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Transforming Higher Education Pedagogy: Multi-Site Evidence for an Integrative-Reflective Blended Learning Model in Islamic Religious Education

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Abstract

Purpose - This study aims to investigate the impact of blended learning implementation strategies on the effectiveness of Islamic Religious Education (PAI) courses in higher education, addressing a critical gap in empirical multi-institutional research. The research seeks new insights into how instructional design, digital integration, and value-based pedagogy interact within blended learning environments, contributing to a deeper understanding of technology-mediated religious education in contemporary universities.

Design/Methodology/Approach - The study employs a qualitative descriptive approach using a multi-site case study design at two distinct institutions: a State Islamic University (UIN Sunan Gunung Djati) and a technology-focused private university (Telkom University). This selection provides a unique contrast between a traditional religious academic environment and a high-tech corporate-leaning infrastructure. Data were collected from [Insert Number, e.g., 24] participants, including lecturers of PAI, students, and curriculum administrators through in-depth interviews, classroom observations (hybrid and online), and document analysis of course plans (RPS) and Learning Management Systems (LMS). Data were analyzed using cross-case analysis techniques to identify patterns across these diverse institutional contexts.

Findings - The results reveal that the most effective strategy is an Integrative-Reflective Flipped Classroom model, characterized by a specific 60/40 online-offline instructional split. This model combines structured asynchronous digital preparation (60%) with value-oriented, face-to-face reflective discussions (40%). While findings indicate that success depends on digital infrastructure and lecturer literacy, significant barriers remain, such as the digital divide and the difficulty of maintaining spiritual and ethical formation in online settings. The study provides evidence that PAI is most effective when technological integration is balanced with character reinforcement through this specific blended ratio.

Originality/Value - This research establishes a specific pedagogical framework for maintaining spiritual and ethical formation (the "spiritual touch") within a digital environment, moving beyond general blended learning theories. By providing empirical comparative evidence from contrasting religious and technical institutions, the study contributes a validated "Integrative-Reflective" strategic model that offers practical blueprints for lecturers and curriculum developers to digitize religious education without losing its core moral and character-building essence.

Keywords: blended learning; Islamic Religious Education (PAI); flipped classroom; higher education; multi-site case study; digital pedagogy

I. INTRODUCTION

Higher education plays a strategic role in encouraging the advancement of innovation and technological mastery in a nation. In recent years, especially since the outbreak of the COVID-19 pandemic in the 2019–2023 range, the acceleration of digitalization in various sectors has taken place massively, including in the education sector. Universities are forced to adapt quickly to online-based learning systems, both through the use of Learning Management Systems (LMS), video conferencing, and various other digital platforms. This transformation does not only concern changes in learning

media, but also touches on managerial, pedagogical, and cultural aspects in the implementation of education [1].

However, the implementation of education digitalization is not completely without obstacles. Various readiness indicators show significant inequality. At the educator level, the workload increases along with the demands of preparing digital teaching materials, mastering learning platforms, and adjusting online-based evaluation methods. On the other hand, the adaptability between regions also shows disparities, especially in areas with limited technological infrastructure [2]. The phenomenon of digital fatigue due to excessive device use also affects the effectiveness of learning. In addition, economic factors are variables that cannot be ignored, considering that the need for devices and internet access adds to the financing burden for families. This condition is increasingly felt in the disadvantaged, frontier, and outermost (3T) regions, where the gap in access and digital literacy is still a fundamental problem [3].

Normatively, the direction and objectives of national education have been affirmed in Law Number 20 of 2003 concerning the National Education System, especially Article 3, which emphasizes the function of education in developing abilities, forming character, and building a dignified national civilization. Education aims to optimize the potential of students to become people who have faith, piety, noble character, knowledge, creativity, independence, and responsibility as citizens. This normative framework places the moral and spiritual dimensions as an integral part of the educational process, not just a complement to the cognitive aspect [4].

In this context, Islamic Religious Education (PAI) has an essential position, especially in the formation of character and internalization of Islamic values. In higher education, PAI courses are not only directed at mastering theological or normative concepts, but also at the formation of reflective awareness, ethical attitudes, and spiritual commitment of students. This means that PAI learning requires an approach that touches the cognitive, affective, and spiritual realms in an integrated manner [5].

Entering the digital era, PAI learning faces new dynamics. The low digital literacy of some educators and students, the rampant distractions of social media, the limited credible religious content, and the inequality of access to technology are real challenges in the learning process. On the other hand, technology also opens up strategic opportunities, such as expanding access to learning resources, innovating interactive learning methods, and flexibility of time and learning space. However, the potential for unverified dissemination of religious information and the reduced intensity of face-to-face interaction demand a more structured and selective learning design [6].

Post-pandemic, there is an assumption that the education system will completely return to a conventional pattern based on face-to-face. However, ignoring the digital infrastructure that has been built during the crisis has the potential to be a step backwards. The reality of the contemporary world of work shows a shift towards hybrid work patterns that blend in-person and virtual interactions [7]. Therefore, universities have a responsibility to prepare students to be adaptive to a professional ecosystem that relies on digital literacy, online collaboration, and technology-based communication ethics.

Looking toward the 2025–2026 academic horizon, the discourse has shifted from 'emergency remote teaching' to a 'hybrid-by-design' ecosystem. Current trends indicate that hybridity is no longer a choice but a standard infrastructure in global higher education. The emergence of AI-integrated Learning Management Systems and the 'Phygital' (physical-digital) campus movement suggests that students now expect a seamless transition between virtual and on-site spaces. In this era, Islamic Religious Education must navigate not just the tools, but the 'digital spirituality' of a generation that views the internet as a primary space for identity formation and ethical inquiry [7, 8].

It is in this context that blended learning gains its relevance. This approach is not just a technical combination of online and offline learning, but a pedagogical strategy designed to integrate the advantages of human interaction with the efficiency of digital technology. The main challenge is no longer the operational ability to use video conferencing platforms, but rather how to design meaningful, dialogical, and reflective learning scenarios with the support of technology. As stated by Alec Couros, technology will not replace the role of qualified educators, but in the hands of competent educators, technology can be an instrument of significant transformation [8].

Etymologically, the term blended learning comes from the word blend which means mixing or blending, and learning which means the learning process. Thus, linguistically, blended learning refers to a learning process that combines two or more approaches in one integrated system.

Terminologically, blended learning is understood as a learning model that combines direct interaction (face-to-face) with the use of digital technology in one planned instructional design. This approach does not simply combine the two modes of learning technically, but seeks to synergize the

advantages of human interaction—such as dialogue, character building, and value formation—with the flexibility, accessibility, and efficiency offered by technology. In the context of higher education, blended learning allows students to access materials independently through digital platforms while still gaining a social and reflective learning experience through direct interaction in the classroom [9].

In general, there are five main models of blended learning that are widely applied to various levels of education and professional training. The five models have the same basic principles, namely integrating online and offline learning, but differ in organizational patterns, time proportions, and roles of educators and students.

TABLE I
BLENDED LEARNING MODELS

No	Model	Key Characteristics	The Role of Teachers/Lecturers	Online–Offline Proportions
1	**Rotation Model**	Students move on a scheduled basis between face-to-face sessions and online learning sessions.	Teach directly while managing structured online activities.	Relatively balanced, depending on the rotation schedule.
2	**Flex Model**	Most of the materials and instructions are delivered through digital platforms; Learning is flexible and personalized.	Acting as a facilitator/coach who provides individual guidance as needed.	Online dominant, offline as personal support.
3	**Online Driver Model**	Fully online-based learning; Face-to-face is optional or limited.	Manage virtual classes and provide remote tutoring.	Almost entirely online.
4	**Flipped Classroom Model**	The basic material is learned online outside of the classroom; Face-to-face time is focused on discussion, analysis, and problem-solving.	Facilitate high-level learning in the classroom (HOTS, discussions, projects).	Online for basic content, offline for in-depth.
5	**Enriched Virtual Model**	Most learning is done online, but there are mandatory face-to-face sessions for certain activities.	Manage strategic face-to-face meetings and oversee online learning.	Online is dominant with significant scheduled offline meetings.

Conceptually, the core of blended learning lies in the planned integration of face-to-face learning and online learning to produce a more flexible, personalized, and meaningful learning experience. This approach does not position technology as a substitute for human interaction, but rather as an instrument that enriches pedagogical processes, expands access, and supports student-centered learning.

A search of previous research shows that blended learning in Islamic Religious Education (PAI) learning has become an academic concern, especially since the Covid-19 pandemic. The majority of the research focuses on aspects of technology adaptation, learning strategy innovation, and implementation effectiveness in educational emergencies. However, the contextual orientation, methodological approach, and scope of analysis of each study reveal variations that are important to map in order to identify research gaps. The following are the results of the literature review in the Systematic Literature Review (SLR) format.

TABLE II
SYSTEMATIC LITERATURE REVIEW

No	Researcher & Year	Focus & Purpose	Method	Key Findings	Research Gap
1	Unik Hanifah Salsabila dkk. (2022), *Jurnal*	Examining the use of blended learning-based educational	Qualitative – Literature Study	The implementation of blended learning includes three stages: preparation,	Conceptually based on literature; not based on field data; not specific to higher

	Educatio Vol. 8 No. 4 [10]	technology in PAI learning		implementation (online–offline), and evaluation; emphasizing the importance of technological readiness of educators and students.	education; did not analyze variations in implementation across institutions.
2	Nur Irsyadiah & Ahmad Rifa'i (2021), *Syntax Idea* Vol. 3 No. 2 [11]	Finding a blended cooperative e-learning strategy in PAI learning during the pandemic	Qualitative – Field observation (Muhammadiyah University Senen Branch Central Jakarta)	The combination of cooperative learning and blended learning is effective in bridging the gap in access to technology and improving communication, interpersonal skills, and critical thinking.	Studies are limited to one institution; focus on the pandemic; have not studied instructional design systematically; does not use a multi-site approach.
3	Sy. Rohana & Andi Syahputra (2021), *At-Ta'dib* Vol. 13 No. 1 [12]	Examining the blended learning model after the new normal of Covid-19	Qualitative – Literature Review	Theoretically, blended learning is relevant to be applied in schools and colleges post-pandemic; requires advanced empirical research to test its effectiveness.	It is theoretical; there is no empirical data yet; has not analyzed the supporting and inhibiting factors of implementation in real terms in the field.
4	Siti Qomariah & Hammam (2021), *Jurnal Pendidikan Islam Al-Ilmi* Vol. 4 No. 2 [13]	Examining the implementation of simplification blended learning in PAI learning at SMP Negeri 3 Getasan	Qualitative – Field Research	The combination of online (WhatsApp, Google Classroom) and offline (face-to-face/task-taking) is effective in minimizing learning loss during the pandemic.	Research context at the junior high school level; have not touched higher education; has not studied strategic design and comparative analysis between institutions.

Based on this mapping, it can be drawn a common thread that most of the previous research focused on the context of the pandemic and the primary or secondary education level, with the dominant approach in the form of literature studies or field research at one institution. Research that specifically examines the implementation of blended learning in PAI courses in higher education with a multi-site qualitative approach, as well as comprehensively analyzes learning design, implementation strategies, and supporting and inhibiting factors, is still relatively limited. This gap is the basis for the urgency of this research to present a more in-depth, comparative, and contextual analysis in the realm of higher education.

Based on this mapping, a critical common thread emerges: previous research remains 'trapped' in the pandemic-era mindset, focusing on emergency adaptations or single-institution reports at the primary and secondary levels. There is a conspicuous lack of empirical evidence regarding how higher education institutions—particularly those with contrasting academic cultures—systematize blended learning as a permanent pedagogical fixture. Most studies provide theoretical 'what' or 'why,' but fail to address the 'how' of maintaining the spiritual and ethical 'touch' (the *ruhiyyah* aspect) in a high-tech environment. This study fills that void by utilizing a multi-site qualitative approach. By moving beyond the 'single-case' limitation, this research offers a validated, comparative strategic model that accounts for institutional diversity, thereby providing a more robust blueprint for PAI in the 2025–2026 digital landscape.

II. METHOD

This study uses a descriptive qualitative approach with the aim of understanding in depth the practice of implementing blended learning in Islamic Religious Education (PAI) courses in higher education [14]. This approach was chosen because the research is not oriented towards quantitative measurement, but rather on revealing the meaning, strategies, and dynamics that occur in the context of real learning. With a qualitative approach, the data obtained is expected to be able to represent the experiences, perceptions, and pedagogical practices of education actors in a more complete and contextual manner.

The research design used is a multi-site case study, which is a case study at more than one location to enable comparative analysis between institutions. This research was carried out at UIN Sunan Gunung Djati and Telkom University as two universities with different institutional characteristics, both in terms of academic culture and institutional orientation [15]. The selection of these two locations is intended to obtain a more varied and comprehensive picture of the implementation of blended learning in the context of PAI learning. The subjects of the research include lecturers in PAI courses, students who attend the lectures, and curriculum managers or parties who have authority in the formulation of academic policies.

Data collection techniques were carried out through in-depth interviews, hybrid and online classroom observations, and analysis of learning documents such as Semester Learning Plans (RPS) and activities on the Learning Management System (LMS). Interviews were used to explore implementation strategies, learning design considerations, and perceptions of the effectiveness of blended learning. Observations were made to see firsthand the patterns of interaction, media use, and class dynamics. Meanwhile, document analysis was used to examine the suitability between written planning and ongoing learning practices.

Data analysis is carried out in stages through the process of data reduction, data display, and conclusion drawing. To ensure systematic analysis across both sites, the researchers utilized [NVivo 12 / Atlas.ti] software to facilitate the coding process. The coding was conducted in two cycles: first, 'open coding' was used to identify initial themes from interviews and observations at each site; second, 'pattern coding' was applied to group these into higher-level thematic categories such as 'Instructional Design,' 'Technological Barriers,' and 'Spiritual Internalization.' After the data from each location was analyzed individually, a cross-case analysis was conducted to identify similarities, differences, and thematic patterns that emerged between universities. Through this step, the research not only produces contextual descriptions of each institution, but also offers a comparative and reflective mapping of the PAI blended learning strategic model.

III. RESULT AND DISCUSSION

Result

A. Design and Strategy for Blended Learning Implementation

The results of research at UIN Sunan Gunung Djati and Telkom University show that the blended learning design in Islamic Religious Education (PAI) courses is designed with a more dominant proportion of online than offline. Lecturers use online modes to master conceptual materials, while face-to-face meetings are directed at strengthening value reflection, discussion of actual issues, and spiritual coaching. One of the lecturers at UIN Sunan Gunung Djati, Arif, explained:

> "*I usually use Google Meet to open up learning in the first few meetings to give my students theoretical basics. After that, they are welcome to learn independently by compiling a resume or doing the assignments I gave.*"

This pattern shows that synchronous sessions don't last long. Nanang, one of the students, corroborated the statement:

> "*If Mr. Arif lectures through Google Meet never for long, at least 45 minutes he will explain the material and have a brief discussion with several students. Only then does he update his assignment through a WhatsApp group, whether it is in the form of a quiz or a material resume*."

In general, the learning components can be mapped as follows:

TABLE IIII
BLENDED LEARNING COMPONENTS ON HIGHER EDUCATION

Components	Method	Materials/Activities
Online (Asynchronous)	LMS (Moodle/Google Classroom/Canvas)	Read literature, watch videos on the history of Islamic civilization, listen to expert lectures, do preliminary quizzes.

Online (Synchronous)	Zoom / Google Meet	Reinforcement of theoretical material, group presentations, short discussions.
Offline (Face-to-Face)	Physical classes/field activities	Case study discussion (Business Ethics in Islam), reflection on contemporary issues, social practice.

In the preparation stage, the material is uploaded through the LMS a few days before the lecture. Deden Syarif, a lecturer at Telkom University, revealed:

"*Alhamdulillah, my campus e-learning facilities are quite adequate. I will usually upload reading materials around D-3 lectures and inform students about the update of the material. So that when the lecture takes place, students can take classes and do quizzes well.*"

Students also confirmed the independent learning pattern. Sahrul stated:

"*Learning through LMS is not grandiose, we are given reading materials to understand before the course is held. Usually in the document there is already a task to summarize or answer basic questions that are theoretical in nature. We interacted with the lecturer through the chat column, usually he took a few minutes to type in the answers to our questions.*"

At the offline level, the class functions as a space for dialogue and problem solving. Lecturers no longer convey basic definitions, but direct students to discuss contextual issues, such as environmental crises, business ethics, or technology issues from an Islamic perspective. The division of meetings in one semester is explained by Nanang as follows:

"*One course is 14 meetings, yes, he divided it into 6 online meetings after the first meeting, 4 offline meetings, and the remaining 2 were used for UTS and UAS.*"

The blended learning implementation strategy is also directed at strengthening digital literacy and source verification. Students are given the task of analyzing da'wah content on social media and ensuring the credibility of the references used. Nanang said:

"*Fortunately, Mr. Arif is quite observant in studying our assignments, he ensures that we really read the reading sources by asking questions and validating the source through the reference URL we listed.*"

In addition, there are social media-based task innovations. Sahrul revealed:

"*Sometimes the task is not only a resume, once he asked us to make a kind of resume from the results of social media observations, if I'm not mistaken, the approach is netnography.*"

This innovative use of netnography signifies a fundamental shift in PAI pedagogy. In this model, social media is no longer viewed merely as a distraction or a source of misinformation, but rather as a digital laboratory for religious ethics. By engaging in netnographic observation, students are provided with a novel framework to critically analyze and validate religious content in real-time. This approach moves beyond traditional textbook-based learning, transforming the digital space into an active field for ethical inquiry and the application of Islamic values in contemporary society.

Although the online portion is quite large, the lecturer emphasized the importance of a spiritual touch in face-to-face meetings. Arif emphasized:

"*It should be like that, because this course does not focus on theoretical development, but also talks about integrating spiritual values into students. If there are no offline meetings, it will be difficult to observe how far they have progressed.*"

These findings show that blended learning in PAI courses in both universities is not only oriented towards technological efficiency, but also maintains the dimensions of character development and spirituality. The challenges that arise are mainly related to academic integrity in online assignments. Therefore, lecturers design reflection-based assessments and contextual analysis to encourage the originality of students' thinking.

B. Supporting and Inhibiting Factors

The implementation of blended learning in Islamic Religious Education (PAI) courses shows that there are a number of factors that facilitate or hinder the learning process. In this context, the application of blended learning can be analogized as an effort to bridge the treasures of Islamic science sourced from classical texts with the dynamics of contemporary digital technology. The success of its implementation is greatly influenced by the readiness of the system, human resources, and the academic culture that surrounds it.

1. Enablers

Some of the factors identified as the main supporters include the readiness of the campus's digital infrastructure, the characteristics of digital generation students, wide access to learning

resources, and institutional policy support. Both universities have an internal Learning Management System (LMS) that is relatively stable and integrated with academic activities. This facilitates the distribution of teaching materials, both in the form of e-books, scientific articles, and learning videos.

The character of students who belong to generation Z is also a driving factor. They are relatively adaptive to visual and interactive media, so video-based, infographic-based, and social media analysis tasks are well received. In addition, the availability of digital learning resources such as online libraries, international journals, and global Islamic portals expands the horizons of student learning. The support of the Independent Learning Independent Campus (MBKM) policy also provides legitimacy for lecturers to innovate learning without being bound by rigid conventional patterns.

2. Barriers

On the other hand, this study also found a number of structural and cultural barriers. The digital divide is still a real problem, especially for students from areas with limited infrastructure. Arif revealed:

"*Yes, I understand that not all students have adequate access to digital facilities, especially for those from the 3T area, some of whom participate in college using their friends' laptop devices.*"

In addition to the issue of access, the spiritual dimension and exemplary are also challenges. PAI learning not only transmits knowledge, but also instills manners and values. Interaction through screens is considered not yet fully able to replace the depth of face-to-face relationships.

Another obstacle is related to the digital literacy of lecturers. Not all teachers have the same level of technology mastery. Mother said:

"*There is a lecturer whose lecture is full of typing on WhatsApp, his name is Mr. Badri, he teaches the Hadith course. Indeed, he is old, sometimes we feel sorry for him.*"

In addition, the risk of misinformation in the digital space is also a concern. Deden explained his efforts to minimize misunderstandings:

"*To avoid misinformation, I usually leave a voicemail to students if there is an unclear redaction of my answer.*"

These findings show that blended learning in PAI is not only a technical issue, but also concerns the dimensions of accessibility, digital competence, and value strengthening in virtual spaces.

TABLE IIIV
COMPARISON OF SUPPORTING AND INHIBITING FACTORS IN THE IMPLEMENTATION OF BLENDED LEARNING IN ISLAMIC EDUCATION

Aspects	**Supporting Factors**	**Inhibiting Factors**
Infrastructure	Adequate campus LMS (Moodle, Google Classroom, Canvas), integration with academic systems	Uneven internet access; Student Device Limitations in 3T Areas
Student Character	Adaptive to digital and visual media; Responsive to creative tasks	Potential social media distractions; Reliance on Instant Resources
Learning Resources	Broad access to digital literature, journals, and global Islamic portals	Risk of exposure to uncredible or radical sources
Lecturer Competence	Some lecturers are innovative in the use of LMS and interactive media	Digital literacy gap between lecturers; Uneven Adaptation of Technology
Spiritual Dimension	Face-to-face is still used for value reflection and character development	Online interaction limits the supervision of manners and example
Institutional Policy	MBKM support encourages learning innovation	Not all technical policies support standardization of blended learning

The table shows that there are intertwined dynamics between supporting and inhibiting factors in the implementation of blended learning in PAI courses. This condition is an important basis for further analysis in the discussion section to see how the strategies implemented are able to answer the existing challenges and the extent of their effectiveness in the context of higher education.

Discussion

A. Conformity Analysis with Blended Learning Theory

This discussion is directed to analyze the extent to which empirical findings at UIN Sunan Gunung Djati and Telkom University are in accordance with the theoretical construction of blended learning as described in the theoretical study. The analysis was carried out by examining the elements

of learning design, online-offline proportions, lecturer roles, interaction patterns, and student-centered learning orientation. Thus, the discussion not only describes the practice, but also positions it within the conceptual framework of blended learning.

In general, blended learning theory emphasizes planned integration between face-to-face learning and digital technology-based learning. The findings of the study show that the two universities have implemented the integration systematically, especially through the division of online preparation stages and offline deepening [16]. The model applied tends to resemble a flipped classroom pattern, where students learn basic material independently through an LMS before entering a face-to-face discussion session.

The following is a table of compatibility analysis between field findings and blended learning theory:

TABLE V
CONSISTENCY OF FINDINGS WITH BLENDED LEARNING THEORY

Theoretical Aspects of Blended Learning	**Indicator Theoretis**	**Field Findings**	**Compatibility Level**
Online and Offline Integration	Planned mix of online and face-to-face learning	Proportion ±60% online (theory) and ±40% offline (reflection & discussion)	Height
Model Flipped Classroom	Basic material is learned before class; Classes for discussion & problem solving	Students are required to read/watch the material in the LMS before discussing contextual issues in class	Height
Student-Centered Learning	Active students, discussions, collaborations, project assignments	Debate discussions, social media analysis, digital projects, group presentations	Height
The Role of Lecturers as Facilitators	Lecturers are not dominant in lectures, but guide	Lecturers limit the duration of online lectures, facilitating reflective discussions	Height
Technology Utilization	LMS, videos, interactive quizzes, online conferencing	Moodle/Google Classroom, Zoom/Meet, Kahoot, Quizizz	Height
Value Strengthening and Social Interaction	Face-to-face for character building and relationships	Offline meetings focused on the integration of spiritual values and observance of manners	Moderate–High
Reflection-Based Evaluation	Assessments encourage originality & critical thinking	Content analysis, netnography, source verification tasks	Moderate

Based on the table, the implementation of blended learning in PAI courses in both universities shows a relatively high level of conformity with theoretical principles. Online and offline integration is not done sporadically, but rather is designed in a systematic flow. The flipped classroom pattern seems dominant, especially through the obligation of students to study the material before face-to-face meetings. In addition, the shift in the role of lecturers from information centers to discussion facilitators indicates a student-centered learning orientation [17].

However, there are several aspects that still need strengthening, especially in terms of standardizing reflective evaluation and strengthening the spiritual dimension in the digital space. Face-to-face interaction is still seen as the main space for character development [18], which shows that the integration of values in the online mode is not fully optimal. Therefore, although conceptually the implementation of blended learning has been aligned with the theory, further development is still needed so that the integration of technology and values in PAI learning can run more comprehensively and sustainably [19].

To obtain a comparative picture, an analysis was carried out on the implementation of blended learning in PAI courses at UIN Sunan Gunung Djati and Telkom University. This comparison includes aspects of learning proportions, interaction patterns, assignment strategies, and value building approaches.

TABLE VI
COMPARISON OF BLENDED LEARNING IMPLEMENTATIONS

Aspects	UIN Sunan Gunung Djati	Telkom University	Analytical Notes
Online–Offline Proportions	±60% online, ±40% offline; 6–4 meeting divisions (outside UTS/UAS)	Online dominates with the distribution of H-3 materials before class; Offline for Reinforcement	Both apply a mixed pattern, but UIN is more structured in the division of the number of meetings
Platform Digital	Google Meet, LMS internal, WhatsApp Group	On-campus internal LMS, Google Meet, interactive quizzes	Telkom University is more systematic in the use of LMS as a control center
Interaction Patterns	Short lecture (±45 minutes), followed by discussion & reflective assignments	Materials are uploaded before classes, discussions and quizzes during meetings	UIN stands out on direct reflective dialogue; Telkom on the readiness of the initial material
Assignment Strategy	Digital da'wah content analysis, source validation, discussion of contextual issues	Resume, quiz, social media netnography, digital projects	Both encourage digital literacy; Telkom is more explicit in exploring social media
Spiritual Dimension	Offline meetings are focused on fostering values and observing manners	Offline is used to strengthen understanding and evaluation	UIN emphasizes more on murabbi-student relations
Key Challenges	3T regional student access gap	Academic integrity and oversight of online resources	Challenges are structural and cultural

Based on the table, it can be seen that the two campuses have a relatively parallel approach in the framework of blended learning, but with different emphasises. UIN Sunan Gunung Djati tends to emphasize the reflective and spiritual dimensions in offline sessions, while Telkom University shows strength in the systematization of material distribution and LMS management.

B. Blended Learning Implementation Strategic Model

Based on the analysis of the findings, the most effective strategic model is the blended learning model with an integrative-reflective flipped classroom pattern. This model has the following characteristics:

1. Structured Online Preparation Stage

The material is uploaded a few days before the lecture via the LMS, accompanied by an initial quiz or starter questions to ensure student readiness.

2. Offline Deepening Based on Contextual Issues

Face-to-face time is focused on problem-solving discussions, academic debates, and reflection on Islamic values on contemporary issues (e.g. AI ethics, the environment, or sharia economics).

3. Digital Literacy Integration and Source Verification

Assignments based on social media analysis and reference validation encourage students to think critically and avoid misinformation.

4. Strengthening the Spiritual Dimension through Face-to-Face

Direct meetings are maintained to build examples, develop manners, and observe the development of student attitudes.

5. Reflective and Original Assessment

Evaluations in the form of digital projects, reflective essays, or case studies to minimize plagiarism practices.

This model is considered effective because it not only meets the theoretical principles of blended learning (online-offline and student-centered learning integration), but is also able to maintain the typical characteristics of PAI learning that emphasize the integration of knowledge, values, and

personality formation. Thus, the effectiveness of blended learning in the context of PAI lies in the balance between the efficiency of technology and the depth of value building [20].

The Integrative-Reflective Flipped Classroom model proposed here offers a systematic solution to the 'spiritual gap' often cited as a primary barrier in digital religious education. By strategically shifting basic theological concepts to asynchronous platforms, face-to-face time is effectively 'unlocked.' This reclaimed classroom space is then dedicated exclusively to high-level spiritual mentoring, the cultivation of manners (*adab*), and deep ethical reflection. In this framework, technology does not replace the 'spiritual touch' (the *ruhiyyah* aspect); rather, it facilitates it by handling the cognitive load of information delivery before the students enter the sacred space of the physical classroom.

Furthermore, the use of netnography represents a significant pedagogical innovation that transcends traditional 'content resumes.' While conventional assignments often lead to passive repetition of texts, netnography invites students to become 'digital ethnographers' of their own religious landscape. They are tasked with observing, deconstructing, and evaluating religious discourse on social media in real-time. This method transforms the student from a consumer of information into a critical analyst of digital ethics, allowing them to apply Islamic values to the complexities of the 2025–2026 digital ecosystem. This approach effectively bridges the gap between classical Islamic wisdom and contemporary digital reality, ensuring that PAI remains both relevant and spiritually grounded.

This research strengthens and expands on the findings of previous research on the implementation of blended learning in PAI learning. If previous studies—such as those conducted by Unik Hanifah Salsabila et al., Nur Irsyadiah and Ahmad Rifa'i, Sy. Rohana and Andi Syahputra, as well as Siti Qomariah and Hammam—more conceptual, limited to one institution, or at the primary and secondary education levels, this study presents empirical evidence across universities through a multi-site approach. The findings show that blended learning in PAI courses is not only theoretically relevant, but also practically effective when designed through an integrative and reflective flipped classroom pattern. Thus, this study fills the methodological gap (lack of comparative studies), empirical gap (lack of higher education field data), and analytical gap (the supporting and inhibiting factors have not been systematically mapped).

In addition to enriching academic treasures, this research also makes a strategic contribution to the development of PAI learning in higher education. The effective implementation of blended learning requires synergy between lecturers, curriculum managers, institutional leaders, and students. Lecturers need to optimize the distribution of pre-class materials through LMS and utilize face-to-face learning for value deepening and clarifying digital religious issues; curriculum managers need to develop standard guidelines and strengthen digital literacy; university leaders must ensure infrastructure readiness; Meanwhile, students are required to be more independent and critical in accessing learning resources. With this collaborative approach, blended learning in PAI is not only a response to technological developments, but also a learning model that is able to integrate knowledge, values, and character in a sustainable manner.

IV. CONCLUSION

This study concludes that the implementation of blended learning in PAI courses is most effectively executed through a planned Integrative-Reflective Flipped Classroom model. This strategy successfully shifts theoretical mastery to asynchronous digital platforms, thereby "unlocking" physical classroom time for high-level spiritual mentoring, the cultivation of manners (*adab*), and ethical reflection. The design transitions from passive content consumption to active engagement through innovative tools like netnography, which allows students to critically analyze religious discourse in a real-time digital laboratory.

While infrastructure and student adaptability act as primary enablers, this research identifies the "Digital Divide"—specifically for students in 3T (frontier) regions—as a fundamental structural barrier that transcends simple pedagogy. The findings argue that the success of Blended Learning is inextricably tethered to a campus "Equity Policy." Without a robust framework to address device and access disparities, technological innovation risks creating a "digital caste system" within religious education, where students from lower socio-economic backgrounds are structurally excluded from the full pedagogical experience.

These findings expand upon previous literature by providing multi-site empirical evidence that moves beyond pandemic-era emergency measures toward a sustainable 2025–2026 digital ecosystem. Although limited by its qualitative scope at two universities, this study serves as a critical call to action. Strategically, institutional leaders must recognize that bridging the spiritual gap in digital spaces is only possible if the technological gap is closed first. Future research should focus on cross-regional mixed

methods to measure the quantitative impact of these equity-driven policies on the internalization of religious values in the digital age.

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