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Blended Learning Approach to Improve Adults' Tahsin Ability in Digital Era

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ARTICLE INFO	ABSTRACT
<p>Article History: Received: April 2022/2023 Revised: November 2022/2023 Accepted: December 2022/2023</p> <p>Keywords: Blended Learning; Tahsin Al-Qur'an Learning; Adult Learners; Digital Era.</p> <p>Corresponding Author: Sri Nurhayati Email: srinurhayati@ikipsiliwangi.ac.id</p>	<p>The objective of this study is to determine the extent of Tahsin Al-Qur'an learning improvement using a blended learning approach among adult learners at <i>Sekolah Ibu Bandung</i>. This study employed a qualitative approach with a case study method. 13 Tahsin teachers and 130 adult learners participated in this study. Tahsin Learning Program. The study findings revealed that after involving 6 phases of blended learning program implementation, the adult learners in all Tahsin levels highly increased their Tahsin learning proficiency. Both online and offline sessions were extremely effective to promote the learners' active, reflective and independent learning behaviour. The indicators used in assessing the Tahsin improvement were the learners' recognition of <i>Hijaiyah</i> letters; Tahsin Al-Qur'an abilities by knowing, recognizing, and comprehending the Qur'an reading signs; and reading the Qur'an skills with appropriate principles. From this study findings, the blended learning approach in Tahsin Al-Qur'an learning can be broadly adopted to general learners to improve their Tahsin aptitudes.</p>

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INTRODUCTION

Islam is a predominant religion across the country in Indonesia. *In Indonesia, Islam, has Al-Qur'an as a guiding book for Muslims that lead them into better social and spiritual life. Learning how to read the holy Al-Qur'an is compulsory for every Muslim. Many Muslims often study Al-Qur'an reading skills, including non-formal Islamic education, for example, learning Tahsin Al-Qur'an skills (improving and enhancing Al-Qur'an reading skills) in ,are* ~~in practice, efforts to improve the literacy skills of Muslims in reading the holy book of Al-Qur'an are still low. This is due to the Qur'anic illiteracy levels still remain high¹. Moreover, in addition, it is surprising that after examining 3,111 Muslims, 72.25 percent of them were unable to read the Qur'an adequately². Failure to read Al-Qur'an is problematic for Muslims as this holy book~~ *The holy Al-Qur'an is a guiding book for Muslims to manage their attitude and socialize with other people and creatures in the world with kindness and compassionate life manner. The Qur'an teaches various valuable Islamic principles to attain peaceful and joyful social activities. As discussed in some researches, by researching and teaching others the Qur'an and putting its teachings into practise, the teachers and learners gain diverse benefits from the moral values³. By reading Al-Qur'an, Muslims can comprehend various moral values to manage their attitude and socialise with other people and creatures in the world with kindness and compassionate life manners.*

Muslims who learn Tahsin Al-Qur'an will remarkably increase their Al-Qur'an reading skills. Tahsin means reading Al-Qur'an with *Tartil. It is one a method to acquire Al-Qur'an reading competencies accurately and fluently. As a part of Tahsin, Tartil can be interpreted as reading Al-Qur'an slowly by applying the theory-theories and principles of tajweed (the set of rules of reciting or pronouncing the words in Al-Qur'an)⁴. Tahsin also needs Talaqqi method (tutor-learner mentoring practice in learning Tahsin Al-Qur'an) to read the Al-Qur'an correctly and precisely according to the rules. Particularly, in Talaqqi, the learners follow the teachers' Qur'an recitation, and the teacher corrects the learners' reading until they*

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¹ S Bulan, M Y A Bakar, and A Z Fuad, "Excellent Madrasah Education: How Do Learning Motivation and Al-Qur'an Literacy Synergize Tahfidzul Qur'an Acceleration?," *Southeast Asian Journal of Islamic Education* 05, no. 02 (2023): 167, <https://doi.org/10.21093/sajie.v4i2.6148>.

² Nadjmatul Faizah, "Hasil Riset: Angka Buta Aksara Al-Qur'an Di Indonesia Tinggi, Sebegini," *https://liq.ac.id/Berita/Hasil-Riset-Angka-Buta-Aksara-Al-Quran-Di-Indonesia-Tinggi-Sebegini/* (Jakarta, October 16, 2022).

³ Achmad Fawaid and Izzah Diana, "Management Of Qur'an Learning In Improving Students' Tahsin In Pesantren: UMMI Perspective Method.," *MANAGERE : Indonesian Journal of Educational Management* 4, no. 3 (2022): 292-301, <https://doi.org/10.52627/ijeam.v4i3.148>.

⁴ Hafidzotul Azizah, "Analysis of Learning of the Quran Based on Tahsin, Tartil, and Tilawah Methods in TPQ Al-Muttaqin Kunir," *Science and Education*, vol. 1, 2022.

are fluent in reading Al-Qur'an ~~correctly~~⁵. This mentoring support in Talaqqi is crucial as argued by Hidayah that by providing mentoring, the learners could gain professional and personal support from their tutor, develop their confidence in learning and achieve targeted skills⁶. Furthermore, in *talaqqi*, it is crucial to appropriately implement *tajweed* rules, such as: swapping letters, reading harakat, long signs, *makbraj* letters, letter rights. However, failing to implement other *tajweed* rules is not allowed as it will lead to Al-Qur'an meaning errors. Based on *Maqdis* method (a bilingual translation of Al-Qur'an, such as Arabic and Indonesian, with diverse colour in each word and sentence), learners' failure of using *tajweed* when reading Al-Qur'an is the most common errors in the process of *talaqqi* learning.

Improving Tahsin Qur'an aptitude is vital as it is never too late to learn Tahsin for all Muslims with basic or advanced reading levels. To learn Tahsin from basic to advanced level, the learners need high motivation to participate in all Tahsin practices consistently. In Tahsin learning, adult learners require motivation in strengthening their Tahsin aptitude as being expert in Tahsin is beneficial for their own achievement and ~~environmental-social~~ demands⁷. This motivation is essential ~~to develop the adult learners'~~ psychological ~~development-strength for adult learners~~ as they are self-directed and independent, without being controlled by others⁸. Learners with high motivation ~~tend to~~ have more interest in learning Tahsin ~~enthusiastically~~⁹. Interest has a very close relationship with learning activities, because if ~~the~~ students are uninterested, the learning process will not ~~function-work properly~~¹⁰ smoothly and ~~will not~~ produce optimal results⁹. It is clear that adult learners with strong interest in learning will gain higher achievement in Tahsin. As illustrated in previous study, with learners' interest and passion in learning, they are eager to learn new things enthusiastically¹⁰.

Every adult learner has various reasons to learn Tahsin Al-Qur'an. In general, the Tahsin training program is ~~necessary~~ essential to improve the learners' Tahsin professional aptitude. A productive training program will enormously expand professional competences

⁵ Nurul Huda Zainal Abidin, Najmiah Omar, and Nor Hafizi Yusof, "Konsep Dan Pelaksanaan Kaedah Talaqqi Dan Musyafahah Dalam Pembelajaran Al-Quran," *Malaysian Journal For Islamic Studies* 3, no. 1 (2019): 27–35.

⁶ Siti Nurul Hidayah, "Mentoring Novice Secondary Teachers as an Alternative Training Program : A Case Study of A Secondary School in Indonesia." *Doctoral Thesis*, (University of Wollongong Australia, 2016), <https://ro.uow.edu.au/theses/4939/>.

⁷ Safuri Musa and Sri Nurhayati, "Analysis of Counting Learning Difficulties in Illiterate Adults," in *The 2nd Science and Mathematics International Conference (SMIC 2020)*, vol. 2331, 2021, <https://doi.org/10.1063/5.0041739>.

⁸ Ong Choon Hee et al., "Factors Influencing Job Satisfaction among Academic Staffs," *International Journal of Evaluation and Research in Education* 9, no. 2 (2020): 285–91, <https://doi.org/10.11591/ijere.v9i2.20509>.

⁹ Eziaku Onyeizu Rasheed et al., "The Impact of External and Internal Sources of Motivation on Young Women ' s Interest in Construction-Related Careers : An Exploratory Study The Impact of External and Internal Sources of Motivation on Young Women ' s Interest in Construction-Related Care," *International Journal of Construction Education and Research* 00, no. 00 (2020): 1–20, <https://doi.org/10.1080/15578771.2020.1826610>.

¹⁰ C -C. Lu et al., "A Study on Students' Learning Interest in Natural Environment Sensing Technology Integrated to Curriculum Development: The Example of One Senior High School from Kaohsiung City, Taiwan," in *2019 IEEE Eurasia Conference on IOT, Communication and Engineering (ECICE)*, 2019, 300–303, <https://doi.org/10.1109/ECICE47484.2019.8942760>.

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for the learners¹¹. According to some experts, adult learners' passion to learn Al-Qur'an is based on a variety of reasons, including ~~their-his/her~~ passion for being ~~an~~ independent learners, ~~a~~ high achiever, ~~an~~ active successor, and an active learner who transfers their knowledge to others¹². In addition, the learners improves ~~his/hert~~ Tahsin skills for some other rationales. In their study, some researchers said that the learners tends to learn more due to internal and external motivation, such as: the difficulty of pronouncing letters, practising the law of *tajweed* and lengthy signs, and recognising and practising *tasyid* (Arabic alphabet symbol) signs¹³.

To optimise the Tahsin learning process, a systemic ~~learning-training~~ mode for managing the adult learners' excellent learning outcomes is vital. Both online and offline learning management system is crucial to determine the learners' learning efficacy and efficiency in distance learning, including planning, organising, implementing, and assessing the learner' learning process¹⁴. In current days, many educational institutions often use Learning Management System (LMS) to conduct online learning training, through asynchronous and asynchronous learning modes. While synchronous mode offers weekly online learning with interactive meetings with teleconferencing devices, asynchronous provides pre-designed learning materials each week with less interaction among learners. As stated in the study finding, both of learning modes strongly improve learner' knowledge and skills, where interaction among the teacher and learner in the synchronous interactive discussions can reinforce the learner' learning comprehension in the asynchronous mode¹⁵. This online learning strengthens the learners' collaborative and active learning and increases their participation, motivation, and autonomy. However, online learning mode has some drawbacks. Comprehensive online training programmes are less effective for teaching materials with practise¹⁶. In addition, the disparity between technological designs and psychological aspects can hinder the learning process¹⁷. Also, the learners often face some troubles with internet signal, live teleconferencing access and challenging assignments in online learning¹⁸.

¹¹ Afiful Ikhwani, Saiful Anwar, and Nashikhah Mahmudah, "Tahsin and Tahfidz Learning System at Integrated Islamic Elementary School (SDIT) Insan Madani During the Pandemic Covid-19," *Al-Hayat: Journal of Islamic Education* 5, no. 1 (2021): 1, <https://doi.org/10.35723/ajie.v5i1.154>.

¹² M Sugeng Sholehuddin et al., "The Educational Evaluation of Tahfizul Quran Program in Boarding School: Stake Model Perspective," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 2 (2022): 271-87, <https://doi.org/10.21154/cendekia.v20i2.4932>.

¹³ Iphlas Rasita and Nurman Ginting, "Peningkatan Kemampuan Membaca Al-Quran Secara Tartil Sesuai Dengan Ilmu Tajwid," *Journal On Teacher Education* 4, no. 3 (2023).

¹⁴ Alexandre Vallee et al., "Blended Learning Compared to Traditional Learning in Medical Education: Systematic Review and Meta-Analysis," *Journal of Medical Internet Research (JMIR Publications Inc., August 1, 2020)*, <https://doi.org/10.2196/16504>.

¹⁵ Siti Nurul Hidayah, "Evaluative Analysis On Mooc With LMS Based To Improve English Teachers' Teaching Competences," *IJET (Indonesian Journal of English Teaching)* 11, no. 1 (2022): 30-45, <https://doi.org/10.15642/ijet.2022.11.1.30-45>.

¹⁶ Muhammad Amaad Uppal, Saman Ali, and Stephen R Gulliver, "Factors Determining E-Learning Service Quality," *British Journal of Educational Technology* 49, no. 3 (May 1, 2018): 412-26, <https://doi.org/https://doi.org/10.1111/bjet.12552>.

¹⁷ Sri Nurhayati, *Pendidikan Masyarakat Menghadapi Digitalisasi* (Kota Bengkulu: El-Markazi, 2021).

¹⁸ Hidayah, "Evaluative Analysis On Mooc With LMS Based To Improve English Teachers' Teaching Competences."

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Therefore, using a blended learning approach in the Tahsin Qur'an program is recommended for achieving better learning outcomes. Blended learning approach is an effective and efficient endeavour to enhance participants' abilities, increase their enjoyment of learning, and strengthen their interest in learning the subject¹⁹. Blended learning combines online and offline learning mode. Online learning can be used in conjunction with face-to-face or offline instruction. The learning media used in the blended learning process are diverse and should be adapted to the learners' learning characteristics. For example, using the online media, such as WhatsApp, online learning presents deeper interactive discussion sessions among the teacher and learners and strengthens their lesson learning understanding from their previous offline learning sessions. Online chat in the WhatsApp can also help tutors deliver some teaching materials outside of class hours, assist the learners to gain more knowledge and life skills and enhance their learning skills and practises²⁰.

The main purposes of the Tahsin learning in *Sekolah Ibu* Bandung are to increase the adult learners' obedience to Allah S.W.T. and build closer connection with Allah S.W.T. As an effort to form the generation of *Qur'otul A'yum* (people who obey Allah's commands), the founder and coach from *Sekolah Ibu* held conducted Al-a-Qur'an reading learning programme, namely Tahsin Al-Quran. Tahsin learning uses the *Maqdis* method with a blended learning approach mode. Regarding the Tahsin learning program, the research problems-questions are illustrated here: (1) How is the blended learning approach implemented in the Tahsin learning program? (2) What are the results of implementing a blended learning approach in the adult Tahsin program?

Conducting blended learning approach in this research is crucial due to some rationales: (1) in the 21st century learning era, the educators and students need to master technology for obtaining more information and doing finishing their study and work properly; and (2) blended learning is an essential approach in current educational work, applying online and offline learning modes, to provides an opportunity for more collaborative and interactive learning. (3) Blended learning trains the students to develop their learning characters and traits, such as being more responsible, self-disciplined discipline, independent and self-confident. With these characters, the students will see in reaching learning objectives, so that they can attain more Tahsin competences. It means Therefore, the research question will be, ("How does blended learning affect the teaching and learning environment?") will be answered completely. These research question will be employed. This question is aimed to analyse the complexities of blended learning in Tahsin Al-Quran program and evaluate the learning outcomes from some aspects, such as: cognitive, affective, and behavioural components. The study findings from this research will have has a great potential impacts to effectively successfully re-plan and re-organise more effective the Tahsin Qur'an learning program for adult learners in the future.

¹⁹ Nurasma' Shamsuddin and Jasber Kaur, "Students' Learning Style and Its Effect on Blended Learning, Does It Matter?," *International Journal of Evaluation and Research in Education* 9, no. 1 (2020): 195–202. <https://doi.org/10.11591/ijere.v9i1.20422>.

²⁰ Tien Yulianti and Ari Sulistyawati, "The Blended Learning for Student's Character Building," 2020.

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RESEARCH METHOD

The participants in this research were 13 female Tahsin teachers in *Sekolah Ibu* Bandung and 130 Tahsin students. The research was conducted in January - April 2023. This research used a qualitative method with a descriptive case study method. The goal of the research was to examine various facts and data, related to the impacts of blended learning approach implementation in Tahsin Qur'an program for the adult learners. As stated by Creswell & Creswell²¹, Qualitative research leads to specific the study of phenomena or facts in the field. Data were collected using the program observations, document analysis, and interviews. Observation activities were carried out for 2 weeks to observe the online learning implementation and 4 weeks to observe the offline learning process. Documents were taken from some learning materials or worksheets and supervision documents used by Tahsin teachers during both online and offline learning process. Additionally, some participants were interviewed using closed-ended questions. Pre-test and post-test were given to the Tahsin students to measure their Tahsin ability before and after the blended learning approach implementation. Therefore, to analyse the data, the Miles and Huberman model was applied through the process of data reduction and data presentation, drawing conclusions and triangulation²².

RESULT AND DISCUSSION

Results

Tahsin Learning Program Using With Blended Learning Approach

From the observation and interview data results, it can be inferred that the Tahsin Al-Qur'an program in *Sekolah Ibu* Bandung is a Tahsin tutoring program employing a blended learning approach. Besides using face to face or offline mode, the adult learners in Tahsin learning program implemented online learning mode via some teleconferencing tools in their smartphone applications (WhatsApp, Zoom, and Google Meet). The participants is were divided into 3 diverse classes of 130 adult learners: Ihsan class, Pra Tahsin class, and Tahsin class. Both mothers and other the elderly learners were the adult participants: the Ihsan class, the pre-Tahsin class, and the Tahsin class, with one a mentor or Tahsin teacher for each class. Besides using face to face or offline mode, the adult learners Tahsin learning program implemented online learning mode via some online teleconferencing tools within smartphone applications (WhatsApp, Zoom, and Google Meet). The three different Tahsin classes were are classified based on specific qualifications, as illustrated in the following table.

Table 1. Classification of Tahsin Program

Tahsin Program	
Ihsan class	The program participants in this class will learn teaches Al-Quran reading from the basic level. The Ihsan class program

²¹ and J. David Creswell Creswell, John W., *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Los Angeles: Sage, 2018).

²² Matthew B Miles and A Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (sage, 1994).

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	is for the learners who do not know the <i>Hijaiyah</i> (Arabic script) letters.
Pra Tahsin class	The tutor in this class will program introduces the knowledge and theories of <i>Tajweed</i> , including practising <i>Tajweed Amali</i> via the symbol or punctuation approach in Al-the standard Indonesian Qur'an <i>mushaf</i> (a volume of sheets) and applying the <i>langgam</i> (rhythm) approach with the <i>Maqdis</i> method. This program is for those who can comprehend the Qur'an but do not know the knowledge or theories of <i>tajweed</i> .
Tahsin class	The classprogram is the highest level of Tahsin with an emphasis on teaching how to improving and beautifying the Al-Qur'an reading skills with precise enactment implementation of -of the Qur'an in accordance with the rules of Tajweed rules.

The Maqdis method was adapted in the Tahsin program content in *Sekolah Ibu Bandung*, ~~and used a placement test with some sets of criteria was used pre-test assessment for determining the learners' Tahsin class categories, in Sekolah Ibu Bandung. Ihsan, pre-Tahsin, and Tahsin are the three segments used the Maqdis method with their own set of criteria. The placement test was instilled to determine the adult learners' Tahsin class categories. The learners enrol in the three diverse classes based on the result of their pretest score.~~ For example, if the learners' pre-test score did not meet the prerequisite for Tahsin class, they should enrol in the ~~pre-Pra-Tahsin~~ class. In Table 2, the program's classes and criteria are listed as follows:

Table 2. Tahsin ~~Learners~~ Class ~~and Learning~~ Criteria

Tahsin Program	
Ihsan	Learners can recognize of <i>Hijaiyah</i> letters
Pra Tahsin	Learners can recite the Qur'an by knowing and understanding the signs of Al-Qur'an reading signs recitation
Tahsin	The learners can consistently read be consistent in reading the Al-Qur'an with accurate <i>tajweed</i> according to its rules.

The ~~total~~ participants who applied for the Tahsin program in *Sekolah Ibu* were 130 adult learners. From the ~~results of document pretest data~~, the ~~participants~~ were divided into 3 dissimilar classes ~~based on their pretest score in the placement test~~. The percentage of the participants who could enrol into the 3 different ~~Tahsin~~ classes ~~of the Tahsin program based on the pre-test scores~~ is presented in table 3 and ~~is illustrated in~~ figure 1 below.

Table 3. ~~Participants' Placement Test Score~~ Class Percentage

No.	Class	Total	Learners	per	class
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		(Percentages)
1	Ihsan	0,77%
2	Praa Tahsin	18,46%
3	Tahsin	80,77%

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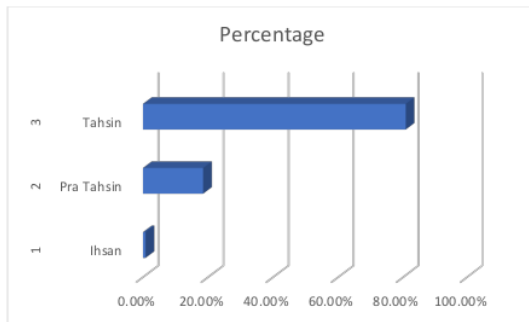


Figure 1. Participants' Enrolment Class Percentage in Each Class Diagram

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As previously mentioned, the Tahsin Al-Qur'an programmed education for adults, mothers, and the elderly learners was conducted through blended learning with - By utilising the WhatsApp, Google Meet, and Zoom applications on the mobile devices, - The learners studied Tahsin Al-Qur'an once per week using online instruction and once to twice in a

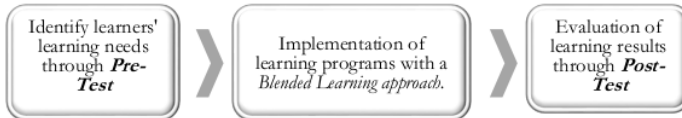


Figure 2 Tahsin Program with Blended Learning Approach

month in - The offline or face-to-face meetings were held every once to twice in a month. To complete the duration of learning one Tahsin module, the learners needed is approximately 5 to 6 months of intensive learning. Similarly, therefore, all learners could participants (learners) can master one Tahsin module learning book and move advance to the next level of Tahsin module book in approximately 20 to 24 learning sessions. The process of implementing the Tahsin Al-Qur'an implementation with blended learning was firstly started by providing pre-test to the adult learners, then followed by integrating the blended learning in the Tahsin program learning and doing conducting the evaluation through post-test, as presented in the next figure 2.

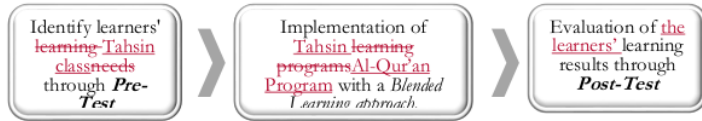


Figure 2. Steps/Phases of the Tahsin Program Implementation with Blended Learning Approach

In general, the blended learning process in the Tahsin Al-Qur'an in *Sekolah Ibu* Bandung was practical. After the students completed the material in a single volume, their learning competence was evaluated. In each teaching session, under the supervision of a tutor, under their teacher supervision, the students should could immediately practise reading Al-Qur'an in each sub-material session, using the Maqdis techniques and rhythms. This was aimed to recognise and recall memorise the Tahsin learning rules instructions and strategies styles approaches, so that learning became more comprehensible and enjoyable motivational. This learning phase process was critical, as stated by Hikmah²³, given the difficulty in pronouncing *hijaiyah* letters and practising the rule of reading with appropriate *tajweed* rules and long signs, it was challenging to recognise and exercise *tasdid* signs properly. The next important learning process was when the Tahsin teachers facilitated their students with *Talaqqi* in practising Tahsin with correct language instruction. In this process, when the learners could complete one sub-Tahsin learning material correctly and precisely perfectly, then they could level could level up to the next sub-Tahsin learning materials. Nonetheless, if the learners failed in this this part phase, the students should stay at the same level and continue to do *muraja'ab* (recall or repeat the learning techniques) until they achieve the appropriate reading techniques. In each stage of learning, the learners would face different challenges and when they increased their level, they would encounter more difficult tasks. As the learner progresses from one page to the next, the difficulty of the task typically increased. Therefore, practising the Tahsin reading materials regularly was compulsory. The students should practise *muraja'ab* to all previous reading pages and strengthen their Tahsin Al-Qur'an techniques competently reading the Qur'an techniques with a long or short letter adjusted in the sub-material. *Muraja'ab* should become a habitual learning practice in each learning session module to advance the students' Tahsin aptitude.

To accomplish the successful Tahsin Al-Qur'an program, the adult learners teachers should proposed design sequential systemic experienced varied and structured organised learning phases. Based on the interview results with the Tahsin teachers, the Tahsin learning program consisted of 6 phases: (1) Analysing the learners' learning characteristics. At this phase, the tutor identified and analysed the learners' characteristics, then the learning instruction was adapted to their characters to promote better learning outcomes. The teachers analysed analysis included the learners' general characteristics, their proposed basic learning competencies (competencies) (knowledge, skills, and attitudes), and their learning

²³ Nurul Hikmah and Muallimin Muallimin, "Tahsin Method as an Effort of Islamic Religious Education Teachers in Facing Learning Loss," *Indonesian Journal of Islamic Education Studies (IJIES)* 5, no. 2 (January 30, 2023): 180–93, <https://doi.org/10.33367/ijies.v5i2.2911>.

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environment. (2) Stating learning objectives. The next step ~~is was~~ to establish specific learning standards and objectives, i.e., the learners' objectives for pursuing the Tahsin program, using ABCD ~~aspects~~ (Audience, Behaviour, Condition, and Degree) ~~aspects~~. (3) Selecting online platform and method of learning: This stage entailed selecting the method, media, and instructional materials to be used in the learning process. Particularly, this could be accomplished by selecting a proper learning platform, learning media and instructional materials, modifying existing instructional materials, or creating new instructional materials. In the blended learning implementation, the online learning included ~~using~~ online attendance, material, assignments, and evaluations. For the offline learning, the tutor invited ~~the students scheduled to join~~ face-to-face meetings for the Tahsin learning program ~~with in~~ a mutually ~~agreed approved~~ schedule. (4) ~~Equipping Employing Media-media and Resourcesresources~~. In this phase, Tahsin teachers designed some strategies for utilising relevant technology, media, and resources to attain learning objectives. Some strategies in this phase followed 5P steps: previewing learning media and materials; providing proper learning media, technology and materials; promoting a positive learning environment; preparing the students ~~for successful learning~~; and presenting a ~~productive gainful~~ educational experience. (5) Developing ~~Active-active Learner-learning P~~participation. In this phase, the tutor encouraged the students to engage in interactive learning practices with follow up discussion, rich learning activities and constructive feedback. Practically, the learners perceived ~~the learning practices via online and offline modes, such as: using computers, teleconferencing media, and face-to-face study groups to support their learning achievement.~~ (6) Evaluating and ~~Revising-revising Phasephase~~. At this stage, the tutor evaluated the students' active learning participation and the effectiveness of the learning media. The evaluation outcomes and feedback ~~sessions~~ were necessary to recreate and redesign more valuable learning activities for a better ~~Tahsin knowledge-or-skillsprogram~~ in the future.

Results of Tahsin Learning Program Using Blended Learning Approach

The ~~evaluation~~ results of ~~the Tahsin Al-Qur'an evaluation-program~~ with a blended learning approach were highly positive. The data showed that the majority of the participants revealed their excellent progress in their Tahsin learning abilities. The students' achievement scores from the pre-test and post-test evaluation are presented in Table 4 and ~~are portrayed in-figure~~ 2.

No.	Class	Average Pretest Score	Average Post-Test Score
1	Ihsan	60	80
2	Pra-Pra Tahsin	70	80
3	Tahsin	80	90

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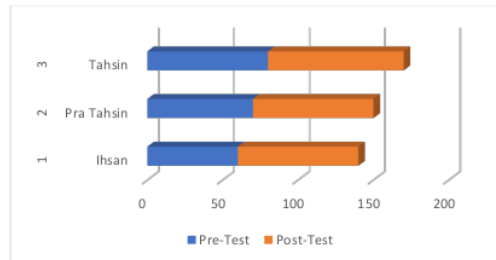


Figure 2. Student Achievement Score Diagram

The learners' Tahsin skills progress in each class after finishing the blended learning approach will be discussed in the subsequent sections.

Ihsan Class: Improvement In The Ability To Read Hijayah Letters (Ihsan Class)

Data finding from Ihsan class demonstrated a great development of the adult learners' Tahsin competences. In Table 4, the Ihsan class with represented 0.77% of the total 130 adult learners in *Sekolah Ibu*, with the evaluation results showing an increase of 20 points from the post-test score. It means that the Tahsin learners could recognise and read most *hijayah* letters. The learners' learning was improved/enhanced their Tahsin skills as they could recognise and read conjunctions (simple sentences), pronounce *hijayah* letters adequately, and understand the letters clearly.

Pra Tahsin Class: Improvement In The Ability To Read Al-The-Qur'an By Knowing, Recognizing, And Understanding The Reading Signs (pre-Tahsin class)

In Table 4, it can be seen that the evaluation results showed an increase of 10 points from the post-test score in the pre-Tahsin class. With 18.46% of the total 130 adult learners in the *Sekolah Ibu*, the participants could expand/advance their Tahsin skills satisfactorily. Research findings showed that the learners could appropriately differentiate long and short sentences by using *Maqdis* techniques and tones. The adult learners could know and be able to read *Tasydid* and pronounce Tahsin reading with clear *qalqalab* (articulate and echoing sound).

Tahsin Class: Improvement In The Ability To Read The Al-Qur'an According To Its Rules Consistently (Tahsin-Class)

The data from Tahsin class, as shown in Table 4, revealed that there was an excellent development with 10 points from the post-test score. This Tahsin class had the biggest number of participants with 80.77% of the total 130 adult learners in *Sekolah Ibu*. The learners' learning progress was assessed from their successful learning outcomes, such as: their ability to comprehend and read long reading signs reading-consistently, show *tarfil* reading with perfect *barakat* pronunciation, read *qalqalab* signs clearly, and read *makbarijkl* letters appropriately.

The Learner's perception on blended learning approach implementation

Consistent with the previous findings in the observation and documents, the random online interview data findings from 230 (20 adult learners and 10 teachers) randomly selected participants in Tahsin Al-Qur'an program demonstrated outstanding reading skills' growth. All participants revealed positive outcomes from the Tahsin program as they believed this program was highly beneficial for improving their Al-Qur'an reading knowledge and skills. – Some

Firstly, the majority of the participants (the learners and tutors) consistently agreed that the Tahsin learning environment was supportive in accommodating the students' learning skills in both online and offline settings. Mrs. Nur (a learner participant) confirmed that she felt so satisfied with the blended learning setting because there were various learning facilities, and the learning situation was convenient. Moreover, the Tahsin teachers (Tina) asserted: "the learning is effective as everyone can share their opinion and they are free to argue in the discussion sessions, and they also make an agreement on determining the break time, it is not the tutor's decision". From these data, both the learners and tutors shared similar views about constructive learning environments in blended learning. They could learn many Tahsin learning skills and discuss various ideas reflectively in both learning modes.

The next important point from interview data was that the online learning mode in the Tahsin program was applicable for distance education. The program offered due to simple learning techniques and time flexibility. As Mrs. Riani (Tahsin learner) stated that she can could arrange a more flexible schedule in online learning, to matching fit her Tahsin learning and finish her part time job schedule, and online mode was cheaper than visiting the learning site regularly. Due to the learners' diverse location, online learning education tends to be accepted as to be a flexible and cost-effective learning style for busy and distance learners. In addition, some majority participants (16 of 20 learners) also stated that this online learning provided offered a collaborative and environment for active learning atmosphere with the tutors' technical and emotional support. In this way, the learners felt that they could increase their learning participation, motivation, and independence.

The effective effectiveness of applying blended learning strategies for elderly learners was the third notable point in the Tahsin learning. As majority most of the participants (14 of 20 learners) stated that were for senior learners, online learning was more appropriate for learning various Tahsin proficiencies topics from their home. Moreover, they affirmed that after meeting with their tutors offline, they could still deepen their understanding of the Tahsin themes with online consultation with their tutors. With offline meetings learning, however, both learners and teachers felt more confident to discuss some learning issues than in online learning. For example, Mrs. Susi said that she the adult learners could practice practise their her pronunciation directly with their her tutors, particularly when learning makhorju letters and the specific characters of natun hijayah letters. Mrs. Nur added that in online learning, her their pronunciation practice was often terrible, the learners' her sound production in online mode often became ambiguous due to poor internet connection.

The last vital point was the constructive productive face-to-face discussions in the offline Tahsin mode. In the face-to-face learning setting offline mode, the tutors could encourage the students to conduct interactive and reflective discussions while giving feedback effectively. As Mrs. Ana (Tahsin teacher) stated that the reflective discussion could

Commented [SNH11]: Ini dikasih percentage misalnya berapaa, yg kurang itu kenapa??? Apa mengalami kendala atau gimana. Singkat saja. Atau semua bilang bagus hasilnya. Atau ada yg bilang stagan hasilnya??? Wawancara 130 orang beneran???

Commented [SNH12]: Berapa orang yang diinterview??? Misalnya random, jg berapa orang? Interview nya single atau focus group discussion, offline atau online? Silahkan dilengkapi di bagian methodology, detailnya
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Commented [SNH15]: Ini Cuma ku perkiraan, kalo keliru silahkan diganti

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stimulate the students' active and autonomous learning as they had more freedom to share their ideas openly. The positive and relaxed learning environment were significant factors to motivate the adult learner to re-learn how to read Al-the Qur'an consistently.

Discussions

The data analysis from interviews, observation and document revealed impressive learning impacts of from applying blended learning strategies in Tahsin Al-Qur'an practices for adult learners in Sekolah Ibu Bandung Indonesia. From the overall post-test score and interview data findings, it is clear that the Tahsin learners in three Tahsin classes successfully improved their reading Al-Qur'an reading skills after employing participating in the blended learning approach. Specifically, the learners in -Ihsan class progressively increase their Tahsin skills by identifying the , learners showed great progress in recognizing and reading Hijaiyah letters. Similar findings showed in , while in Pra pre-Tahsin class, where the learners could form better -developed their Tahsin abilities skills by understanding comprehending the reading signs appropriately, the signs of recitation, such as for example in tasydid and qalqalab signs. Additionally, in the highest level of -In the Tahsin class, the learners most of the learners could constantly demonstrated excellent Tahsin skills with their advancements of reading Al-the Quran with appropriateproper tajweed rules according to its rules , consistently, their ability to comprehend and read understand -long reading signs in their reading consistently , and show demonstrate tartil reading with perfect barakat, pronunciation, read qalqalab signs clearly , and read makbarijul letters, appropriately

In this approach, the onliBoth online and offline Tahsin learning sne learning sessions were incredible to support the learners' Tahsin Al-Qur'an practices. In this blended learning, the learners as they obtained an opportunity to access various Tahsin learning sources and manage their learning time flexibly. For example, when the learners practised the Talaqqi and muraja'ab with Maqdis techniques and rhythms in online learning, the learners could repeatedly reinforce their reading practices from their home and consult some learning issues with their tutors flexibly in an funexciting and productive learning atmosphere. Additionally, with the support of offline sessions, the learners could deepen their learning experience and confirm their learning problems directly with their tutors, for example they could practise makborijul letters with their tutor's assistant and consult some learning issues in face-to-face learning setting. Many educators and scholars have strongly approved the noteworthy

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advantages of applying the blended learning in educational purposes²⁴. These successful purposes were best achieved by combining both online and face-to-face systems with various technological supports²⁵, web-based tools, and learning theories²⁵ and blended approach was more practicable than using only one learning format²⁶.

The blended Tahsin learning approach in Tahsin Al-Qur'an program proposed dynamic learning practices with various benefits. The first benefit was the learners' remarkable outstanding progress development of the learners in their active and independent learning. With the tutors-learners' collaborative learning mentoring support in talaghi sessions, the learners enthusiastically strongly reinforced their Tahsin proficiencies through professional and personal support from their tutors in both learning modes, as concluded in interview findings. In this learning circumstance condition, they immediately built up a more collaborative and active learning atmosphere in the Tahsin practices. As stated, blended learning has had the potential to create additional learning opportunities because it allows allowed learners to participate in in-person instruction on a regular basis while providing them with much-needed more flexibility to progress at their own pace²⁷. As a result, the learners' Tahsin learning involvement contribution, passion, and self-determination were evolved rapidly. Another benefit of using a blended learning approach was that the learning practices were more effective and cost-effective for both the learners and teachers, the effective learning practices with more successful in Tahsin learning program. Through participating partaking in the most effective blended learning modes, the learners could frequently engage in various learning trainings without worrying spending a the cost of high learning mobility cost practices and achieve gain more motivation and interest in completing their Tahsin's study preparations. This relevant with the study finding showed that effective blended learning enhanced learners' more motivation and interest and promoted more promising learning completion²⁸.

With well-designed activities in the blended Tahsin program, some evidences of the blended Tahsin program benefits were successful learning practices were also exposed in this study. With sequential program structure from the planning to implementation process also influenced on more fruitful learning practices performance for the adult learners. The 6 (six) phases of Tahsin program with a blended learning approach were noticeably resourceful efficient in progressing the learners' Tahsin aptitudes proficiencies. The phases included: 1) recognising the learning needs of the adult learners, 2) determining learning objectives, 3)

²⁴ Dawn Levy, "Online, Blended And Technology-Enhanced Learning: Tools To Facilitate Community College Student Success In The Digitally-Driven Workplace," *Contemporary Issues in Education Research (Online)* 10, no. 4 (2017): 255–62, <https://doi.org/http://dx.doi.org/10.19030/cier.v10i4.10039>.

²⁵ Vallee et al., "Blended Learning Compared to Traditional Learning in Medical Education: Systematic Review and Meta-Analysis."

²⁶ Oskah Dakhi, Jalius Jama, and Dedy Irfan, "Blended Learning: A 21st Century Learning Model At College," n.d.

²⁷ Dafydd Mali and Hyoungjoo Lim, "How Do Students Perceive Face-to-Face/Blended Learning as a Result of the Covid-19 Pandemic?," *The International Journal of Management Education* 19, no. 3 (2021): 100552, <https://doi.org/https://doi.org/10.1016/j.ijme.2021.100552>.

²⁸ Jitendra Singh, Keely Steele, and Lovely Singh, "Combining the Best of Online and Face-to-Face Learning: Hybrid and Blended Learning Approach for COVID-19, Post Vaccine, & Post-Pandemic World," *Journal of Educational Technology Systems* 50, no. 2 (December 2021): 140–71, <https://doi.org/10.1177/00472395211047865>.

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making activity plans, 4) assigning implementation teams, 5) providing facilities and materials, and 6) selecting ~~learning methods, learning~~ techniques, place, time, and cost. As previously mentioned in the data findings, these well-~~prepared-organised~~ Tahsin learning phases facilitated the learners' Tahsin theories comprehension and knowledge acquisition. This is in line with previous research findings which found the efficacy of blended learning implementation²⁹. An ~~organized-organised~~ learning plan in the blended learning model affected the learners' effective learning practices as they could study the learning materials in ~~engaging fun~~ and favourable study environment.

Furthermore, the results of the study indicated that the manageable and systemic blended Tahsin's learning elements evidently fostered the students' Tahsin skills accomplishment in *Sekolah Ibu* Bandung. With a progressive program structure from the basic program design, the implementation, and the evaluation process in ~~the~~ Tahsin program, the successful Tahsin program was notably noticed. This progressive structure is critical as an effective blended learning often derived from the careful identification of learning needs,

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²⁹ Waheeb S. Albiladi and Khlood K. Alshareef. "Blended Learning in English Teaching and Learning: A Review of the Current Literature," *Journal of Language Teaching and Research* 10, no. 2 (2019): 232–38, <https://doi.org/10.17507/jltr.1002.03>.

the balanced scheduling of blended learning, and purposeful evaluation³⁰ and well-managed structure formed better learning outcomes³¹. As the-a result of the structure, the students could be involved in more cooperative and intensive learning, acquire more supportive gain formal & informal mentoring support and engage in meaningful reflective discussions. This affirmative learning milieu could indirectly attract the learners' interest and reinforce-foster their active and independent learning so that they could advance their Tahsin Al-Qur'an skills. This finding is similar to another study finding, stated that there was ing-the positive and strong relationship between learning interest and academic achievement³².

CONCLUSION

In the Tahsin Al-Qur'an program, The three Tahsin-Al-Qur'an classes: Ihsan, Pra pre-Tahsin, and Tahsin; employed blended learning with the support of android and teleconferencing tools (WhatsApp, Google Meet, and Zoom) in the online meetings and intensive Tahsin reflective learning practices in the offline meetings. This program apparently evidently offered more meaningful learning attainment for the adult learners in in-conclusion, the research findings indicate that the implementation of the Tahsin Learning Program using a blended learning approach in Sekolah Ibu Bandung had positive outcomes for adult learners. Particularly, The program consisted of three classes: Ihsan, pre-Tahsin, and Tahsin, each focusing on different levels of Quran reading proficiency. The blended learning approach involved a combination of online learning using platforms such as WhatsApp, Google Meet, and Zoom, as well as offline face-to-face meetings. The results showed significant improvements in the learners' abilities across all three classes. In the Ihsan class, learners showed great progress in recognizing and reading Hijaiyah letters, while in-The pre-the Pra Tahsin class, the learners developed their saw improvements in reading the Quran and Tahsin skills by understanding the signs of recitation, such as *taswid* and *galqalah*. Additionally, in the highest level of The Tahsin class, the highest level, the learners demonstrated excellent Tahsin skills by showing their advancements in consistently reading Al-Qur'an skills with proper the Quran according to *tajiweds* rules, appropriate long reading signs and consistent *artil* reading strategies ; comprehension of long reading signs and consistent practiceency of *artil* reading skills consistently.

The blended learning approach was perceived positively by both learners and tutors. It presented provided a supportive learning environment with, allowed-for flexible scheduling; and facilitated more collaborative, and active and reflective learning. The online mode was particularly beneficial for distance learners, while face-to-face interactions in the offline sessions provided opportunities for direct-more reflective discussions learning

³⁰ R. Rachmadullah et al., "Use of Blended Learning with Moodle: Study Effectiveness in Elementary School Teacher Education Students during the COVID-19 Pandemic," *International Journal of Advanced Science and Technology* 29, no. 7 (2020): 3272-77.

³¹ Kartiana Indrawari and Sayyid Habiburrahman, "Pengembangan Bahan Ajar Pendidikan Agama Islam Menggunakan Metode Al-Qur'an Tematik," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 1 (2019): 17-35, <https://doi.org/10.21154/cendekia.v17i1.1357>.

³² P. Andi Achru, "Pengembangan Minat Belajar Dalam Pembelajaran," *Idaarah: Jurnal Manajemen Pendidikan* 3, no. 2 (2019): 205, <https://doi.org/10.24252/idaarah.v3i2.10012>.

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discussions and supportive mentoring practices and discussion. The well-organized phases of the Tahsin program design and implementation in the digital era are expected to improve the quality of Tahsin learning and the role of the digital era in the learning process. The findings highlight the benefits of the blended learning in Tahsin adult Al-Quran education and provide insights for future program improvements. Strong collaboration and practical support from government and other educators and other Islamic teachers in designing and implementing more structured Tahsin Al-Qur'an program in many schools will propose promote students foster better learning outcomes in formal and non-formal education of many students in Indonesia. With a successful blended learning program design

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PAGE 15

PAGE 16

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PAGE 18

PAGE 19
