

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

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ARTICLE INFO

ABSTRACT

Article History:

Received: August 7, 2023

Revised: November 13, 2023

Accepted: November 15, 2023

Keywords:

blended learning; *tahsin* al-Qur'an; adult learner; digital era

This study aims to determine the extent of *Tahsin* Al-Qur'an learning improvement using a blended learning approach among adult learners at *Sekolah Ibu* Bandung. This study employed a qualitative approach with a case study method. 13 *Tahsin* teachers and 130 adult learners participated in this study. From the thorough interview results, observation and document study revealed that after involving 6 phases of blended learning program implementation, the adult learners in all *Tahsin* levels highly increased their *Tahsin* learning proficiencies. This blended approach has been met with enthusiasm from both educators and learners, with many lauding its flexibility, active engagement opportunities, and the nurturing mentorship it fosters during face-to-face sessions. The structured design and execution of this program have been pivotal in amplifying learners' comprehension of *Tahsin* Al-Qur'an concepts. 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.

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How to Cite:

Tiarawati, Putri Vidi, Sri Nurhayati, Siti Nurul Hidayah, and Gumpanat Bariboon. "Blended Learning Approach to Improve Adults' *Tahsin* Ability in the Digital Era." *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 21, No. 2 (2023): 180-196.

<https://doi.org/10.21154/cendekia.v21i2.7111>

INTRODUCTION

In Indonesia, where Islam is the predominant religion, the Al-Qur'an serves not only as a guiding book leading Muslims to a better social and spiritual life but also as a foundational educational text. While every Muslim is compelled to learn how to read the holy Al-Qur'an, achieving proficiency remains challenging for many. However, in Indonesia, in general, Muslims' Qur'anic illiteracy levels remain high.¹ Moreover, it is surprising that after examining 3,111 Muslims, 72.25 percent of them were unable to read the Qur'an adequately.² Failure to read Al-Qur'an is problematic for Muslims as this holy book teaches various valuable Islamic principles to attain peaceful and joyful social activities. As discussed in some research, by researching and teaching others the Qur'an and putting its teachings into practice, the teachers and learners gain diverse benefits from the moral values.³

Tahsin means reading Al-Qur'an with *tartil*. It is 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 theories and principles of *tajwid* (the set of rules of reciting or pronouncing the words in Al-Qur'an).⁴ *Tahsin* also needs the *Talaqqi* method (tutor-learner mentoring practice in learning *Tahsin* Al-Qur'an) to read Al-Qur'an correctly and precisely according to the rules. Mainly, in *Talaqqi*, the learners follow the teachers' Qur'an recitation, and the teacher corrects the learners' reading until they are fluent in reading Al-Qur'an.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 skills.⁶ Furthermore, in *talaqqi*, it is crucial to appropriately implement *tajwid* rules, such as swapping letters, reading harakat, long signs, *makbraj* letters, and letter rights. However, failing to implement other *tajwid* rules is not allowed as it will lead to Al-Qur'an meaning errors.

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. The *Tahsin* training program is necessary to improve the learners' *Tahsin* professional aptitude. A productive training program will enormously expand the professional competencies of the learner.⁷ Optimizing the *Tahsin*

¹ Sri Bulan, M Yunus Abu Bakar, and Ah Zakki 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.

² Nadjmatul Faizah, "Hasil Riset: Angka Buta Aksara Al-Qur'an Di Indonesia Tinggi, Sebegini," <https://Iiq.Ac.Id/Berita/Hasil-Riset-Angka-Buta-Aksara-Al-Quran-Di-Indonesia-Tinggi-Sebegini/> (Jakarta, October 16, 2022).

³ Karliana 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.

⁴ Hafidzotul Azizah, "Analysis of Learning of the Quran Based on Tahsin, Tartil, and Tilawah Methods in TPQ Al-Muttaqin Kunir," in *Proceeding International Conference on Religion, Science and Education*, vol. 1, 2022, 83–91.

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, 2016:15. <https://ro.uow.edu.au/theses/4939/>.

⁷ Afiful Ikhwan, Saiful Anwar, and Nashikhatun Mahmudah, "*Tahsin* and Tahfidz Learning System at

learning process for adult learners necessitates an innovative approach, especially given the evolving dynamics of the digital era.

Many educational institutions use the Learning Management System (LMS) to conduct online training through asynchronous and synchronous learning modes.⁸ As stated in the study, both learning modes strongly improve learner knowledge and skills, where interaction between the teacher and learner in the synchronous interactive discussions can reinforce the learner's learning comprehension in the asynchronous mode.⁹ 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 programs are less effective for teaching materials with practice.¹⁰ In addition, the disparity between technological designs and psychological aspects can hinder the learning process.¹¹ Also, the learners often face some troubles with internet signal, live teleconferencing access and challenging assignments in online learning.¹²

The blended learning approach is an effective and efficient endeavor to enhance participants' abilities, increase their enjoyment of learning, and strengthen their interest in learning the subject.¹³ Blended learning combines online and offline learning modes. 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.¹⁴ For example, using online media, such as WhatsApp, online learning presents more profound interactive discussion sessions among the teacher and learners. It strengthens their lesson understanding from their previous offline learning sessions. Online chat on WhatsApp can also help tutors deliver some teaching materials outside of class hours, assist the learners in gaining more knowledge and life skills, and enhance their learning skills and practices.¹⁵

The primary purposes of the *Tabsin* learning in *Sekolah Ibu* Bandung are to increase the adult learners' obedience to Allah S.W.T. and build a closer connection with Allah S.W.T. To form the generation of *Qurrata A'yun* (people who obey Allah's commands), the founder and coach from *Sekolah Ibu* conducted the Al-Qur'an reading program, namely *Tabsin Al-Quran*. *Tabsin* learning used the *Maqdis* method with a blended learning approach. Regarding

Integrated Islamic Elementary School (SDIT) Insan Madani During the Pandemic Covid-19," *Al-Hayat: Journal of Islamic Education* 5, no. 1 (2021): 1.

⁸ Arif Rahman Hakim and Arif Wibowo, "The Utilisation of Synchronous and Asynchronous Online Learning Media in Distance Learning in Madrasah Aliyah," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 21, no. 1 (2023): 48–62.

⁹ 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.

¹⁰ Muhammad Amaad Uppal, Samnan Ali, and Stephen R Gulliver, "Factors Determining E-Learning Service Quality," *British Journal of Educational Technology* 49, no. 3 (May 1, 2018): 412–26.

¹¹ Sri Nurhayati, *Pendidikan Masyarakat Menghadapi Digitalisasi* (Kota Bengkulu: El-Markazi, 2021).

¹² Yayat Suharyat et al., "Online Learning Quality Evaluation in Higher Education During COVID-19 Pandemic," *Society* 10, no. 1 (June 30, 2022): 207–19.

¹³ 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.

¹⁴ Hakim and Wibowo, "The Utilisation of Synchronous and Asynchronous Online Learning Media in Distance Learning in Madrasah Aliyah," 48.

¹⁵ Tien Yulianti and Ari Sulistiyawati, "The Blended Learning for Student's Character Building," in *International Conference on Progressive Education*, 2020, 56–60.

the *Tahsin* learning program, the research questions are: (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 a blended learning approach in this research is crucial due to some rationales: (1) in the 21st-century learning era, educators and students need to master technology to finish their studies and work properly¹⁶; and (2) blended learning provides an opportunity for more collaborative learning.¹⁷ (3) Blended learning trains the students to develop their learning characteristics and traits, such as being more responsible,¹⁸ self-disciplined,¹⁹ independent, and self-confident. With these characteristics, the students will attain more *Tahsin* competencies. Therefore, the research question, "How does blended learning affect the teaching and learning environment?" will be answered. This question aims to analyze the complexities of blended learning in the *Tahsin* Al-Quran program and evaluate the learning outcomes from some aspects, such as cognitive, affective, and behavioral components. The study findings from this research will significantly impact the successful re-planning and re-organizing of the *Tahsin* Qur'an program in the future. And the new findings from this research would be that the *Tahsin* method has a syntax incorporating blended learning.

RESEARCH METHOD

The participants in this research were 13 female *Tahsin* teachers in *Sekolah Ibu* Bandung and 130 *Tahsin* students. The research was conducted from January to April 2023. This research used a qualitative method with a descriptive case study method. The research aimed to examine various facts and data related to implementing the blended learning approach in the *Tahsin* Program and the results of the implementation in the *Tahsin* Qur'an program for adult learners. As stated by Creswell & Creswell²⁰, Qualitative research leads to specific phenomena or facts in the field. Data were collected using observation, document analysis, and interviews. Indicators included in the interviews are listed in Table 1 below.

Table 1. Indicators Included in the Interviews with the Research Participants

Indicators Categories	Description
Sentiment Indicators	Positive or negative sentiments about the blended approach. Mention of satisfaction or dissatisfaction.
Tool and Modality	Mention specific tools (e.g., WhatsApp, Zoom, Google

¹⁶ Sam Man Keong and Soong Cai Juan, "A Study of Blended Learning in Higher Learning Education: Implementation and Challenges in 21st Century," in *International Conference on Innovation and Technopreneurship 2019*, 2019, 1–11.

¹⁷ Irshad Hussain, Abid Hussain Shahzad, and Rafaquat Ali, "A Qualitative Study on Practices and Issues of Blended Learning in Higher Education.," *Pakistan Journal of Distance and Online Learning* 5, no. 1 (2019): 189–208.

¹⁸ Natalia Andrejeva and Irina V. Ostroverkhaia, "Learning to Learn with Blended Learning," *European Scientific Journal, ESJ* 13 (2017): 1-10.

¹⁹ Mohammad Hossein Keshavarz and Asegul Hulus, "The Effect of Students' Personality and Learning Styles on Their Motivation for Using Blended Learning," *Advances in Language and Literary Studies* 10, no. 6 (December 31, 2019): 78.

²⁰ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Los Angeles: Sage, 2018).

Indicators	Meet)—benefits and challenges of online and offline modalities.
Learning Progression Indicators	Mention of progression through class levels. Benefits or challenges of each class level. Reference to the Maqdis method
Program Structure Indicators	Discussion of any of the six specific phases. Suggestions for improvements or additions to the phases.
Performance Indicators	Mention of pretest and post-test scores. Comparison between class levels
Distance Learning Indicators	Benefits like flexibility and cost-effectiveness. Collaborative and active learning atmosphere. Technical and emotional support
Pronunciation and Practice Indicators	Effectiveness of online vs online modes for practicing pronunciation. Mention of challenges in online sessions. The benefit of offline sessions.
Discussion and Feedback Indicators	Reflective discussions in offline settings. The effectiveness and benefits of feedback influence the learning environment.

Observation activities were carried out for 2 weeks to observe the online learning implementation and 4 weeks to observe the offline learning process. The observation guideline for online and offline learning is provided in Table 1. Documents were taken from some learning materials or worksheets and supervision documents used by *Tabsin* teachers during online and offline learning. Additionally, some participants were interviewed using closed-ended questions. Pre-tests and post-tests were given to the *Tabsin* students to measure their *Tabsin* ability before and after the blended learning implementation. Therefore, the Miles and Huberman model was applied through data reduction and presentation, conclusion drawing, and triangulation to analyze the data.²¹

The first phase was data reduction. It involved meticulously sifting through the amassed data to extract pertinent information. This process entailed selecting key observation notes, relevant sections of documents, and crucial interview responses that directly illuminated the impact of blended learning on *Tabsin's* ability. As the volume of data was vast, simplification was essential. Any redundant or repetitive insights were filtered out to maintain a sharp focus on unique and valuable perspectives. Additionally, abstraction was employed, wherein the data was categorized based on thematic similarities, such as the advantages of online learning, challenges encountered during offline sessions, and student feedback on the blended learning approach.

Following the reduction, the Data Presentation phase commenced. The essence of this stage was to organize the streamlined data understandably, allowing for the synthesis of meaningful conclusions. Various visual tools were employed, including data matrices, flowcharts, and graphs. For instance, a graph was developed to visually depict the progression in *Tabsin's* proficiency scores from the pre-test to the post-test. Alongside these visual representations, narrative descriptions provided a detailed account of observed classes,

²¹ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed. (Thousand oaks, California: Sage, 1994), 16.

key takeaways from document analyses, and salient interview responses.

The third phase, Drawing Conclusions, was initiated on the organized data. This phase's crux was identifying patterns and linking them theoretically to existing literature and knowledge. Lastly, Triangulation was employed to ensure the robustness and credibility of the research findings. This technique, which involves cross-verifying evidence from multiple data sources or methods, was pivotal in bolstering the study's integrity. The research benefited from methodological triangulation, combining observations, document analysis, and interviews to obtain a holistic view of the blended learning approach's impact. Furthermore, sourcing data from teachers and students enriched the research with diverse perspectives, offering a well-rounded insight into the blended learning experience. By meticulously adhering to the Miles and Huberman model, the research ensured a comprehensive and rigorous exploration of the data, culminating in credible and compelling findings about the efficacy of the blended learning approach in the digital era.

Table 2. Observation Guideline

No	Criteria	Description	Observed (✓/✗)
1	Participation in Discussions	Level of student participation in online discussions	
2	Responsiveness	How quickly and effectively students respond to prompts/questions	
3	Attentiveness	Signs of active listening and engagement (e.g., nodding, note-taking)	
4	Online Tool Efficiency	Smoothness of tool/platform operation	
5	Technical Disruptions	Any interruptions or technical glitches	
6	Multimedia Usage	Use of videos, animations, or other media in teaching	
7	Clarity of Instruction	Clearness and understandability of the teaching	
8	Supplementary Resources	Use of additional resources to aid understanding	
9	Student-to-Student	Quality and quantity of interactions among students	
10	Student-to-Teacher	Quality and frequency of interactions between students and the teacher	
11	Group Discussions	Effectiveness and engagement in breakout sessions or group tasks	
12	Feedback Provided	How often and how effectively feedback is given	
13	Feedback Reception	How feedback is received and acted upon by students	

RESULT AND DISCUSSION

Tahsin Learning Program With Blended Learning Approach

From the observation and interview data, 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 the *Tahsin* learning program implemented online learning mode via teleconferencing tools in their smartphone applications (WhatsApp, Zoom, and Google Meet). The participants were divided into 3 diverse classes of 130 adult learners: Ihsan, Pra *Tahsin*, and *Tahsin*. Both mothers and other elderly learners were the adult participants, with one mentor or *Tahsin* teacher for each class. The three different *Tahsin* classes were classified based on specific qualifications, as illustrated in the following table.

Table 3. Classification of *Tahsin* Program

<i>Tahsin</i> Program	
Ihsan class	The participants in this class will learn Al-Quran reading from the primary level. The Ihsan class is for learners who do not know the <i>Hijaiyah</i> (Arabic script) letters.
Pra <i>Tahsin</i> class	The tutor in this class will introduce the knowledge and theories of <i>Tajwid</i> , including practicing <i>Tajwid Amali</i> via the symbol or punctuation approach in Al-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>tajwid</i> .
<i>Tahsin</i> class	The class is the highest level of <i>Tahsin</i> , emphasizing teaching how to improve and beautify the Al-Qur'an reading skills with precise enactment of <i>Tajwid</i> rules.

The *Maqdis* method was adapted to the *Tahsin* program content in *Sekolah Ibu* Bandung. A placement test with some criteria determined the learners' *Tahsin* class categories based on their pretest scores. For example, if the learners' pre-test scores did not meet the prerequisite for the *Tahsin* class, they should enroll in the Pra-*Tahsin* class. In Table 4, the program classes and criteria are listed as follows:

Table 4. *Tahsin* Class and Learning Criteria

<i>Tahsin</i> Program	
Ihsan	Learners can recognize <i>Hijaiyah</i> letters.
Pra <i>Tahsin</i>	Learners can recite the Qur'an by knowing and understanding the Al-Qur'an reading signs.
<i>Tahsin</i>	The learners can consistently read Al-Qur'an with accurate <i>tajwid</i> rules.

The total participants who applied for the *Tahsin* program in *Sekolah Ibu* were 130 adult learners. From the document 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 enroll in the 3 different *Tahsin* classes is presented in Table 5 and Figure 1 below.

Table 5. Participants' Placement Test Score Percentage

No.	Class	Total learners per class (numbers)	Total learners per class (Percentages)
1	Ihsan	1	0,77%
2	Pra <i>Tahsin</i>	24	18,46%
3	<i>Tahsin</i>	105	80,77%

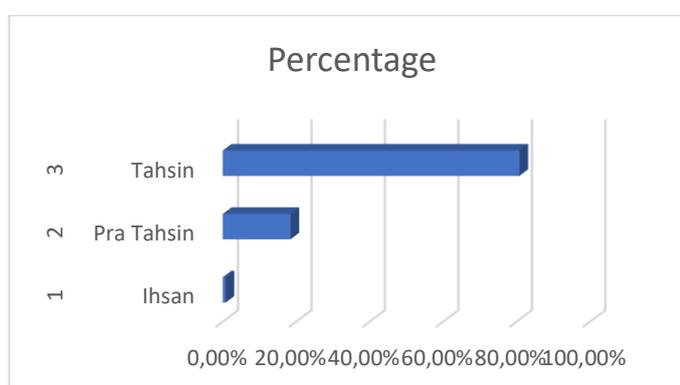


Figure 1. Participants' Enrolment Percentage in Each Class

As mentioned, the *Tahsin* Al-Qur'an program was conducted through blended learning with WhatsApp, Google Meet, and Zoom applications on mobile devices. The learners studied *Tahsin* Al-Qur'an once weekly using online instruction and once to twice a month in face-to-face meetings. To complete one *Tahsin* module, the learners needed approximately 5 to 6 months of intensive learning. Similarly, all learners could master one *Tahsin* module and move to the next level of the *Tahsin* module in approximately 20 to 24 learning sessions. The process of *Tahsin* Al-Qur'an implementation with blended learning was first started by providing pre-test to the adult learners, then by integrating the blended learning in the *Tahsin* program and conducting the evaluation through post-test, as presented in Figure 2.

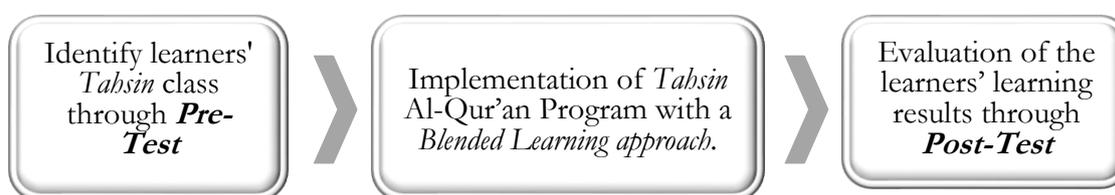


Figure 2. Phases of the *Tahsin* Program Implementation with Blended Learning Approach

The blended learning process in the *Tahsin* Al-Qur'an in Sekolah Ibu Bandung was generally practical. Under their teacher's supervision, students could immediately practice

reading Al-Qur'an in each teaching session, using the Maqdis techniques and rhythms. It aimed to recognise and recall the Tahsin learning instructions and styles, making learning more understandable and motivating. This learning process was critical, as stated by Hikmah;²² given the difficulty in pronouncing *hijaiyah* letters and practicing reading with appropriate *tajwid* rules and long signs, it was challenging to recognize and exercise *tasydid* signs properly. The following necessary learning process was when the *Tahsin* teachers facilitated their students with *Talaqqi* in practicing *Tahsin* with correct language instruction. When learners complete one *Tahsin* learning material perfectly, they can level up to the following *Tahsin* learning materials. Nonetheless, suppose the learners failed in this part. In that case, the students should stay at the same level and continue to do *muraja'ah* (recall or repeat the learning techniques) until they achieve appropriate reading techniques. In each stage of learning, the learners would face different challenges. When they increased their level, they would encounter more complicated tasks. Therefore, practicing the *Tahsin* reading materials regularly was compulsory. The students should practice *muraja'ah* to all previous reading pages and competently strengthen their Tahsin Al-Qur'an techniques. *Muraja'ah* should become habitual in each learning session to advance the students' *Tahsin* aptitude.

To accomplish the successful *Tahsin* Al-Qur'an program, the teachers proposed sequential and organized 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 analyzed the learners' characteristics. Then, the learning instruction was adapted to their characters to promote better learning outcomes. The teachers analyzed the learners' general characteristics, basic learning competencies (knowledge, skills, and attitudes), and learning environment. (2) Stating learning objectives. The next step was establishing specific learning standards and objectives, i.e., the learners' objectives for pursuing the *Tahsin* program, using ABCD (Audience, Behaviour, Condition, and Degree). (3) Selecting online platform and method of learning: This stage entailed selecting the method, media, and instructional materials for the learning process. It could be accomplished by selecting a proper learning platform, learning media, and instructional materials, modifying existing materials, or creating new ones. In the blended learning implementation, online learning included online attendance, material, assignments, and evaluation. For offline learning, the tutor invited the students to join face-to-face meetings for the *Tahsin* learning program in a mutually approved schedule. (4) Equipping media and resources. *Tahsin* teachers designed strategies for utilising relevant technology, media, and resources in this phase to attain learning objectives. Some strategies in this phase followed the 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 educational experience. (5) Developing active learning participation. In this phase, the tutor encouraged the students to engage in interactive learning practices with follow-up discussions, rich learning activities, and constructive feedback. Practically, the learners

²² Nurul Hikmah and Mualimin Mualimin, "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.

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 phase. 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* program in the future.

Results of *Tahsin* Learning Program Using Blended Learning Approach

The *Tahsin* Al-Qur'an program's effectiveness with the blended learning approach is evidenced by the notable progression in students' scores from the pre-test to the post-test evaluations, as illustrated in Table 7 and Figure 3. The scoring for both tests ranged from 0 to 100, assessing various aspects of the *Tahsin* learning process, including reading proficiency, understanding of *Tajwid* rules, and pronunciation accuracy. The proficiency levels associated with the scores are as follows:

Table 6. Score Criteria for Proficiency Level

Score	Proficiency Level
50-60	Basic understanding
60-70	Intermediate proficiency
70-80	Advanced proficiency
80-90	Near-expertise
90-100	Expertise

Given these criteria, the post-implementation scores demonstrate marked improvement. Specifically, learners in the Ihsan class showcased a 33% improvement in proficiency, the Pra *Tahsin* class learners improved by 14%, and the *Tahsin* class participants advanced by 12%. This data underscores the tangible benefits and effectiveness of the blended learning approach in enhancing *Tahsin's* learning abilities.

Table 7. Average Score of the learners' achievement before and after the implementation of the blended learning approach

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

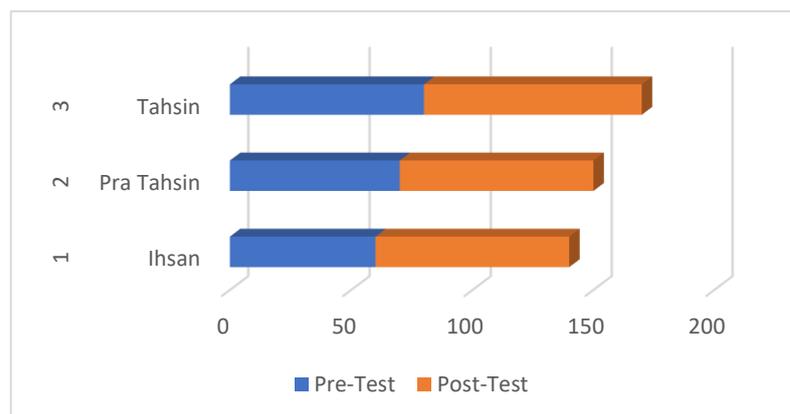


Figure 3. Student Achievement Score Diagram

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

Ihsan Class: Improvement in the Ability to Read *Hijaiyah* Letters

Data finding from Ihsan's class demonstrated a significant development of the adult learners' *Tahsin* competencies. In Table 5, the Ihsan class 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 recognize and read most *hijaiyah* letters. The learners enhanced their *Tahsin* skills as they could recognize and read conjunctions (simple sentences), pronounce *hijaiyah* letters adequately, and understand the letters clearly.

Pra *Tahsin* Class: Improvement in the Ability to Read Al-Qur'an by Knowing, Recognizing, and Understanding the Reading Signs

Table 7 shows 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 their *Tahsin* skills satisfactorily. Research findings showed that the learners could appropriately differentiate long and short sentences using *Maqdis* techniques and tones. The adult learners could know and be able to read *Tasydid* and pronounce *Tahsin* reading with clear *qalqalah* (articulate and echoing sound).

***Tahsin* Class: Improvement in the Ability to Read Al-Qur'an According to its Rules Consistently**

The data from the *Tahsin* class, as shown in Table 7, revealed an excellent development with 10 points from the post-test score. This *Tahsin* class had the most significant participants, with 80.77% of the 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 consistently, show *tartil* reading with perfect *barakat* pronunciation, read *qalqalah* signs clearly, and read *makharij al-huruf* appropriately.

The Learner's Perception of Blended Learning Approach Implementation

Consistent with the previous findings in the observation and document, the interview data findings from 130 adult learners and 13 teachers randomly selected participants in the

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. To clarify, positive outcomes in the interviews were determined based on a set of predefined criteria, including but not limited to: 1) Demonstrated improvements in Al-Qur'an reading proficiency; 2) Increased understanding and application of *Tajwid* rules; 3) Enhanced ability to recognize and articulate Hijaiyah letters accurately; 4) Greater confidence in recitation and pronunciation; 5) Reports of increased motivation and engagement with *Tahsin* learning. These criteria evaluated and classified the participants' feedback and perceptions as positive outcomes. The following sections will illustrate some meaningful points of interview data findings.

Firstly, most participants (the learners and tutors) consistently agreed that the *Tahsin* learning environment was supportive in accommodating the student's learning skills in both online and offline settings. Mrs. Nur (a learner) confirmed that she felt delighted with the blended learning setting because there were various learning facilities, and the learning situation was convenient. Moreover, the *Tahsin* teacher (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 agree on determining the break time. It is not the tutor's decision". From the data, both the learners and tutors shared similar views about constructive learning environments in blended learning. They could learn many *Tahsin* skills and discuss various ideas reflectively in both learning modes.

The following vital point from the interview data was that the online learning mode in the *Tahsin* program applied to distance education. The program offered simple learning techniques and time flexibility. Mrs. Riani (*Tahsin* learner) stated that she could arrange a more flexible schedule in online learning, matching her *Tahsin* and part-time job schedule, and the online mode was cheaper than visiting the learning site regularly. Due to the learners' diverse location, online learning was accepted as a flexible and cost-effective learning style for busy and distance learners. In addition, most participants (16 of 20 learners) stated that online learning offered a collaborative and active learning atmosphere with the tutors' technical and emotional support. This way, the learners felt they could increase their learning participation, motivation, and independence.

The effectiveness of applying blended learning strategies for elderly learners was the third notable point in *Tahsin* learning, as most participants (14 of 20 learners) stated that for senior learners, online learning was more appropriate for learning various *Tahsin* topics from their homes. 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, however, learners and teachers felt more confident discussing some learning issues than online learning. For example, Mrs. Susi said she could practice pronunciation with her tutor, particularly when learning *makbarij al-buruf* and the specific characters of *hijaiyah* letters. Mrs. Nur added that in online learning, her pronunciation practice was often terrible, and her sound production in online mode often became ambiguous due to poor internet connection.

An essential aspect of the *Tahsin* Al-Qur'an program was the presence of productive discussions in the offline *Tahsin* mode. In the face-to-face learning setting, tutors were vital in encouraging students to engage in interactive and reflective discussions while providing effective feedback. As described by Mrs. Ana, a *Tahsin* teacher, this conducive learning environment stimulated active and autonomous learning among students. They felt a sense of freedom to share their ideas and engage in discussions openly.

Discussions

***Tahsin* Learning Program with Blended Learning Approach**

The data analysis from interviews, observations, and documents revealed impressive learning impacts 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 Al-Qur'an reading skills after participating in the blended learning approach. Specifically, the learners in the *Ihsan* class progressively increase their *Tahsin* skills by identifying the *Hijaiyah* letters. Similar findings were shown in the *Pra Tahsin* class, where the learners could form better *Tahsin* abilities by comprehending the reading signs appropriately, for example, in the *tasydid* and *qalqalah* signs. In the *Tahsin* class, most learners could constantly read Al-Quran with proper *tajwid* rules, understand long reading signs in their reading, and demonstrate *tartil* reading with perfect *harakat*, *qalqalah*, and *makharij al-huruf*.

Both online and offline *Tahsin* learning sessions were incredible to support the learners' *Tahsin* Al-Qur'an practices. In this blended learning, the learners obtained an opportunity to access various *Tahsin* learning sources and manage their learning time flexibly. For example, when the learners practiced the *talaqqi* and *muraja'ah* 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 exciting 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 practice *makharij al-huruf* with their tutor's assistant and consult some learning issues in the face-to-face learning setting. Many educators and scholars have strongly approved of the noteworthy advantages of blended learning for educational purposes.²³ These successful purposes were best achieved by combining online and face-to-face systems with various technological supports, web-based tools, and learning theories²⁴. A blended approach was more practicable than using only one learning format.²⁵

The blended *Tahsin* Al-Qur'an program proposed dynamic learning practices with various benefits. The first benefit was the learners' remarkable active and independent learning progress. With the mentoring support in *talaqqi* sessions, the learners enthusiastically

²³ 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.

²⁴ Alexandre Vallée et al., "Blended Learning Compared to Traditional Learning in Medical Education: Systematic Review and Meta-Analysis," *Journal of Medical Internet Research* 22, no. 8 (August 10, 2020): 1-19.

²⁵ Oskah Dakhi, Jalius Jama, and Dedy Irfan, "Blended Learning: A 21st Century Learning Model At College," *International Journal of Multi Science* 1, no. 7 (2020): 50–65.

reinforced their *Tahsin* proficiencies through professional and personal support from their tutors in both learning modes, as concluded in the interview findings. They immediately built up a more collaborative and active learning atmosphere in the *Tahsin* practices in this learning circumstance. As stated, blended learning could create additional learning opportunities because it allows learners to participate in in-person instruction regularly while providing them more flexibility to progress at their own pace.²⁶ As a result, the learners' *Tahsin* learning involvement, passion, and self-determination evolved rapidly. Another benefit of using a blended learning approach was that the learning practices were more practical and cost-effective for both the learners and teachers. Through partaking in the blended learning modes, the learners could frequently engage in various learning training without spending a high mobility cost and achieve more motivation and interest in completing their *Tahsin*'s preparations. It was relevant to the study finding that effective blended learning enhanced learners' motivation and interest and promoted more promising learning completion.²⁷

With well-designed activities in the blended *Tahsin* program, some evidence of successful learning practices was also exposed in this study. The sequential program structure from the planning to implementation process influences more fruitful learning performance for adult learners. As previously mentioned in the data findings, these well-organised *Tahsin* learning phases facilitated the learners' *Tahsin* theories comprehension and knowledge acquisition. It is in line with previous research findings which found the efficacy of blended learning implementation.²⁸

Results of *Tahsin* Learning Program Using Blended Learning Approach

The study results indicated that the manageable and systemic blended *Tahsin*'s learning elements fostered the students' *Tahsin* skills accomplishment in *Sekolah Ibu* Bandung. With a progressive program structure from the basic program design, implementation, and evaluation process in the *Tahsin* program, the successful *Tahsin* program was notably noticed. This progressive structure is critical as effective blended learning is derived from the identification of learning needs, the balanced scheduling of blended learning, and purposeful evaluation²⁹ and well-managed structure formed better learning outcomes.³⁰ As a result of the structure, the students could be involved in more cooperative and intensive learning, acquire more supportive formal & informal mentoring, and engage in meaningful reflective discussions. This finding is similar to another study finding, stating that there was a positive

²⁶ 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.

²⁷ 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.

²⁸ 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.

²⁹ Reza Rachmadtullah 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.

³⁰ Indrawari and Habiburrahman, "Pengembangan Bahan Ajar Pendidikan Agama Islam Menggunakan Metode Al-Qur'an Tematik," 17.

and robust relationship between learning interest and academic achievement.³¹

CONCLUSION

Implementing a blended learning approach in the *Tahsin* Al-Qur'an program at Sekolah Ibu Bandung has proven to be a resounding success, seamlessly integrating digital tools such as WhatsApp, Google Meet, and Zoom with traditional teaching methods. The outcomes at various levels of study have been truly remarkable. Several recommendations emerge from this study. First and foremost, it is essential to continue fostering and refining the blended learning approach, incorporating the latest educational technologies and pedagogical innovations. It ensures learners access the most effective and engaging learning experiences. Despite the evident successes, it's essential to acknowledge the potential challenges and limitations that may arise with blended learning. These include concerns about equitable access to technology, the need for comprehensive training for educators and learners, and potential technical issues that may disrupt the learning process.

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³¹ P. Andi Achru, "Pengembangan Minat Belajar Dalam Pembelajaran," *Idaarab: Jurnal Manajemen Pendidikan* 3, no. 2 (2019): 205.

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