

Analysis of blended learning teaching model at Andalus Islamic Education Center Singapore

Mohamed Hamzah Bin Mohamed Amin

Lecture of Andalus Islamic Education Center, Singapore

*hamzahamin@andalus.com.sg

Abstract

During the pandemic, Andalus Islamic Education Center implemented a learning process that adhered to the Singapore government's Home-Based Learning policy. Based on the Ministry of Singapore's strategic direction, this institution began to transform learning. This essay attempts to assess the Blended Learning approach utilized in Islamic educational institutions in Andalusia by examining its merits and flaws. This study employs a qualitative technique, as well as a literature and field study research model. The information came from the Andalus Islamic Education Institute in the form of records, archives, or observation and interviews. With an educational analytical perspective, the data was analyzed using content analysis and descriptive analysis. The blended learning teaching process utilized at Andalusia Islamic Education was discovered to have a 50/50% teaching composition, with 50% for face-to-face activities and 50% for online learning activities. The process's strengths and weaknesses are based on two policy principles: the main priorities relating to the health and safety of students, educators, education personnel, families, and communities, as well as student growth and development and psychosocial conditions during the Covid-19 pandemic.

Keywords: Andalus; Blended Learning; Islamic Education; Singapore.

Abstrak

Di masa pandemi, Pusat Pendidikan Islam Andalus melakukan proses pembelajaran yang menyesuaikan dengan kebijakan home based learning yang dikeluarkan oleh pemerintah Singapura. Lembaga ini mulai memodifikasi pembelajaran berbasis arah kebijakan Kementerian Singapura. Artikel ini mencoba untuk menganalisis model blended learning yang digunakan di lembaga pendidikan Islam Andalus dengan melihat kekuatan dan kelemahannya. Penelitian ini menggunakan pendekatan kualitatif dengan model penelitian kepustakaan dan studi lapangan. Data-data diperoleh dari Lembaga Pendidikan Islam Andalus, baik berupa dokumen, arsip, ataupun melalui observasi dan wawancara. Sedangkan analisis datanya menggunakan analisis isi dan analisis deskriptif dengan sudut pandang analisis pendidikan. Hasilnya didapat bahwa proses pengajaran blended learning yang digunakan di Pusat Pendidikan Andalusia menggunakan komposisi pengajaran 50/50%, yaitu 50% untuk kegiatan tatap muka (face to face) dan 50% untuk kegiatan pembelajaran online. Kekuatan dan kelemahan proses ini dilandasi oleh dua prinsip kebijakan, yaitu prioritas utama yang berkaitan dengan kesehatan dan keselamatan peserta didik, pendidik, tenaga kependidikan, keluarga, dan masyarakat; serta tumbuh kembang para pelajar dan kondisi psikososial selama masa pandemi Covid-19.

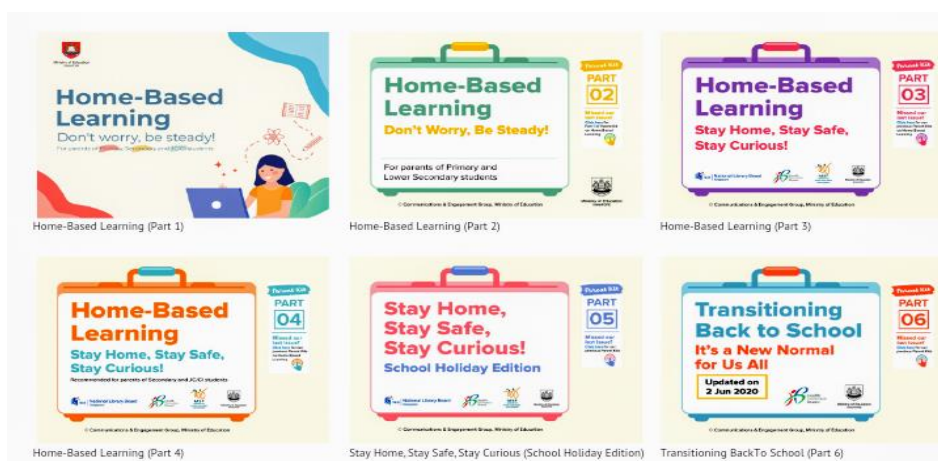
Kata kunci: Andalus; Blended Learning; Pendidikan Islam; Singapura

Introduction

During the early phases of the COVID-19 pandemic, Singapore government authorities did not immediately close schools, but instead reduced activity in schools. Some of the measures implemented include halting large-group activities, providing breaks, and limiting involvement in extracurricular activities to small groups (Teng & Ang, 2020). At the preschool level, the policy is to stop large-group communal activities, and health and temperature inspections for students and teachers are constantly enhanced (Tan & Chua, 2022). These precautions are made to ensure that educational activities can continue.

Furthermore, when the situation in Singapore and throughout the world deteriorated in March 2020, the Ministry of Education (MoE) made the decision to close schools (Hutton, 2020). This was done since the number of cases in Singapore has reached 1,375 as of April 6, 2020. This suggests that until the decision to close schools was made and enforced on April 8, 2020, there was an increase in local transmission instances (Ang, 2020a). However, prior to the implementation of the school closure policy, Singapore had been doing home-based learning for a week from April 1. This Home-Based Learning was planned since the beginning of the epidemic, especially for students who needed to take leave to avoid missing classes (Ang, 2020b). However, this strategy was also implemented to prepare parents and pupils to become accustomed to learning at home if necessary (Ang, 2020b). Schools have also begun to educate parents and kids on how to access learning resources at home (Davie, 2020).

Mr. Lee Hsien Loong, Prime Minister of Singapore, stated in his speech on April 3, 2020, that Singapore would be subject to Circuit Breaker, or Large-Scale Social Restrictions, from April 7 to May 4, 2020. As a result, Singapore's schools will be shuttered for a month, and learning will take place remotely via video conferencing or other resources such as worksheets and textbooks (Wulandari, et al., 2020).



Source: Website of Ministry of Education

Picture 1. Home Based Learning Programs in Singapore

Students can use the Student Learning Space (SLS) to learn through home-based learning. Teachers can upload PowerPoints, videos, and quizzes for students to take on SLS, an online learning portal (MoE, 2020a). Furthermore, the school calls students each day and sends printed materials or handouts to them. As a result, even if a student is absent from school, they never feel abandoned.

Government and educational institutions continue to support students from disadvantaged backgrounds by providing digital devices and internet access support during the circuit breaker period when home-based learning is being implemented. This allows these students to continue learning at home (Ang, 2020). Additionally, schools remain open for small groups of students, similar to the home-based learning trial period. This is especially helpful for students whose parents work in the health field and do not have access to alternative care (MoE, 2020b). Under the guidance of a limited group of teachers, these students will implement school-based home learning. Although home-based learning is not the same as classroom instruction, Singapore's Ministry of Education acknowledges that it is a necessary measure in light of the deteriorating circumstances (MoE, 2020c).

On June 28, 2020, the conditions of the COVID-19 pandemic managed to quickly make a breakthrough in the conventional learning system into an e-learning system, demonstrating how home-based learning and systematic learning systems operate in Singapore (Gov. Sg., 2020). In his address to school leaders during the circuit breaker time, Education Minister Ong Ye Kung encouraged the education minister to advance the National Digital Literacy Programme (Wulandari, et al., 2020).

This situation has an impact on Singapore's Islamic education system, which must adhere to national policies. Islamic educational institutions are cooperating with the Islamic Religious Council of Singapore (MUIS), the government agency in charge of Islamic education in Singapore, to put the government's order on online home learning into practice. For Singapore's Muslim community, there are three types of Islamic education: half-time education, full-time education, and public Islamic programs. *First*, there is half-time Islamic education, which is a half-time Islamic education program that takes place in mosques and private Islamic religious institutions. Singapore currently has 70 mosques that provide lessons in religion and other topics. A total of 27 mosques has a half-term madrasah system in place. Singapore's mosques are not simply places of prayer, but also centers of Islamic scholarship and community development (Syafri, Maya, & Sarkiman, 2022). The mosque is managed voluntarily by the local community through the Mosque Management Board (MMB), which is overseen by the Mosque and Social Development Cluster (MUIS, 2020).

Other than the mosque, some other private Islamic religious schools that support the implementation of Islamic education in Singapore are al-Khairiah Islamic School, Madrasah at-Tahzibiah al-Islamiah, and Sekolah Ugama Radin Mas. These schools are privately built and use their own religious curriculum (focusing on

Quranic education and *fardhu 'ain*) on a half-term basis. Classes are conducted on weekends in the form of the lecture method (*tuisyen*). These schools are also an alternative for parents who do not favor mosque madrasahs.

Second, full-time Islamic education, which is a formal education program conducted in schools or madrasahs. Traditionally, full-time Islamic education concepts were carried out using the *pondok* school system as in Malaysia, Patani, and *pesantrén* in Indonesia; and the modern school system refers to Egypt and the West and is known as madrasah, Arabic school, or religious school. The Western educational system established the concept of colonial education (dualism), which separated religious knowledge from secular (world) information (Hj Siren, Ab Majid, & Aljunied, 2014).

The establishment of madrasahs in Singapore was increasingly encouraged by religious leaders in the context of developing Islamic *da'wah* through educational channels. At its peak in 1966, 26 madrasahs were established in Singapore (Steiner, 2011; Rahman, A., Warsah, I., & Murfi, A., 2020). But along the way, the Singapore government limited the number of madrasahs to only six institutions with a limited number of students. Some madrasahs have their own religious curriculum called the *Azhari* Curriculum and make agreements and equivalence of their religious curriculum with universities in the Middle East. For example, Madrasah al-Maarif and Madrasah Wak Tanjong have aligned their curriculum with Riyadh and Egypt's Al-Azhar University for the purpose of their students' eligibility to continue their studies there (Rahman, A., Warsah, I., & Murfi, A., 2020). To this end, there are six religious subjects that comprise the Sharia and *Ushuluddin* subject components, all of which are derived from the 18 subjects at *Azhari*.

Another example is madrasah al-Arabiyah al-Islamiyah, a religious and national curriculum designed to create Muslim scientists. As a result, science disciplines are added to the religious curriculum, along with *tahfidz* and al-Quran curriculum. The al-Junied madrasah is also only concerned with creating teachers or scholars. As a result, it focuses solely on *Diniyah* materials and covers only a few major national topics, mainly math, English, and science. Except for Madrasah al-Juneid and Madrasah al-Arabiah al-Islamiyah, which only offer education up to secondary level, all madrasahs provide full-time Islamic education from lower grades to A-level. The Irsyad Zuhri al-Islamiah Madrasah is the only one that follows a full religious curriculum (Hj Siren, Ab Majid, & Aljunied, 2014).

There are currently six major madrasahs in Singapore that operate full-time. These madrasahs organize education at two levels: primary education and secondary education, which include a 6-year elementary level (*ibtidaiyah*), a 4-year secondary level (*tsanawiyah*), and a 2-year pre-university level (*aliyah*). To date, there are no Islamic universities in Singapore. The six madrasahs in Singapore are managed in a modern and professional manner and are well equipped, especially in terms of technology. The six madrasahs are under the auspices of MUIS, with an education

system that integrates religious sciences with general sciences (Sun'an, Anwar & Rajab, 2023). The subjects taught are Islamic education (*diniyah*) and Arabic, in addition to national (general) subjects.

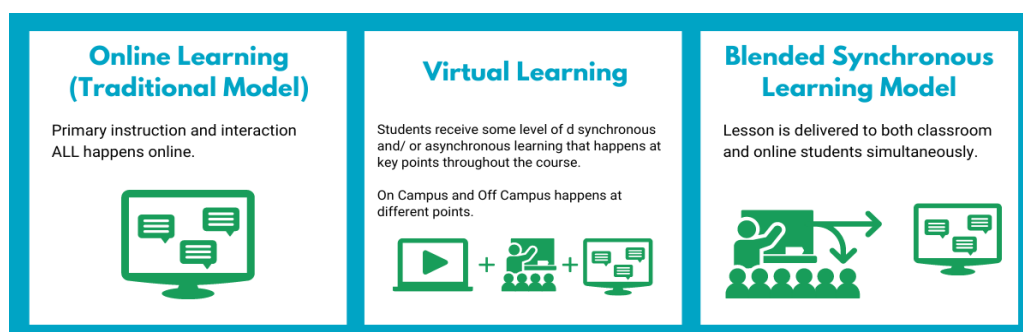
There are two types of madrasah management in Singapore: management carried out entirely by madrasahs (Madrasah Management Institutions) and management carried out by cooperation between madrasah management institutions and MUIS (Joint Madrasah System). Madrasahs that are managed by the madrasahs themselves without the intervention of MUIS are Madrasah al-Ma'arif al-Islamiah, Madrasah Wak Tanjong al-Islamiah, and Madrasah al-Sagoff. The role of MUIS is only to receive madrasah registration, monitor progress, obtain madrasah data, and channel funds to madrasahs. All matters of madrasah management, including the determination of the curriculum and the appointment of teachers, are under the authority of the madrasah itself (Hj Siren, Ab Majid, & Aljunied, 2014). Madrasah al-Irsyad al-Islamiah, Madrasah Aljunied al-Islamiah, and Madrasah al-Arabiah al-Islamiah are included in the Joint Madrasah System (JMS) established by MUIS.

The Joint Madrasah System was established to help improve the management system and the continuity of the vision and mission of madrasahs to produce Islamic scholars. It has realized a comprehensive and balanced curriculum between Islamic knowledge and modern science using an approach that follows the interests of the times. It allows madrasa administrators to seek human resources, authority, and information from MUIS, where the madrasa administrators have the main goal of educating students and producing future religious leaders as well as *asatidzah* (teachers). Through the JMS system, madrasa teachers are trained teachers and educators at the National Institute of Education (NIE) in collaboration with the MUIS Academy (Steiner, 2011).

Third, the Public Islam Programme. In addition to madrasahs and mosques, which are known as Islamic education centers in Singapore, some Muslim non-governmental organizations (NGOs) that run Islamic education programs are changing their learning processes to comply with the Ministry of Education's directives. The Andalus Islamic Education Center is one of them. This non-madrasah educational institution represents Singapore's Islamic population by providing nursery, pre-school, kindergarten, secondary, youth, adult, tahfiz, and diploma-level studies. Andalus Islamic Education Center Singapore was founded in 1996 with the goal of becoming one of Singapore's leading Islamic education institutes. The Andalus Singapore Education Center prioritizes religious education programs. One of the key elements influencing parents' interest in sending their children to the Andalus Singapore Islamic Education Center, according to the results of a study, is that the Andalus Singapore Islamic Education Center includes a particular religious curriculum. In addition to al-Qur'an, Hadith, and Arabic courses, as well as Islamic Religious Education, the teaching and learning activities are aimed at a variety of Islamic nuance programs.

Before the pandemic, the Andalus Islamic Education Center's learning system followed set annual operating hours, which were 8 a.m. to 5 p.m. on Saturdays and Sundays and 9 a.m. to 5 p.m. on Mondays through Thursdays. The break time is from 1 to 2 pm, and she has a day off on Friday. During the early days of the pandemic, the learning process at the Andalus Islamic Education Center was also affected by the policies issued by the Singapore government. The students there followed the home-based learning policy by stopping all face-to-face learning in the classroom and replacing it with online learning through applications such as Zoom or others that are able to support online learning. The learning evaluation system has also undergone significant changes. In the past, assignments and written tests were used by Andalus Islamic Education Center to assess students. Since the COVID-19 outbreak, the evaluation has evolved to reflect the shift from in-person to online instruction from April 2020 to January 2021.

During home-based learning, the students at Andalus Islamic Education Center use a blended learning model, which is a process of teaching students in person and remotely in one classroom environment. The learning process uses groups. For example, this week it is group A's turn to come to class, while group B is studying at home. The teacher will teach group A, who are in class, and also group B, who are at home, by using online zoom and camera tools.



Source: www.betterleadersbetterschools.com

Picture 2. Blended Synchronous Education Learning Model

Andalus Islamic Education Center has integrated two learning models through a blended learning model as a requirement in their learning process. They are one of the madrasas that has used online learning. But it is not as simple as it seems to implement blended learning in the Andalus Islamic Education Center in Singapore. The process of learning presents many difficulties. Evaluation of the blended learning model is still necessary, specifically with regard to how students who study at home interact with teachers who provide in-person instruction. Instructors need to be able to guarantee that the quality of the online learning process is equal to that of in-person instruction.

Blended learning has been acknowledged historically in the field of private sector training since 1999. It was first defined by M. Friesen as "almost any combination of

technologies, pedagogies, and even job tasks" (Bryan & Volchenkova, 2019). Its primary goal is to create innovation by combining two learning methods in different theoretical approaches, even though it does not specifically mention using technology as one of its learning methods (Willem, 2015). This concept emerged as digital technology started to be used in education as a substitute for traditional teaching methods. The emergence of computer technology in the 1980s and the internet/web in the 1990s encouraged the development of new models of learning processes at various levels of education. It aims to implement distance learning to bridge the distance between teachers and students.

Just before the pandemic, industrialized countries made considerable use of this concept; in fact, learning institutes in the West adopted it as one of their models. In reality, several scientific research have been conducted to determine the efficiency of the blended learning strategy. Megan Hastie, I-Chun Hung, Nian-Shing Chen, and Kinsuk (2010), for example, presented a blended synchronous learning approach to promote worldwide educational collaboration. Furthermore, Lakhali, S., Mukamurera, J., Bédard, M.E., et al. (2020) conducted research in their international journal entitled Features fostering academic and social integration in blended synchronous courses in graduate programs to examine the features that encourage academic and social integration of students enrolled in blended synchronous learning program. A number of studies and models take into account social and academic integration as significant factors that influence students' persistence and success in college courses and programs.

A cross-case analysis of blended synchronous learning environments—where remote students participate in in-person classes via media technologies like web conferencing, video conferencing, and virtual worlds—was presented in a different study by Matt Bower, Barney Dalgarno, Gregor E. Kennedy, Mark J.W. Leed, and Jacqueline Kenn (2015). The analysis revealed that different levels of co-presence depending on technological and human factors, increased cognitive load, the significance of designing active learning, and the necessity of choosing and utilizing technology appropriately to meet communicative requirements were all found.

Educational practitioners in Indonesia have also started to pay close attention to the blended learning model. A study by Nana and Endang Surahman (2019) on the creation of digital learning innovations using the blended POE2WE model is one example of scientific research that has been done. Through the use of blended learning, in-person and online instruction are combined to create learning that is highly effective, efficient, and engaging. Walid Abdullah (2018) carried out a second study that addresses issues with learning in the digital age, when educators have created and developed digitally based learning, like online learning. Nevertheless, in-person instruction is still necessary in addition to online instruction.

Proportion of Content Delivered Online	Type of Course	Typical Description
0%	Traditional	Course with no online technology used — content is delivered in writing or orally.
1 to 29%	Web Facilitated	Course that uses web-based technology to facilitate what is essentially a face-to-face course. Uses a course management system (CMS) or web pages to post the syllabus and assignments, for example.
30 to 79%	Blended/Hybrid	Course that blends online and face-to-face delivery. Substantial proportion of the content is delivered online, typically uses online discussions, and typically has some face-to-face meetings.
80+%	Online	A course where most or all of the content is delivered online. Typically have no face-to-face meetings.

Source: <http://www.e-learn.nl/>

Picture 3. From Traditional to Online Education

In Singapore, digital technology-based learning has been used since the 2000s by national education institutions. For Islamic education, this learning model has been carried out by several full-time madrasahs as a representation of Islamic education reform in Singapore. Almost all madrasahs in Singapore try to do variations of learning for some religious subjects, although conventional methods such as lecture methods, question and answer methods, discussion methods, and other methods generally still dominate the learning process in the classroom. For example, the padlet-based flipped classroom learning model has been used by Madrasah Al-Irsyad Al-Islamiah in Hadith learning. From the results of research conducted by Rohana Bte Ithnin (2017), she tries to offer a concept that uses internet media through gadgets owned by students, where there are many pieces of software that can be used by teachers as a tool to support the method. This means that digital technology-based learning is already quite familiar to students in Singapore madrasahs.

Ever since the pandemic, the field of Islamic education has gradually started to shift from traditional, in-person instruction to digital, technology- and information-based instruction. Students can now learn more independently thanks to a number of developments in digital learning media, which combines online and offline learning. In the digital age, teachers and students must work together to find creative solutions to complicated problems. The effective use of digital pedagogies and technologies can help solve these issues by enhancing the educational, social, and economic opportunities for students. Videos with translation and sign language or another format can be used as teaching resources and homework.

Research Methods

The research method is the most important element in a study. In it, there is a process of trying to find the truth about phenomena, facts, or symptoms in a scientific way to solve problems or develop science (Darwis, 2014). This article uses qualitative research methods that have the intention of understanding the phenomenon of what

is experienced by the research subject, for example, behavior, perceptions, motivations, actions, and others holistically and by means of descriptions in the form of words and language in a special natural context and by utilizing various natural methods (Moleong, 2013).

Qualitative research can be used in educational studies to investigate a variety of phenomena in teacher and student behavior during the learning process (Tohirin, 2012). In other words, this qualitative descriptive research aims to obtain information related to the blended learning teaching method used at the Andalus Islamic Education Center in Singapore during the pandemic. So in this approach, the author examines every event of the work activity, work concepts, and other things related to the teaching model to be studied and described in detail.

This research used a case study in its implementation. Therefore, a location is needed to understand and study events that occur in the context of their environment, as they are shown (Sudjana & Ibrahim, 1989). In this case, the author observes, records, asks, and digs up sources that are closely related to events that occur on the spot. The results obtained at that time were then immediately compiled to complete the research data. The research was conducted at the Andalus Islamic Education Center Singapore, Yishun 1 Branch, which is located at Blk 102 Yishun Ave 5 #02-107 Singapura 760102, Phone 62577986.

Data source is the subject from which data can be obtained (Arikunto, 1993). In this study there are two sources of data used, namely the primary source and the additional source. The main source consists of a library source, which means searching the library and searching it. (Singarimbun & Efendi, 1989). In accordance with the focus of research, that is, the learning process using blended learning methods, then the source of this article library data is the books related to blended Learning methods. While field sources are obtained from the results involved directly in the research object using observation and interview methods. Additional sources are data collected by researchers as sponsors of the first source (Suryabrata, 1998). These data are school documents such as the status of educational institutions, institutional profiles, and so on. The data analysis techniques used in qualitative research include the transcript of interview results, data reduction, analysis, data interpretation, and triangulation of the results of data analysis which are then drawn conclusions.

Results and Discussion

A. The Concept of Education at Andalus Islamic Education Center Singapore

The spread of Islam in Singapore has resulted in a surge in the number of non-governmental organizations. The Islamic Non-Governmental Organizations (NGOs) are non-governmental organizations that work together to develop the Muslim community in Singapore. Despite Singapore's secular status, the rise of these

institutions demonstrates the sincerity of the Islamic community in raising the dignity of Islamic education (Amin & Rahmatullah, 2020). These institutes usually feature particular Islamic education programs for persons who want to join Islam but are unfamiliar with it. The modules introduced are only for their intended function. They also set up kindergarten, pre-school, and child-care programs to ensure that Islamic children receive adequate Islamic education from an early age.

There is also basic Islamic education for the general public on weekends, including classes on *fardhu 'ain*, Arabic language classes, classes for Muslim women, Hajj and ummah classes, and Quran classes. There are also mosques that conduct Islamic studies for the general public such as *Darul Quran*, *Darul Hadith*, *Darul Fiqh*, contemporary Islamic thought, Islamic thinkers, and so on. In addition, mosques also conduct Mosque Kindergarten and Religious Queries Service. This recitation is held in the mosque. Not only is the place very clean and beautiful, but on the right and left side of each mosque there are classrooms for religious studies and skills courses. Various religious disciplines are taught every afternoon and evening. Spiritual lectures are also taught after the dawn or maghrib prayers. Another activity is the discussion of various contemporary and Islamic issues. These discussions are usually held by youth organizations in each mosque. The management board of each mosque also publishes media (magazines and bulletins) as a medium for da'wah and ukhuwah among Muslims. Unlike in other countries, mosque administrators are paid a special salary, and have executive board rooms like modern offices.

The Andalus Islamic Education Center or Andalus Corporation Pte.Ltd., is also driving such initiatives to develop and understand Islamic education among Singaporeans. The facility provides nursery, preschool, kindergarten, secondary, youth, adult, tahfiz, and diploma level education to Singapore's Muslim community. The Andalus Islamic Education Center Singapore began with a prayer meeting in Bukit Batok in 1996. Andalus now has 17 branches in various housing complexes and has established itself as one of Singapore's major Islamic Education Centers. A Branch Manager oversees each branch. *Asatidzahs* were recruited from Islamic universities and madrasahs such as al-Junied, al-Sagoff, al-Ma'arif, and others support them.

The Andalus Islamic Education Center Singapore's aim is to develop human resources who excel in achievement, have national insight, and are of excellent character. This institution places a high value on religious development. According to the findings of a survey of parents' interest in sending their children to the Andalus Singapore Islamic Education Center, one of the key reasons is that the Andalus Singapore Islamic Education Center offers a unique religious program. In addition to Islamic Religious Education, numerous Islamic programs are targeted in teaching and learning activities, including the addition of al-Qur'an, Hadith, and Arabic courses.

Educators at the Andalus Islamic Education Center Singapore cannot be separated from the learning model developed at the Education Center in carrying out the learning process of Islamic religious education. Developing pupils' morality is not only the job of Islamic education teachers, but of all teachers. All instructors are religious educators.

Prior to the pandemic, the Andalus Islamic Education Center's learning system had school working hours that were fixed every year, namely Monday through Thursday from 9 a.m. to 5 p.m., and Saturday and Sunday from 8 a.m. to 5 p.m. Break is from 1 to 2 p.m., and Friday is a day off. Furthermore, Andalus Singapore Education Center has a set schedule for co-curricular activities, notably the i'tikaf program, which is held during the KBM/KBBR holiday schedule in June and September.

Following the Singapore government's regulations in the early days of the epidemic, the learning process at the Andalus Islamic Education Center was also impacted. The students there followed the Home-Based Learning policy by discontinuing all face-to-face learning in the classroom and substituting online learning via applications such as Zoom or others that promote online learning (Ang, 2020b). Significant modifications have also occurred in the learning evaluation system. Previously, the Andalus Islamic Education Center evaluated students using written tests and assignments. Since the outbreak of COVID-19, the evaluation has evolved in tandem with the transition from face-to-face to online learning from April 2020 to January 2021.

Things were not going well at the start of the shift to online schooling. Both professors and students encountered numerous technological and non-technical challenges. According to the researcher's discussion with the teacher, certain issues were encountered during online learning. Some of them are an unreliable internet connection that results in intermittent audio; insufficient learning display devices; and electronic equipment such as laptops or desktops that do not enable online learning.

The learning process is not as simple as one might imagine. Many difficulties were experienced during the learning process. Some of these challenges are related to teachers' and students' abilities to use online learning technologies, notably the Zoom app. It found out that not everyone was able to use it effectively. Furthermore, student engagement in learning was minimal, and communication was one-way. Teachers also struggle to measure students' comprehension based on the lessons delivered. According to the teachers in this situation, education involves more than merely passing on knowledge to kids. It is also about instilling excellent morals and etiquette, which are lacking in online education.

The *diniyah* curriculum is employed in general at the Andalus Islamic Education Center Singapore, which emphasizes teaching in the domains of Qur'anic sciences

and fardhu 'ain. The existing curriculum focuses on four areas: curriculum targets and objectives, curriculum material content, the learning process, and learning assessment evaluation. Islamic History, *Aqidah Islamiyah*, Islamic Jurisprudence, *Akhlaq Islamiyah*, Arabic Language, and Tajweed & Al-Quran are among the themes studied. The following table shows the distribution of Islamic religious education subjects in the Intermediate Learning Class program:

Table 1. Distribution of Islamic Education Subjects in Andalus Corporation

Tahun Ke-1	First 45 Minutes	Second 45 Minutes	Third 45 Minute	The Fourth 45 Minutes
1 st Semester	Aqidah 1	Tarikh 1	Arabic 1	Tajwid 1
2 nd Semester	Fiqh 1	Akhlaq1	Arabic1	Al-Qur'an 1
Tahun Ke-2	First 45 Minutes	Second 45 Minutes	Third 45 Minute	The Fourth 45 Minutes
1 st Semester	Aqidah 2	Tarikh 2	Arabic 2	Tajweed 2
2 nd Semester	Fiqh 2	Akhlaq 2	Arabic 2	Al-Qur'an 2
Tahun Ke-3	First 45 Minutes	Second 45 Minutes	Third 45 Minute	The Fourth 45 Minutes
1 st Semester	Aqidah 3	Tarikh 3	Arabic 3	Tajweed 3
2 nd Semester	Fiqh 3	Akhlaq 3	Arabic 3	Al-Qur'an 3
Tahun Ke-4	First 45 Minutes	Second 45 Minutes	Third 45 Minute	The Fourth 45 Minutes
1 st Semester	Aqidah 4	Tarikh 4	Arabic 4	Tajweed 4
2 nd Semester	Fiqh 4	Akhlaq 4	Arabic 4	Al-Qur'an 4

Source: Document of Andalusia Corporation Pte.Ltd

According to the table above, *Aqidah*, *Tarikh*, Tajweed, *Fiqh*, *Akhlaq*, and the Quran all have the same percentage of 12.5% in one school year. While Arabic has a higher percentage, which is 25% in one school year. The above-mentioned Islamic subject matter restitution is based on a directive issued by the Andalus Singapore Islamic Education Center board and applies uniformly and broadly to all Andalus Singapore branches. The supplementary Arabic language content is an institutional policy that expects students to be fluent in Arabic. While the Andalus Education Center's Islamic education teaching syllabus is set by the Andalus Center section. As a result, every teacher uses the Andalus Center for reference, both in terms of syllabus and instructional materials and designs.

The curriculum of the Andalus Islamic Education Center does not follow the curriculum set by the Singapore Islamic Religious Council (MUIS), but is compiled by itself in accordance with the goals to be achieved, including providing sufficient knowledge and understanding of Islamic science so that students can fully comprehend it. Andalus Islamic Education Center provides a teaching and learning environment that is conducive to learning and adjusts to the age and level of ability of students so that they can live and practice Islam as effectively as possible. They also highlight components of *ta'lim* (the process of acquiring knowledge), *ta'dib* (being civilized with Allah, the Messenger, and interactions with other creatures of God in the universe), and *ta'dib* (being civilized with Allah, the Messenger, and relationships with other creatures of God in the system of life), and *tarbiyah* (spiritual, intellectual, and physical training).

Based on the Qur'an and Sunnah, the students are formed into people who are knowledgeable and think logically, analytically, creatively, and innovatively, producing a balanced person from the spiritual, intellectual, and physical sides in order to become a solih and muslih Muslim, developing the potential, talents, and efforts of each individual, particularly in education, living the way of life, and upholding the syiar of Islam, and producing people who are noble, progressive, and skilled in order to be useful for religion, nation, and state.

From the existing targets, the general objective of the Andalus curriculum was formulated, which is to provide students with more advanced knowledge of Islam. As for the specific objectives, it is hoped that students who follow the existing curriculum will be able to: explore the basic Islamic sciences; Recognize the rulings on reading the Quran; Memorize daily prayers and make them a daily practice; Uncover *fiqh* issues from the angle of worship, *mua'amalah* and others; Learn Arabic and its basics with more focus. Get a discussion of Islamic History from the time of the Prophet Muhammad SAW to the present; Explore *aqidah* issues and issues related to them from the present day; Studying the subject of *akhlak* in more depth. By looking at the objectives of the education curriculum at the Andalus Islamic Education Center Singapore, it can be seen that the Andalus Institute has a high commitment to providing good and perfect Islamic knowledge. Starting from the formation of a strong Islamic *aqidah*, the formation of praiseworthy morals, the habituation of mandatory and *sunnah* worship, the introduction of Islamic history, the habituation of Arabic language, and the mastery of tools such as reading and writing the Qur'an and Arabic language.

The form of Islamic religious education syllabus developed at Andalus Islamic Education Centre Singapore contains topics and subject matter, specific objectives, approach methods, learning tools, and resources, as well as an assessment concept column. This syllabus is a reference for lesson plans made by each teacher. So as to provide teaching direction so that it is easy to achieve learning objectives.

In general, the teaching methods employed in Islamic Education at the Andalus Singapore Education Center include:

1. Individual method (memorization), employed for practical mastery materials like as prayers, Koranic passages, hadith, tadarusan, and devotional rituals.
2. The group technique is applied to materials aimed at increasing faith and comprehension of Islamic ideals.
3. The classical method is utilized for instructional material such as *aqidah*, morals, tarikh, and subjects that require prior explanation by the teacher.

The tables below show the Islamic religious education teaching methods used by the Andalus Islamic Education Center. Several learning methods can be found in the column of methods and approaches.

Table 2. Methods for Islamic Religious Education Subjects in Andalus Corporation

Subjets	Aqidah	Akhlaq	Sirah	Fiqh
Learning Methods	Ceramah	Ceramah	Ceramah	Ceramah
	Diskusi	Diskusi	Diskusi	Diskusi
	Tanya Jawab	Tanya Jawab	Tanya Jawab	Tanya Jawab
	Tugas	Tugas	Tugas	Tugas
	Studi Kasus	Kerja Kelompok	Kerja Kelompok	Demonstrasi

Source: Document of Andalusia Corporation Pte.Ltd.

The author discovered in this study that there is no best/ideal learning approach that can be applied in the teaching and learning process. It is determined by the information and objectives that the teacher will provide in class. The objectives and teaching materials have a considerable influence on the strategy chosen above. As a result, according to the learning material, the methods and strategies of learning Islamic religious education in general at the Andalus Islamic Education Center Singapore.

Looking at the benefits and drawbacks of several teaching approaches, the Andalus Islamic Education Centre Singapore's classroom teaching strategies, techniques, and procedures do not rely on a single method. However, when teaching all subjects, it mixes different methodologies. The most common teaching technique utilized in a single class meeting is lecture/shareahan using a slide projector. Discussion, question-and-answer sessions, and assignments follow.

The teaching methods used in teaching at Andalus Islamic Education Centre Singapore are as follows:

1. Lecture Plus Question and Answer and Task (CPTT) Method. This method is a combined teaching method between lectures with questions and answers and assignments. This method is ideally carried out in an orderly manner, namely a) delivery of material by the educator; b) providing opportunities for questions and answers between educators and students or between students; and c) giving assignments to students. The materials delivered with this method are *Aqidah*, Quran, Akhlak, *Fiqh*, *Tarikh* and Arabic.
2. Lecture Plus Discussion and Task (CPDT) Method. This method is carried out in an orderly manner according to the order of combination, namely first the teacher describes the subject matter, then holds a discussion and finally gives an assignment. The materials delivered with this method are *Aqidah*, Quran, Akhlak, *Fiqh*, *Tarikh* and Arabic.
3. Lecture Plus Demonstration and Practice (CPDL) Method. This method is a combination of activities to explain the subject matter with demonstration and practice (drill) activities. The materials delivered with this method are Tajweed, Quran, *Fiqh*, and Arabic.

4. Discussion method. The discussion method is a way of educating that seeks to solve the problem at hand. It involves either two or more people who each submit their arguments to strengthen their opinions. The materials presented with this method are *Aqidah*, *Al-Qur'an*, *Akhlak*, *Fiqh*, *Tarikh*, and Arabic.
5. Independent Learning Method. The independent learning method is a way for students who learn independently to have the freedom to learn without having to attend learning provided by educators in class. Learners can learn certain subject matter by reading modules or viewing and accessing e-learning or e-education programs organized at the Andalus Islamic Education Center Singapore without assistance or with limited assistance from others. The materials delivered by this method are *Aqidah*, *Tajweed*, *Quran*, *Akhlak*, *Fiqh*, *Tarikh*, and Arabic.
6. Assignment Method. The assignment method is a learning method that emphasizes giving tasks by educators to students to complete a number of certain skills. Furthermore, the task is accountable to the educator. In its implementation, students can not only complete at home but can also complete in libraries, laboratories, practicum rooms, and so on.
7. *Sorogan* Method. The material presented with this method is *Tajweed* and Quranic subjects.

In addition, in order for the learning process to run smoothly, the Andalus Singapore Islamic Education Center conducts class management. For example, maintaining cleanliness and ensuring that the place of study is always neat and clean. This is important for the good of all. This must be understood and believed by all involved, especially the *asatizah* and students. With this, the *asatizahs* and students must always be sensitive and fully committed to ensuring this is carried out consistently and perfectly.

The evaluation at the Andalus Islamic Education Center is known as the 'Buzz session', which is an evaluation in the form of giving assignments to students. The process of implementing buzz sessions consists of 2, namely buzz sessions and project assignments. Buzz sessions are 30% of the exam grade. It takes the form of a group assignment and is a combination of 2 subjects, namely *akidah* and history or *fiqh* and morals. This session runs for 2 weeks, from mid-April/September to early May/October. Titling and group formation for the buzz sessions were conducted from mid-February/July to early March/August. The buzz session carried out in mid-April/September is a session of cooperation between group members to gather information, where each student will convey their investigation based on the prepared note guide. The teacher will assess this buzz session based on the buzz session assessment format. In the first week, some groups will be assessed, the rest will be assessed in the second week.

Project work is an individualized assignment for each subject, namely *akidah* and *tarikh/history*. Its value is 20% of the entire exam score. Project titles are given by teachers in mid-February/July to early March/August. The project must be submitted to the teacher by the end of May/October.

B. Teaching Process of Blended Learning at Andalus Islamic Education Center Singapore

The abundance of digital-based learning media development makes it easier for students to learn independently. Educators and students living in the digital age are faced with complex problems forcing them to find collaborative solutions. The existing problems can be addressed through the successful application of digital technology and pedagogy that enhances the educational, social and economic prospects of students. Teaching materials and tasks can be in the form of video with sign language and translations or otherwise.

Singapore, as one of the countries with advanced education, has been involving technology in every learning process from elementary to college, even though it is still in a limited stage. Then when the COVID-19 pandemic occurred, the government of Singapore managed to make a breakthrough in the conventional learning system into a fast and systematic e-learning learning system in Singapore. Home Based Learning system during the circuit breaker period encourages the Minister of Education to advance the National Digital Literacy Program (National Digital Literacy Programme).

This affects Islamic education in Singapore. Madrasah, mosques, and Islamic institutions must also follow the policies issued by the Ministry of Education through MUIS. Islamic Education has begun to develop their respective learning models according to the needs of the students and teaching team.

Andalus Islamic Education Center is one of the private Islamic education institutions in Singapore. The educational concept used takes the learning period from morning to evening. The Islamic education curriculum implemented at the Andalus Singapore Education Center does not follow the curriculum established by the Singapore Islamic Ujama Council through the Singapore Islamic Education System (SIES), but is compiled by itself as needed.

At the start of the pandemic, Andalus Islamic Education followed the restrictions established by the Singapore government through the Ministry of Education's directives. At Andalus Islamic Education, the entire learning process takes place at home. Of course, this is nothing new for Andalus Islamic Education institutes, as this institution already has an e-education program that utilizes electronic media via the internet. So the managers at the Andalus Islamic Education school will have an easy time implementing the Singapore government's Home Based Learning initiative.

The situation is no longer the same as it was before Circuit Breaker. Schools are beginning to reopen and are in the third phase of the policy (Ng, 2020). This means that, while pupils are returning to school, they are not fully enrolled. According to the policy, the learning process takes place both offline and online. Schools began to adapt learning in response to the Ministry of Singapore's policy direction. As one of

the educational institutions, Andalus Islamic Education Center employs blended learning in the teaching and learning process.

As a supplement to traditional instruction, blended learning is one of the current options to remote education. Distance education is primarily concerned with teaching and learning activities in which students and professors are not in the same place or condition. Many people perceive the internet to be the starting point for remote education, but the true starting point is contact between teachers and students. Moore and Kearsely divide remote education into five generations of correspondence in their book *remote Education: A Systems View of Online Learning* (Güzer & Caner, 2014). These are radio and television broadcasts, open universities, teleconferencing, and the Internet/Web. The underlying notion is that students and teachers of all generations can teach and learn together, even if they are in separate locations.

In its evolution, the usage of the Internet in the era of digital technology as it is now boosts the popularity of distance education and introduces new terminology such as online learning, e-learning, or web-based learning. The use of the Internet to access learning resources and engage with content, instructors, and other student participants is referred to as online learning. In the early 2000s, blended learning was popular as an eclectic strategy that emphasized the potential, creativity, and initiative of a guardian or class teacher in selecting a variety of ways, while scholars debated the optimal setting for pupils. The basic goal of mixed learning is to capitalize on the advantages of both approaches.

The term blended learning has been introduced by M. Friesen since 1999 in the field of private sector training. (Brian & Volchenkova. 2016). Furthermore, the idea of blended learning in the world of education began to be introduced in 2000. This early period contained research-related experiments on the use of "mixed learning" between classrooms and Internet use. Cooney et. al., as quoted by Bayram Güzer and Hamit Caner (2014), was one of the first to conduct a study using the term "mixed learning". They aim to combine the elements of play and work in kindergarten to acquire mixed activities. In addition, Voci and Young are also integrating e-learning into a six-month programme-led leadership development training to benefit from both instructor-led training and e-Learning at the same time. Their results revealed improved sense of teamwork, formation of common concepts and language and greater efficiency in group learning (Maulana, Nugroho & Riana, 2021).

Another study was conducted by Bonk et. al. in a high-stake course in the military. They aim to understand how the mixed approach affects the professional development of students in military courses. They applied for internet-based learning in the first phase, synchronization of learning in virtual collaborative tools and residential face-to-face learning in phase three. Besides, they conduct interviews with students, instructors, educational advisers and give the perceived advantages and disadvantages of the system. The overall results show that although online

teaching is preferred because it is fun and flexible; however, most of learning occurs in the face-to-face phase. Bok et. al was not designed to complete a blended learning course but it was an attempt to support online learning courses with face-to-face sessions at different times (Güzer & Caner, 2014).

The first experimental era of this blended learning still includes a study of mixed learning, which arose as an idea to support online learning with traditional face-to-face learning, but there is no exact definition of blended learning at this time. Furthermore, the years 2003-2006 are referred to as the 'definition phase' because the most often cited paper is about the definition of mixed learning. Russell T. Osguthorpe and Charles R. Graham wrote one of the most cited articles in 2003.

Blended learning, according to Graham (2006), is a blend or combination of varied learning, integrating face-to-face learning in the classroom with online learning to increase active self-learning by students and emphasizing the use of technology. This type of online learning makes use of the internet network and incorporates web-based learning. Blended learning combines face-to-face learning in the classroom with multimedia-based technology development, CD ROM, video streaming, email, voice mail, and others. Face-to-face learning allows pupils to ask questions or solve problems about the content delivered by the teacher (Rusman, 2011).

The Blended Learning teaching process has been widely used by developed countries before the pandemic, and is now receiving a lot of attention in today's education world, especially Islamic education. (Setiawan, 2019). It has also been done for a long time by the Andalus Islamic Education Centre using digital learning media in one of its teaching processes. The learning resources used are in conformity with the syllabus and the existing curriculum. It's only that there are more sources of material, not just from school diktat books, but also from the internet in the form of web, youtube, e-books, and so on.

Duration	Task Description	Instructions
20 Minit	Membaca buku teks Aqidah menonton video rakaman	Rujuk nota arahan minggu 2 & 3 Jan di laman Portal Pelajar
20 Minit	Melakukan tugas Aqidah	
20 Minit	Membaca & menghafal niat Wudhu	
20 Minit	Menghafal surah Al-Fatihah	Rujuk nota arahan minggu 2 & 3 Jan di laman Portal Pelajar Catit di buku DPC di bahagian nota jika pelajar dapat menghafal surah tersebut Tuliskan Surah & Tarikh: Surah (___) & __/__/2021

Lelaman Portal Pelajar Cordova: <https://student.cordova.com.sg/>
Lelaman Portal Pelajar Andalus: <https://student.andalus.com.sg/>
Kerjasama daripada pelajar dan waris amat kami hargai.

Source: Website of Andalusia Corporation Pte.Ltd.

Picture 4. Schedule of *Blended Learning*

Duration	Task Description	Reference/Notes
20 Minit	Membaca buku teks Aqidah menonton video rakaman	Rujuk nota arahan minggu 2 & 3 Jan di laman Portal Pelajar
20 Minit	Melakukan tugasan Aqidah	
20 Minit	Membaca & menghafal niat Wudhu	Rujuk nota arahan minggu 2 & 3 Jan di laman Portal Pelajar Catit di buku DPC di bahagian nota jika pelajar dapat menghafal surah tersebut Tuliskan Surah & Tarikh: Surah () & / /2021
20 Minit	Menghafal surah Al-Fatihah	

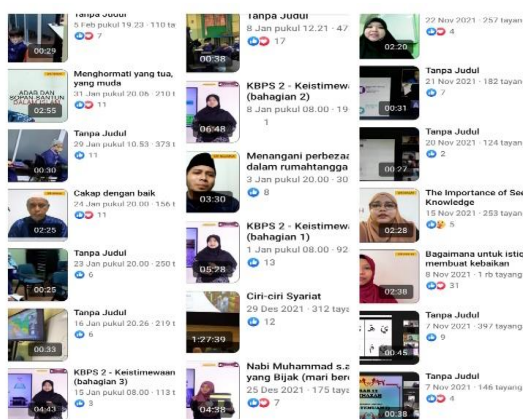
Lelaman Portal Pelajar Cordova: <https://student.cordova.com.sg/>
 Lelaman Portal Pelajar Andalus: <https://student.andalus.com.sg/>
 Kerjasama daripada pelajar dan waris amat kami hargai.

Source: Website of Andalusia Corporation Pte.Ltd.

Picture 5. Schedule of *Blended Learning* (2)

The teaching composition is 50/50%, i.e., 50% for face-to-face activities and 50% for online learning activities. The learning technique used is the grouping technique in the class, where each group will get a schedule of offline and online classes every week in turn. The groups will then conduct the learning process at the same time. Those who get the schedule at school will attend offline classes in the classroom, directly facing the teacher. At the same time, those who are scheduled online at home also join the class by using Zoom, following the learning provided by the teaching teacher.

Learning materials are provided in the form of videos or powerpoint presentations (PPT), as well as assignment instructions. The topic teacher provides direct instruction. The teacher directs the students to participate actively in class discussions. The teacher may also provide questions or other activities to students in order to strengthen their understanding. The questions are created based on the previously developed and chosen learning objectives. The evaluation results will be used as a tool to assess the amount of competency achievement in relation to the subject matter.



Source: Website of Andalusia Corporation Pte.Ltd.

Picture 6. Digital Learning Materials

However, the Blended Learning teaching process implemented at Andalus Education Center Singapore is also not as easy as one might think. Many challenges were encountered in the implementation process. Some of these difficulties are related to technical learning issues such as broken camera or audio equipment, and disconnection of wifi that causes the learning process to be hampered. There was also the issue of students being late, not doing the assignments, or others related to the interaction of students and teachers in the classroom.

The obstacles are well understood by the Andalus Islamic Education Center of Singapore. Although all problems are not fully resolved, they continue to improve the learning process so that they can stick to policies that minimize risk during learning.

In general, the various education-related policies adopted by the government can be well implemented in Andalus Islamic Education Center. Although there will definitely be some obstacles that accompany it. From these policies there are some valuable lessons: *First*, the Singaporean government has taken swift steps to respond to the pandemic. *Second*, there is good coordination between ministries, institutions and other stakeholders to address issues holistically, including in the field of education. Any policy that is taken is always data driven and carried out quickly while keeping an eye on developments at the local and global levels. *Third*, transparent and effective communication. Transparency builds trust with Singaporeans and trust supports crisis management efforts. Communication is done not only through the website but also through social media. *Fourth*, Home Based Learning is the last option. The Ministry of Education recognizes that Home Based Learning will not replace face-to-face learning and will not be possible in the long run given its negative impact on student development in a holistic way. Besides, even though learning has shifted to Home Based Learning, schools are not actually completely closed. The school remains open to facilitate a small group of students in need.

Conclusion

Andalus Education Center Singapore is one of Singapore's popular Islamic Education Centers. This institution's mission is to develop human resources who excel in achievement, national insight, and morality. The religious coaching program is a top priority for the Andalus Singapore Education Center. It is the obligation of all teachers, not just Islamic religious education teachers, to promote students' morality. Every teacher is a religious teacher.

Regarding education policy during the Covid-19 pandemic, the Singapore government has two basic principles. First, the top priority in setting learning policies is the health and safety of learners, educators, education personnel, families, and communities. Second, the growth and development of learners and psychosocial conditions are taken into consideration in fulfilling educational services during the Covid19 pandemic. Therefore, there are several advantages that can strengthen this blended learning model, namely: Conducting risk mitigation to ensure learning can

still run as usual; The existence of concern from the Singapore government for education so that it continues to run for all groups; The learning process can still take place well in the midst of a pandemic with a learning method that combines offline and online learning.

These policies, however, did not go as planned. Home-based learning implementation does not entirely work for kids from low-income families or disadvantaged groups. Some of the barriers to blended learning include: poor socioeconomic conditions that make it difficult for students from vulnerable groups to follow blended learning well; a hostile home environment that makes it difficult to follow blended learning; and problems that arise during the blended learning process that affect both students and teachers.

Furthermore, in response to the new normal of education, the Blended Learning model at Andalus Islamic Education Center conducts an evaluation of how a teacher who teaches face-to-face classes interacts with students who study from home in order to ensure that the online learning process is of the same quality as in-person learning.

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