can be used as an initial reference to study in-depth blended learning policy.

## **3. RESULTS AND DISCUSSION**

### **3.1 The Analysis of Islamic Educational Policy**

We frequently understand a politic as the position or position expressed in response to a problem or conflict to achieve a specific goal or only a decision that must be followed to involve in politics, from the policy enacted. Combining politics and educational context, it is a decision that has been made to respond to educational phenomena to achieve specific goals.

Moreover, the Islamic education field policy is about an idea of Islamic educational development to think analytically, critically, creatively, and innovatively by considering various current practices and problems to be studied and analyzed in the educational field (Islam). The perspective of the fundamental aspect is not to lose the fragile spirit, spirit or Islamic philosophical foundation and not to face the tendency of ideas and educational theories created by the formers.

The policy of developing Islamic education is the basis for evaluation in various aspects. Therefore, the essence of developing Islamic education is to find human potential to contribute to the development of various other development fields. The philosophy of Islamic education policy is

deeply ingrained in the noble ideals contained in Islamic teachings and constitutional obligations. In this context, this philosophy should be a guideline for implementing all development policies in the field of Islamic education. H.A.R. Tilaar and Riant Nugroho show that education policy cannot be separated from the essence of education in humanizing humankind to become independent human beings. Their people are creative people embodied in their culture. People grow out of deep-rooted habits, live in their own culture, and create or reconstruct their own culture. The educational policy implements the Education Vision and Mission, which is subtle in human nature, based on human philosophy and politics in the context of political, social, economic, and cultural situations.

Whether formal, non-formal, or informal, the educational policy depends on the political, social, economic, and cultural community background. Similarly, according to the Islamic education policies of various Islamic institutions, Islamic institutions are institutionalized (as provided for in the Constitution) into Islamic institutions: Islamic boarding schools and *Madrasa*. Historically, Islamic education has played a pivotal role in Indonesian history. It can be seen from cultural and political views.

Culturally, Islamic education is Islamic boarding schools in Java, Maunasa in Aceh, Slau in Minangkabau, and Madrasah, which is a historical Islamic educational forum that has undergone an educational and institutional transformation process. Due to the independence of the Republic of Indonesia (RI), the era of Islamic education has been old and cannot be distinguished based on the country's culture. Meanwhile, the Dutch and Japanese colonial governments exercised political control over implementing Islamic education, which was carried out by Muslims long before the Republic of Indonesia became independent. This control was motivated by political considerations that the development of Islamic belief was rapidly growing, and various activities were carried out against the Dutch and Japanese colonizers, with the slogan "anti-repression." To strengthen colonialism (colonialism), political and educational interests need to be considered.

Historically, Islamic education has undergone various political, economic, and social situations, from colonialism to reformation. In the millennial era, covid-19 pandemic, Islamic education is needed to find the best solution for the pandemic situation and determine which learning process will apply the values, grow knowledge and build the attitude (personality). According to the researcher, we need to continue to monitor how Islamic education policies relate to the political, economic, social, and cultural situation of Islamic boarding schools during the epidemic. Whether politics of the Ministry of Religion of the Republic of Indonesia, politics of education and culture, or politics of *Kiai*.

### 3.2 Blended Learning: Solution of Islamic Education in the New Normal Era

From the emergence of Covid-19 to the New Normal era, the adaptation of covid-19 carried out by the governments from province to village governance, the policy in the educational field, temporary reduction of in-class learning, is substituted with online learning from junior high school to college. Online learning is one of the efforts to break the chain of the COVID-19 outbreak. Likewise, online learning is not the new learning model in Indonesia. In regulations number 10 of 2014 (Rahmatika, 2021) about the implementation of distance learning leading to elementary and junior high school, the laws stated that: distance learning (online) has begun in Indonesia.

Besides, online learning (E-Learning) has become a demand for the times, supported by various existing technologies, in the perspective of time development, face-to-face learning has been considered ancient learning or traditional learning. Therefore, education requires complete facilities and universal space to achieve educational goals in a nation by beneficially using digital information and technology. Through the online learning process, a modern learning environment will be created. The researcher emphasizes that it is not the normative point that the researcher describes the nuances of modern learning but the philosophical point. It is meant that the online learning process becomes a part of the demand of time development so that Indonesia does not lag with the technological advances.

Why is that? Because education and technology cannot be separated, furthermore; everything must be in harmony. Blended learning is an online-based learning model combining manual (face-to-face) and technology (online). According to Thorne, blended learning is a way to integrate innovation and technology, which is offered through online learning with interaction and participation in traditional learning. This is also due to the government's policy of establishing a new normal in May 2020. Due to the coexisting virus and health protocols. Moreover, the entire society must apply lifestyle according to the standard that governments have set, including educational fields that start from higher education. Therefore, success in the New Normal era without being added to the Covid-19 cluster requires innovation and adequate preparation from the government, schools, infrastructure, and teachers.

What about Islamic education, which has distinctive characters, except for *Madrassa*, which has tiered to Islamic education to which they have Islamic education. What about the learning situation of Islamic boarding schools with the Blended Learning model? Is Blended Learning a solution for Islamic education, in this case, Islamic boarding schools? The researcher carefully has the stagnation in the creative imagination (the term of neuroscience). However, turning back to the previous case, the researcher attempts to answer with a literature review, looking to collect data related to the questions the researcher asked himself and try to answer them.

Judging from the development of policies in the Covid-19 handling and prevention unit, it is stated from the circulars issued that there is no new cluster of covid-19; however, there is a standard in the Normal Era that must be determined, namely health protocols. The slogans adopted in Islamic boarding schools are washing hands, wearing masks, and providing a Covid-19 handling unit. Furthermore, the blended learning model is not a solution for Islamic education, particularly for Islamic boarding schools, which is only a solution for *Madrassa*, preaching, religious discourse, and meeting with *Kiyai*. But it is not for Islamic boarding school learning. Because Islamic boarding schools are a hallmark of Islamic education, it is not owned by the development of established education models. According to research by Ahmad (Ahmad, 2020) said that Islamic boarding schools understand the current epidemic condition, in the case of Islamic boarding schools, face-to-face education is an unavoidable activity. The main focus of teaching in Islamic boarding schools is character based on Islamic values and national values. The learning process is not solely the transfer of knowledge. Farmer education requires students to learn to live and participate in Islamic life. The New Normal Living Guidelines state that four main things need to be considered in carrying out Islamic boarding school activities to carry out activities at Islamic boarding schools during the COVID-19 period. (1) Formation of the Task Force for the Acceleration of Handling Covid-19. (2) having facilities that are appropriate to the health protocols. (3) The existence of the COVID19 Fast Track Task Force, or protection from covid19 as shown by certificates from local governments such as vaccines and PCR. (4) Having a certificate or notification letter of being free from COVID-19 issued by a local medical facility (Fahham, 2020). In his journal, Ahmad (2020) asserted that in the context of Islamic boarding schools, education lasts for 24 hours.

Students' activity is to learn and master Islamic teaching as a part of Islamic boarding life. This practice is called Islamic living or Islam, lives or continued by the peasant population. In the education of Islamic boarding, there are four pillars of the education in Islamic boarding school initiated by UNESCO; "you learn what you have known, you learn what you can do, you learn to be somebody, and you learn to live together."

From Achmad's (2020) description of his research, we can see more in-depth comprehending characteristics of education in Islamic boarding schools initiated by UNESCO, especially the learning of cohabitation if education is carried out by blended learning. Islamic boarding schools can certainly fulfill several skills prerequisites when organizing the course. Still, it is also affected by the solution provided by researchers to organize classes during the covid-19 pandemic in order not to endanger other lives. It is not excluding other solutions like ensuring that no new clusters are added without endangering students' lives. Islamic boarding school cooperates with the government in providing the infrastructure needed, such as building the additional dormitory and mosque for studying space. This is organized to prevent the crowd beyond the health protocols. The way they

have carried out to organize students' arrival at the Islamic boarding school through stages. Islamic boarding school cooperates with parents and local health institutions.

#### 4. CONCLUSION

Education is a vital field in human life, which can improve and enhance self-quality of cognitive, emotional, and psychomotor aspects. Education can improve the nation's generation through learning by fostering and educating. Starting from the emergence of covid-19 to the era of the new order (New Normal), which adapted to covid-19, from the provincial government to the village government to formulate new policies in the education sector, temporarily eliminating face-to-face learning and replacing it with online-based learning, from elementary-intermediate-higher education. Furthermore, Islamic education is considered too narrow if it is only limited to developing understanding, skills, and knowledge transformation (affective, cognitive, and psychomotor). Likewise, Islamic education must cover the transformation of culture, values, knowledge, and skill development. The questions for all are, how is Islamic education able to transform culture, values, knowledge, and skill development in the covid-19 era with a blended learning model? Islamic education has distinctive characteristics from other institutions, particularly Islamic boarding schools. The emphasis of education in the Islamic boarding school is the characteristics based on Islamic values and national values. Also, the learning process is not solely the transfer of knowledge, Islamic boarding school education obliges students to participate in the *Islamic living and learning to live together*. In the manual of the new everyday life, it is mentioned that to live in the Islamic boarding school must pay attention to four main provisions in the implementation of Islamic boarding school learning (dormitory/residential based) during covid-19, containing (1) forming a fast track task force of covid-19 control, (2) having the facilities to order health protocols, (3) being safe from covid-19 as proven by a certificate from the task force for the acceleration of handling COVID-19 or the local government area, for example, vaccines and PCR.



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