

Blended Learning in Islamic Religious Education At Al-Manshur Al-Islamy Islamic Boarding School and Al- Atsary Islamic Junior High School (MTs) Kediri

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Abstract: *This study examines implementing the blended learning method in Islamic Religious Education (PAI) at Al Manshur Al Islamy Islamic Boarding School and Al-Atsary Islamic Junior High School (MTs) in Kediri. The research utilizes a descriptive qualitative approach, collecting data through field observations, interviews, and document analysis. The findings reveal that both institutions employ a blended learning model, which integrates traditional and modern approaches to PAI instruction. Key factors contributing to the successful implementation of blended learning include the competence of teachers (ustadz), the availability of learning facilities, the integration of curriculum and Islamic values, a religiously guided environment, and support from families and the broader social community. Identified challenges include limited instructional time and facilities, inconsistent student motivation and discipline, as well as an unsupportive home environment. Evaluating learning outcomes shows that implementing blended learning effectively enhances PAI instruction in the modern era.*

Keywords: *Islamic Religious Education, Traditional and Modern Methods, Blended Learning, Islamic Boarding School, Islamic School.*

Introduction

Education plays a crucial role in shaping character and moral values,¹ as well as improving the quality of human resources capable of

¹.Dyah Satya Yoga, Ni Wayan Suarmini, and Suto Prabowo, "Peran Keluarga Sangat Penting Dalam Pendidikan Mental, Karakter Anak Serta Budi Pekerti Anak," *Jurnal Sosial Humaniora (JSH)* 8, No. 1 (2015): 46-54.

competing in the global era. This is in line with Law No. 20 of 2003 on the National Education System,² which defines education as a conscious and planned effort to create learning conditions that help students develop their potential, including spiritual strength, self-control, intelligence, noble character, and the skills needed for personal and societal progress.

Islamic Religious Education (PAI) serves as a foundation for value and moral development in the national education system. More than just transmitting Islamic doctrines, PAI fosters strong religious identity and ethical guidance for daily life.³ However, its implementation faces challenges, particularly regarding the effectiveness of teaching methods.⁴ Many institutions still use conventional, teacher-centered approaches that emphasize memorization and overlook affective and psychomotor domains. Therefore, a more contextual, interactive, and student-centered approach is needed.⁵

This issue is evident in many Islamic schools in Kediri Regency, East Java, a region characterized by a high density of Islamic schools. This study focuses on two institutions under one foundation: Al-Manshur Al-Islamy Islamic Boarding School and Al-Atsary Islamic Junior High School (MTs), both located in Plemahan District. Al-Manshur retains a traditional learning model emphasizing direct practice such as *riyāḍhah*,⁶ memorization,⁷ book studies, *halaqah*, and the example behavior of the *ustadz* in daily boarding life⁸ serve as the

².Departemen Pendidikan Nasional, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," *Language* 188 (2003): 22.

³ Wirda Ningsih and Zalisman Zalisman, *Pembelajaran Pendidikan Agama Islam (PAI) Dalam Konteks Global* (PT. Sonpedia Publishing Indonesia, 2024), https://scholar.google.co.id/scholar?cites=17931180647279164768&as_sdt=2005&sciodt=2007&hl=id.

⁴ Muhammad Yusuf et al., "Efektivitas Ragam Metode Dalam Pembelajaran PAI," *Al-Abshor: Jurnal Pendidikan Agama Islam* 1, no. 3 (2024): 129-42.

⁵.Elliya Nafilatul Afifah et al., "Pembentukan Empati Siswa Melalui Pengembangan Metode Pembelajaran Aqidah Akhlak di Madrasah Ibtidaiyah," *Social Science Academic* 2, No. 2 (2024): 163-80.

⁶ Hengki Koesmeiran and Intan Utami, "Aplikasi Kegiatan Riyadhah Dalam Membentuk Akhlak Santri (Studi Kasus Di MA Pancasila Kota Bengkulu)," *JPT: Jurnal Pendidikan Tematik* 3, no. 2 (2022): 276-84.

⁷.Charles Rangkuti, Rustam Ependi, and Nazrial Amin, *Mengembangkan Metode Menghafal Al-Qur'an: Pendekatan Kecerdasan Majemuk* (PT. Green Pustaka Indonesia, 2023), https://scholar.google.co.id/scholar?cites=6141850332040780751&as_sdt=2005&sciodt=2007&hl=id.

⁸.Ali Mustofa, "Metode Keteladanan Perspektif Pendidikan Islam," *CENDEKIA: Jurnal Studi Keislaman* 5, No. 1 (2019): 23-42.

main pillars of character building and spirituality for students.⁹ In contrast, Al-Atsary Islamic Junior High School (MTs) follows the national curriculum using modern methods like interactive lectures, digital media, group discussions, and project-based assessments.

Ideally, PAI should be delivered using an integrative and holistic approach that blends traditional values with modern methods. Blended learning, which combines face-to-face and technology-assisted instruction, offers a model for such integration.¹⁰ According to Garrison and Kanuka, blended learning fosters transformational learning by merging pedagogical strengths with digital flexibility,¹¹ making it suitable for the digital generation.

There is a noticeable gap between the ideal and practice. Al-Atsary Islamic Junior High School (MTs) uses digital tools but often focuses on technical usage rather than spiritual depth.¹² Meanwhile, Al-Manshur excels in moral and religious character formation but lacks systematic use of technology. Some teachers even view technology as a threat to classical scholarship. This disconnect shows the need for a unified model that harmonizes both approaches.

This research offers a novel contribution by analyzing how traditional and modern Islamic education methods can be integrated through blended learning. It also proposes an evaluation framework that measures not only cognitive achievement but also value internalization and character development.

The study aims to describe the implementation of blended learning in PAI at Al-Manshur and MTs Al-Atsary, analyze its effectiveness in improving students' religious understanding and character, and identify supporting and inhibiting factors. A descriptive, analytical, and evaluative approach is used.

These two institutions were selected due to their complementary characteristics. Al-Manshur represents the classical model, while MTs Al-Atsary embodies modern, digital-based education. Their combination provides strategic insight for developing an Islamic education model that is relevant to today's context.

⁹.Observasi Lapangan Peneliti di Pondok Boarding school Al-Manshur Al-Islamy, Mei 2025.

¹⁰.Binti Ulfatul Janah and Niken Ristianah, "Penerapan Metode Blended Learning Dalam Meningkatkan Kualitas Pembelajaran Pendidikan Agama Islam," *Sasana: Jurnal Pendidikan Agama Islam* 2, No. 2 (2024): 106-13.

¹¹.H. Garrison, D. R. & Kanuka, "Blended Learning: Uncovering Its Transformative Potential in Higher Education," *The Internet and Higher Education*, Vol. 7, No. 2 (2004): hlm. 95-105.

¹².Wawancara dengan Guru PAI MTs Al-Atsary, 20 Mei 2025.

This research is expected to produce a contextual and applicable PAI learning model for the digital era, without neglecting Islamic spiritual and ethical values. The findings aim to enrich the literature on Islamic education and contribute to curriculum development, teacher training, and policy-making based on Islamic principles in Indonesia.

Method

This research used a qualitative approach. The research location was set in two Islamic educational institutions as the main subject in data collection and analysis, namely Al-Manshur Al-Islamy Islamic Boarding School and Al-Atsary Islamic Junior High School (MTs), located on Jl. Pare-Papar Km. 5, Tegowangi Village, Plemahan District, Kediri Regency, East Java. Both institutions have different learning characteristics but complement each other in implementing the blended learning model. The reason for choosing these two institutions is based on several considerations, including their strategic location, shared foundation, and easy access.

This research falls under the category of field research,¹³ as data collection is conducted directly through interaction with the research subjects. The data collection techniques used include participatory observation of teaching and learning activities, in-depth interviews with the head of the Islamic School, boarding school caregivers, PAI teachers, open questionnaires with students, and alumni students, as well as documentation to complement the information.¹⁴ The use of these three techniques aims to obtain accurate, detailed, and comprehensive data, as well as capture the social and cultural dynamics in the learning process that occurs in both institutions.

The data sources in this study consist of primary data and secondary data.¹⁵ Primary data was obtained directly from informants through interviews and observations of learning practices and the educational atmosphere in the boarding school and Islamic School environment. Meanwhile, secondary data were obtained from supporting documents such as lesson schedules, institutional

¹³Milya Sari and Asmendri Asmendri, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA* 6, no. 1 (2020): 41-53.

¹⁴M Syahrani Jailani, "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif dan Kuantitatif," *IHSAN: Jurnal Pendidikan Islam* 1, No. 2 (2023): 1-9.

¹⁵ Titin Pramiyati, Jayanta Jayanta, and Yulnelly Yulnelly, "Peran Data Primer Pada Pembentukan Skema Konseptual Yang Faktual (Studi Kasus: Skema Konseptual Basisdata Simbumil)," *Jurnal Simetris* 8, no. 2 (2017): 679-86.

curriculum, organizational structure, learning evaluation records, and documentation of educational activities. All data collected were analyzed qualitatively through three stages, namely data condensation, data presentation, and conclusion drawing. The analysis process is carried out systematically so that the research results have a good level of validity and can be scientifically accounted for.

Result and Discussion

Implementation of Blended Learning in Islamic Education Learning at Al-Manshur Al-Islamy Islamic Boarding School and Al-Atsary Islamic Junior High School (MTs)

Al-Manshur Al-Islamy Islamic Boarding School and Al-Atsary Islamic Junior High School (MTs) implement Blended Learning in Islamic Education Learning that combines traditional and modern methods in one integrative approach. This integration is not only intended to preserve classical values in the Islamic education tradition, but also as a response to the needs of the times that demand adaptation to technological developments and contemporary educational approaches.

In a more analytical and focused manner, the practice of PAI learning in both institutions shows the actualization of educational theories such as blended learning, experiential learning, constructivism, and behaviorism. The learning model applied not only emphasizes the delivery of cognitive material, but also pays attention to the affective and psychomotor aspects of students.

The discussion on the application of PAI learning methods in these two institutions departs from the fact that both of them apply an integrated approach by combining traditional and modern methods. This approach not only reflects the need to preserve the classical values of boarding school, but also to adapt to the increasingly complex demands of the times. This integrative approach is seen in the application of various learning methods that complement each other. To understand further, the following describes some of the methods used in both institutions:

1. *Blended Learning* (Combining Traditional and Modern Methods)

According to Garrison and Vaughan, as quoted by Darma,¹⁶ Blended learning theory emphasizes the importance of combining

¹⁶ I Ketut Darma, I Gede Made Karma, and I Made Anom Santiana, "Blended Learning, Inovasi Strategi Pembelajaran Matematika Di Era Revolusi Industri 4.0 Bagi Pendidikan Tinggi," in *PRISMA, Prosiding Seminar Nasional Matematika*, vol. 3, 2020, 527-39.

face-to-face learning with the use of technology or more modern learning approaches. This approach not only brings together two technically different methods, but also aims to create a learning process that is more flexible, effective, and relevant to the needs of the times.¹⁷

At Al-Manshur Al-Islamy Islamic Boarding School, the application of blended learning is seen in the combination of halaqah, talaqqi, riyāḍhah, and learning assisted by media such as projectors, thus creating a learning process that is not only textual, but also contextual and visual.

Meanwhile, Al-Atsary Islamic Junior High School (MTs) systematically integrates digital media in learning, such as the use of learning videos. This is in line with Jannah and El Yunusi's research, which shows that project-based e-modules can increase students' active participation and understanding.¹⁸ This approach proves that technology, if used purposefully, can strengthen student absorption and engagement.

2. *Experiential Learning*

Experiential Learning theory, developed by David A. Kolb, as cited by Muslishudin,¹⁹ emphasizes that optimal learning occurs through direct involvement of learners in concrete experiences, followed by reflection, understanding of concepts, and active application in life. The learning process in this theory takes place through four main stages: (1) concrete experience, (2) reflective observation, (3) abstract conceptualization, and (4) active experimentation.

Based on the results of observations and interviews, it shows that this approach is very strongly applied in boarding school, where activities such as congregational prayers, murojaah, halaqah, and book practice are part of the learning process. In an Islamic School, a similar approach is applied in structured forms such as Hajj rituals, khutbah simulations, and collaborative projects. This proves that both boarding school and Islamic School apply experiential learning in complementary forms.

3. Traditional Methods (Talaqqi, Sorogan, Riyāḍhah)

¹⁷.Ika Puspita, Nunuk Indarti, and Dies Nurhayati, "Pendekatan, Metode, Strategi dan Model Pembelajaran: Literature Review," *Jurnal Equilibrium Nusantara* 2, No. 1 (2023): 93-96.

¹⁸ Mifta Lailatul Jannah and Muhammad Yusron Maulana El-Yunusi, "Implementasi E-Modul Project Based Learning Pada Pembelajaran PAI Dalam Meningkatkan Keaktifan Belajar Santri Di Pondok Boarding school Nurul Ikhlas Sidoarjo," *Sulawesi Tenggara, Educational Journal* 4, No. 3 (2024): 76-85.

¹⁹ Muslishudin, "Daya Saing Pendidikan: Review Atas Pondasi dan Implementasi Kebijakan," *Edukasia Islamika* 8, No. 2 (2010): 69-80.

Traditional learning methods such as talaqqi and sorogan are still the main characteristics of Islamic boarding schools.²⁰ Research by Shiddiq on the Jibril method reinforces the effectiveness of this approach.²¹ In the Jibril method, students are given intensive repetition accompanied by direct interaction with the teacher, similar to the talaqqi pattern where students read and the teacher immediately corrects. This process not only strengthens memorization, but also builds emotional closeness between teacher and student, which is one of the hallmarks of boarding school education.

The *riyāḍah* method that emphasizes spiritual practice is also an important part of the internalization of religious values. Practices such as sunnah fasting, qiyamul lail, and dhikr together form strong spiritual habits. Rahmat Hidayat et al. in their research showed that the discipline and sense of responsibility of student were formed from the habit of worship carried out collectively and consistently.²²

4. Modern Methods (Discussion and Digital Media)

Modern methods in learning Islamic Religious Education (PAI) refer to approaches that utilize technology and learning strategies that are more interactive and learner-centered.²³ And three modern methods are commonly used, namely discussions and digital media.

At MTs Al-Atsary, modern methods are used to support learning based on the national curriculum. Interactive lectures, discussions, and case studies are the main methods. A study by Cibro and Tanjung shows that technology-based active learning strategies can increase students' interest and focus in learning PAI.²⁴ Teachers

²⁰ Faisal Kamal, "Model Pembelajaran Sorogan Dan Bandongan Dalam Tradisi Pondok Pesantren," *Paramurobi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2020): 15–26.

²¹ Ahmad Shiddiq and Ellisa Fitri Tanjung, "Implementasi Metode Jibril Pada Hafalan Hadits di Pondok Boarding school Fajar Islam," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, No. 3 (2024): 1–10.

²² Rahmat Hidayat, Ahmad Luviadi, and Arizal Eka Putra, "Implementasi Metode Talaqqi Dalam Pembelajaran Tahsinul Qur'an di Pondok Boarding school Ahmad Dahlan Candipuro," *Al-Mau'izhoh: Jurnal Pendidikan Agama Islam* 6, No. 1 (2024): 596–601.

²³ ADPPA Islam, "Pembelajaran Pendidikan Agama Islam," *Pendidikan Agama Islam Menuju Revolusi Industri* 4 (2020): 31.

²⁴ Iin Permata Puspita Sari Cibro and Ellisa Fitri Tanjung, "Penerapan Strategi Active Learning Berbasis Teknologi Informasi Pada Mata Pelajaran PAI di Pondok Boarding school Darurahmah Sepadan Aceh," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 5, No. 1 (2024): 1627–36.

utilize visual videos, interactive shows, and digital discussion forums to make learning more interesting and participatory.²⁵

Thus, the implementation of blended learning in PAI learning at Al-Manshur Al-Islamy Islamic Boarding School and Al-Atsary Islamic Junior High School (MTs) reflects an integrated, responsive, and comprehensive learning approach. The combination of classical methods such as talaqqi, sorogan, halaqah, and riyāḍhah with modern technology-based and participatory methods not only strengthens aspects of conceptual knowledge, but also helps shape students' character and skills.

In an Islamic boarding school, spiritual values are internalized through worship practices and dormitory life, while in a Islamic School, digital strategies and interactive discussions strengthen logical and applicative understanding of religion. The synergy between these two institutions is an example of a blended learning model that can harmonize tradition and innovation, while emphasizing that religious education must be a means of building Islamic character, not just transferring knowledge.

Supporting and Inhibiting Factors of Blended Learning Method Implementation in Islamic Education Learning at Al-Manshur Al-Islamy Islamic Boarding School and Al-Atsary Islamic Junior High School (MTs)

After examining the implementation of the blended learning method in Islamic Education learning at Al-Manshur Al-Islamy Islamic Boarding School and Al-Atsary Islamic Junior High School (MTs), The next stage is to explore the various aspects that play a role in supporting and hindering the process of implementing this method. The analysis of these supporting and inhibiting factors aims to identify the extent to which the internal and external conditions of the institution, including learning strategies, the availability of facilities, and the role of the social environment, contribute to the effectiveness of PAI learning.

1. Supporting Factors in the Implementation of the Blended Learning Method in Islamic Religious Education

The successful implementation of the Islamic Religious Education (PAI) blended learning model at both Al-Manshur Al-Islamy Islamic Boarding School and Al-Atsary Islamic Junior High School (MTs) is significantly influenced by a range of internal institutional elements

²⁵ Wasilatun Najihah, Erviana Chorimunafsi, and Rio Herdinan, "Inovasi Pendidikan; Pemanfaatan Teknologi Digital Sebagai Media Pembelajaran Interaktif Yang Menyenangkan," *Zaheen: Jurnal Pendidikan, Agama Dan Budaya* 1, no. 2 (2025): 13-24.

and the socio-environmental context surrounding the students. These factors include aspects of teachers, infrastructure, curriculum, institutional culture, and the role of the family.²⁶

a. Educator Competence (Teachers and Ustadz)

The success of learning is greatly influenced by the competence of teachers and ustadz in delivering materials in an interesting manner and under the characteristics of students.²⁷ In Islamic School, PAI teachers have gradually utilized projectors, videos, and group discussions in delivering the material, which makes the learning process more interactive and contextual. This is relevant to the results of Cibro and Tanjung's research, which states that the use of visual technology and active learning techniques can increase students' participation and interest in learning religion.²⁸ Meanwhile, in boarding school, the exemplary approach and personal interaction are the main strengths. Hidayat's research shows that the closeness of ustadz and student plays a role in shaping discipline, responsibility, and spiritual understanding.²⁹ The combination of formal teaching in Islamic School and intensive mentoring in boarding school makes an important contribution in forming a deep understanding of religion in student.³⁰

b. Learning Facilities

Islamic Schools (Islamic School) are generally equipped with digital facilities and technology-based media, while boarding school (boarding school) provide halaqah rooms, musholla, and supporting facilities for worship practices and religious discussions. Ustadz Akhyar stated that boarding schools have also begun to provide technology-based learning activities such as projectors and learning modules that can make it easier for

²⁶.Andri Yandi, Anya Nathania Kani Putri, and Yumna Syaza Kani Putri, "Faktor-Faktor yang Mempengaruhi Hasil Belajar Peserta Didik, (*Literature Review*)," *Jurnal Pendidikan Siber Nusantara* 1, No. 1 (2023): 13–24.

²⁷.Toto Ruhimat, "Prosedur Pembelajaran," *Universitas Pendidikan Indonesia*, (2010), 1–30.

²⁸ Cibro and Tanjung, "Penerapan Strategi Active Learning Berbasis Teknologi Informasi Pada Mata Pelajaran PAI Di Pondok Pesantren Darurahmah Sepadan Aceh." *EDUKASIA Jurnal Pendidikan dan Pembelajaran* 5.1 (2024): 1627-1636

²⁹.Hidayat, Luviadi, and Putra, "Implementasi Metode Talaqqi dalam Pembelajaran Tahsinul Qur'an di Pondok Boarding school Ahmad Dahlan Candipuro." *AlMau'izhoh: Jurnal Pendidikan Agama Islam* 6.1 (2024): 596-601

³⁰ Wirayanti Wirayanti et al., "Metode Pendidikan Tradisional Boarding school dalam Membina Akhlak Santri (Studi Boarding school Nahdlatul Ulum Kabupaten Maros)," *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial* 1, No. 10 (2024): 424–37.

students to understand the material.³¹ This shows an effort to integrate modern facilities into the boarding school environment, thus enabling the strengthening of both traditional and modern methods.

c. Curriculum and Integration of Islamic Values

At Al-Atsary Islamic Junior High School (MTs), the national curriculum is supplemented with enhanced Islamic education content, whereas at Al-Manshur Al-Islamy Islamic Boarding School, religious understanding is deepened through the study of classical Islamic texts and the consistent implementation of spiritual practices. Based on information from one of the teachers, such material is delivered in the Islamic School conceptually, then continued in the boarding school with the activity of memorizing the matan and deepening its meaning with the ustadz or ustadzah.

Some student also said that the understanding of religious material becomes more complete because the learning process does not stop in the classroom but continues in the evening activities at the boarding school. This shows that the integration of cognitive learning and applicative practice is indeed effective.³²

This approach is by the principle of experiential learning, where student not only understand concepts,³³ but also experience and practice them directly in everyday life.

d. Religious and Guided Environment

The boarding school environment that implements a 24-hour Islamic life plays a major role in shaping the religious character of student. Their daily activities are filled with worship and intensive guidance from the ustadz, so that school material is easier to understand. Student feel helped because they are accompanied by mentors who are competent in religious knowledge, allowing them to ask directly when experiencing difficulties. Disciplined lifestyles, such as praying on time and reciting the Quran regularly, become positive habits. In the experiential learning perspective, this environment not only supports but also becomes part of the learning process itself.

e. Family Support and Social Environment

³¹ Wawancara dengan Ustadz Akhyar, selaku Bapak Mudir. tanggal 23 April 2025

³² M Pd I Rahmat, *Inovasi Pembelajaran PAI Reorientasi Teori Aplikatif Implementatif*, vol. 1 (CV. Literasi Nusantara Abadi, 2022), https://scholar.google.co.id/scholar?cites=8764572893586099060&as_sdt=2005&sciodt=2007&hl=id.

³³ Muslishudin, "Daya Saing Pendidikan: Review Atas Pondasi dan Implementasi Kebijakan." *Edukasia Islamika* 8.2 (2010): 69480.

The role of parents has a significant contribution in maintaining the consistency of positive behavior of student, both during their stay in the boarding school environment and when they return home. Religious education is not only the responsibility of formal institutions but also requires active involvement from the family. This support allows the process of habituation of Islamic values obtained from PAI learning to continue outside the realm of formal and non-formal education.³⁴

Based on the questionnaire results, it is known that most students get encouragement from their parents in maintaining worship routines and manners, such as praying on time, memorizing Qur'anic verses, and being polite. Some alumni also revealed that family assistance helped them maintain the good habits that had been formed in the boarding school. This finding shows that the success of religious education is stronger if there is a harmonious synergy between educational institutions and families, so that the process of Islamic character building can take place in a sustainable manner.

2. Inhibiting Factors in the Application of the Blended Learning Method in Islamic Education Learning

Although there are many supporting factors, the implementation of the blended learning method in Islamic education still encounters several obstacles in practice that limit its overall effectiveness, namely:³⁵

a. Limited Learning Time

One of the main challenges faced at Al-Atsary Islamic Junior High School (MTs) is the limited time for religious studies. Students feel that the time allocation is inadequate, so the material is not delivered in depth. The tight schedule also reduces the focus on learning. To overcome this, the boarding school complements it with additional programs such as tahfidz, halaqah, and worship practices, which strengthen the integration between formal and non-formal learning and maintain a thorough religious understanding.

b. Readiness and Equity of Teachers' Competencies

The level of teacher readiness in applying diverse learning methods is still uneven. Differences in educational background,

³⁴ Muhamad Parhan et al., "Internalisasi Nilai-Nilai Islam Dalam Pendidikan Formal Dan Informal: Kajian Literatur Tentang Akidah, Syariah, Dan Akhlak," *Indonesian Journal of Islamic Religious Education* 2, no. 2 (2024): 203–14.

³⁵ Lalu Maksudy Mulkan and Lalu Mathlubi Ali Zunnun, "Analisis Implementasi Kurikulum: Faktor Tantangan dan Solusi Strategis di Lingkungan Pendidikan," *PRIMER: Jurnal Ilmiah Multidisiplin* 2, No. 2 (2024): 112–20.

experience, and training cause variations in teaching ability. Some teachers are considered active enough and able to implement interesting approaches, but some are still limited to the conventional lecture method. This has an impact on classroom dynamics and student interest in learning. This imbalance shows the need for continuous training in teaching skills, especially in the application of modern methods such as blended learning, so that all teachers can adopt approaches that suit students' needs.

c. Limited Facilities and Infrastructure

The availability of facilities to support learning, especially digital media, is still a challenge in Islamic School and boarding school. Not all classrooms have projectors or internet networks, and some teachers are not accustomed to utilizing technology in learning. In boarding school, the use of digital tools such as projectors has begun to be implemented, but it is not yet evenly distributed and is still limited to certain activities.

This hinders the optimization of blended learning, which combines traditional methods with modern technology. Some alumni also said that the lack of use of digital media during their studies led to a less-than-optimal understanding of certain materials. Therefore, the improvement of facilities and training in the use of technology are important prerequisites in supporting integrative PAI learning.

d. The spirit of learning and discipline of students

The spirit of learning and discipline of students are crucial components in supporting the achievement of learning objectives effectively. However, there are still obstacles that affect students' enthusiasm for learning, such as the lack of varied learning methods from some teachers, which makes the class feel boring. When students are not actively involved or have difficulty understanding the material without sufficient guidance, their interest in learning decreases. This shows the need for a more interactive and fun learning atmosphere so that PAI learning becomes more effective and meaningful.

e. Unsupportive Social Environment

A less conducive home environment is one of the challenges in supporting the success of PAI learning.³⁶ Some students admitted that it was difficult to focus on learning at home because the atmosphere was noisy and less organized, different from the

³⁶ Moh Nawawi, "Tinjauan Hasil Evaluasi Pendidikan Karakter Anak dalam Pembelajaran PAI: Review of Evaluation Results of Children's Character Education in PAI Learning," *Absorbent Mind* 4, No. 1 (2024): 223–33.

conditions at the boarding school. Lack of family support also weakens the spirit to maintain the good habits that have been formed. This shows that the continuity of the learning process outside the formal education environment is strongly influenced by the home atmosphere and parental support. Therefore, it is important to have synergy between educational institutions and families in sustainably instilling Islamic values.

Thus, the implementation of PAI learning methods in Al-Manshur Al-Islamy Islamic Boarding School and Al-Atsary Islamic Junior High School (MTs) has been comprehensive and integrated. Even so, its effectiveness still needs to be improved in several crucial aspects, such as coordination between institutions, equity in the implementation of learning methods, more optimal management of learning time, and equitable utilization of learning facilities. In addition, family involvement and social environmental support must also continue to be strengthened so that the learning process and the formation of students' Islamic character can be sustainable, both in the educational environment and in everyday life.

Evaluation of the Results of the Application of Blended Learning Methods in PAI Learning

The evaluation of the outcomes of blended learning implementation in Islamic Religious Education (PAI) at Al-Manshur Al-Islamy Islamic Boarding School and Al-Atsary Islamic Junior High School (MTs) focuses on two fundamental aspects: religious understanding and moral formation of students. This evaluation not only assesses the cognitive aspect, but also the affective, which is reflected in the practice of Islamic values in daily life. In the context of PAI, learning success is measured by the learners' ability to internalize and apply Islamic teachings thoroughly. Therefore, the evaluation includes three main dimensions:

1. Religious Understanding

Understanding of teaching materials such as *aqidah*, *fiqh*, morals, Al-Qur'an-Hadith, and the history of Islamic culture,³⁷ is the first indicator in evaluating the success of PAI learning. Based on an interview with Al-Atsary MTs's PAI teacher, Ummu Ilzam, students experience significant improvement after studying in two different environments, Islamic School and boarding school. Learning in

³⁷ Rahmat Rahmat and Maulidatul Khoiriyah, "Moderasi Dalam Pembelajaran Agama Islam Di Madrasah Dan Perguruan Tinggi," *Al-Liqo: Jurnal Pendidikan Islam* 8, No. 1 (2023): 121–48.

boarding school is considered to strengthen the material delivered in class because it is more structured and intensive.

This is reinforced by an open-ended questionnaire, one of which is from Aisyah Ghaida, who stated that the material in the madrasa is discussed again at the boarding school, so it is easier to understand. The synergy between theory in the classroom and reinforcement in the boarding school makes students' religious understanding more complete and deeper.

2. Worship experiences

Evaluation of the worship aspect includes the practice of prayer, recitation of the Qur'an, and fasting. The results of interviews and questionnaires show positive behavioral changes in students after participating in learning in boarding school. PAI teachers mentioned that more than 80% of student experienced an increase in worship such as night prayers, sunnah fasting, and adab towards teachers, thanks to the consistent habituation system in both institutions.

In addition, Khansa Zahra students also expressed their new habits such as waking up at night and reading the Qur'an every day. This shows that experiential learning is effective in forming deep and sustainable habits of worship.

3. Formation of morals and character

The final dimension of this evaluation emphasizes the development of students' morality and personal character. The structured and religious atmosphere within the boarding school significantly contributes to the internalization of Islamic values through direct daily practice. The Head of Al-Atsary MTs emphasized that students are guided not only to master knowledge, but also to have morals by the vision of the institution.

The results of the questionnaire, as stated by Raisha Kalila, show that learning in Islamic School and boarding school complement each other in shaping character. Moreover, the integrative approach between traditional and modern methods applied in both institutions, as described in Sholekah's research, also supports character building through a learning process that covers all domains of education: cognitive, affective, and psychomotor.³⁸ As a result, students are not only knowledgeable about religion, but also show attitudes and behaviors that are by Islamic values. To be clear, empirical evidence illustrates the impact of learning, and the findings of empirical evidence obtained from the field through

³⁸ Friska Fitriani Sholekah, "Pendidikan Karakter Dalam Kurikulum 2013," *Childhood Education: Jurnal Pendidikan Anak Usia Dini* 1, no. 1 (2020): 1-6.

observations, interviews, and questionnaires support this,³⁹ where students become more disciplined, diligent in worship, and show a polite and responsible attitude.

Evidence from teachers and institutional leaders also reinforces that the synergy of boarding school and Islamic School has succeeded in forming students who are not only academically superior but also spiritually and morally mature.

Conclusion

Based on the research results, the application of the blended learning method in learning Islamic Religious Education (PAI) at Al-Manshur Al-Islamy Islamic Boarding School and Al-Atsary Islamic Junior High School (MTs) runs integratively by combining traditional and modern approaches harmoniously. This model shows excellence in the flexibility of the method, its suitability to the character of the institution, and its success in shaping students' religious understanding, worship practices, and character. The approach also reflects the application of educational theories such as constructivism, experiential learning, and behaviorism in a contextual manner.

Overall, the findings from the evaluation indicate that the blended learning approach contributes positively to enhancing students' comprehension of religious teachings, commitment to worship practices, and moral development. Nonetheless, its implementation is still met with several challenges, such as insufficient time allocated for formal instruction, unequal levels of teacher proficiency in applying digital tools, limited access to technological resources, inconsistent student motivation, and a less supportive social environment.

Given these conditions, this integrative learning model holds strong potential to evolve into a more adaptive and contextually relevant framework for PAI instruction in today's Islamic education landscape. To improve its impact moving forward, it is essential to invest in ongoing professional development for teachers in educational technology, ensure the availability of adequate infrastructure, and foster strong collaboration between schools, families, and communities in nurturing Islamic values consistently and sustainably.

³⁹ Nurul Farhin, Deni Setiawan, and Edi Waluyo, "Peningkatan Hasil Belajar Siswa Sekolah Dasar Melalui Penerapan" Project Based-Learning", *Jurnal Penelitian Tindakan Kelas 1*, No. 2 (2023): 132–36.

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