BLENDED LEARNING MODEL OF ULUMUL HADITH THROUGH WHATSAPP MEDIA

Muhtar Tajuddin[1], **Imam Syafi'i**[2]
Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia [1]
Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia [2]
muhtartajuddin88@gmail.com, email.imamsyafii.iwa@gmail.com

Abstract

This study aims to develop the Ulumul Hadits learning design with the Blended Learning model with Whatsapp media in non-formal Islamic educational institutions, namely student Islamic boarding schools. The development model used is ADDIE: analysis, design, development, implementation, and evaluation. In this research, the stages of development carried out are analysis, design, and development. The blended learning model is a combination of face-to-face learning in class (onsite) and distance learning through media (online). Onsite learning of Ulumul Hadith is carried out by lectures, presentations, and discussions. Whereas online learning can be done by providing various kinds of learning resources, namely pdf files, power point files, study video recordings, catch-up videos. Meanwhile, learning evaluation is carried out directly during face-to-face learning, quizzes, and final semester exams.

Keywords: *Blended learning, Whatsapp media, Ulumul hadits*

Abstrak

Penelitian ini bertujuan untuk mengembangkan desain pembelajaran Ulumul Hadits model Blended Learning dengan media Whatsapp di lembaga pendidikan Islam nonformal, yakni pesantren mahasiswa. Model pengembangan yang digunakan adalah ADDIE: analysis, design, development, implementation, and evaluation. Pada penelitian ini tahapan pengembangan yang dilakukan adalah analysis, design, dan development. Model pembelajaran blended learning merupakan perpaduan antara pembelajaran tatap muka di kelas (onsite) dan pembelajaran jarak jauh melalui media (online). Pembelajaran ulumul hadits secara onsite dilakukan dengan ceramah, presentasi, diskusi dan tanya jawab. Sedangkan pembelajaran online bisa dilakukan dengan menyediakan berbagai macam sumber belajar, yakni file pdf, file power point, rekaman video kajian, video pembejaran. Adapun evaluasi pembelajaran dilakukan secara langsung saat pembelajaran tatap muka, kuis, dan ujian akhir semester

Kata Kunci: Blended learning, Media whatsapp, Ulumul hadits

INTRODUCTION

In addition to formal Islamic education institutions such as Madrasah Ibtidaiyah, Tsanawiyah, and Aliyah, the Islamic College (STAI), Islamic Institute (IAI), and Islamic University (UI), both private and public, in Indonesia there are also institutions non-formal Islamic education institutions such as pesantren, madrasah diniyah, and majelis taklim. This kind of non-formal Islamic education institution has advantages in terms of accessibility and flexibility. One form of non-formal Islamic educational institutions that has recently developed is the student pesantren. There are several student Islamic boarding schools in Surabaya, including the Al-Jihad Student Islamic Boarding School, the Nur Student Islamic Boarding School, the Nuriyah Student Islamic Boarding School, the Al-Huda Student Islamic Boarding School, and the Baitul Hikmah Student Islamic Boarding School.

Baitul Hikmah Student Islamic Boarding School is located in Airlangga Sub-District, Gubeng District, Surabaya City, close to the Airlangga University Campus, Surabaya. Almost all of the students are Airlangga University students who are non-religious public universities. Morning to evening students learn science, health, economics, humanities, psychology, law, veterinary medicine, pharmacy, and others on campus. Then in the afternoon, evening, until morning they undergo guidance and study Islamic religious sciences at the pesantren. One of the materials taught in Pesma Baitul Hikmah is Ulumul Hadith or science musthalah hadith.

The learning of Ulumul Hadith that has been carried out so far is carried out using conventional methods in the classroom. The teacher reads the book and interprets it, the students listen and take notes, then continue with the explanation or lecture and questions and answers. Considering that santri students are millennial generation who are technology literate, familiar with gadgets and the internet, it would be nice if existing learning was developed by taking advantage of the various available information technology media.

After undergoing various forms of distance learning for approximately 1 year, there are at least two things we can learn from. First, there are many media, especially those based on information technology, computers, and the internet that can be used to support the learning process. Second, although part of the learning process can be done remotely with the help of the media, it is increasingly felt that face-to-face meetings between teachers and students are still needed and needed. Therefore, the learning model that is closer to the ideal is the blended learning model, which is a combination of face-to-face learning in class and distance learning through information technology media. One of the media or applications that are familiar to santri students and can be used for learning in the blended learning model is the WhatsApp application.

Learning Design

Learning is a natural process that results in changes to what we know; knowledge / knowledge, what can we do; skills / skills, and how we behave; attitude / behavior. There are lots of definition of learning. But, functionally, learning is changes in the behavior of an organism that result from regularities in the environment of the organism.[1] While instruction

---

[1] Jan de Houwer, Dermot Barnes-Holmes, and Agnes Moors, "What Is Learning? On the Nature and Merits of a Functional Definition of Learning," *Psychonomic Bulletin and Review* 20, no. 4 (2013): 631–42, https://doi.org/10.3758/s13423-013-0386-3.

is a series of activities that are regulated and aimed at facilitating learning. Instruction is related to teaching and learning activities. This instruction is supposed to help students learn and transfer that knowledge from short-term memory to long-term memory.[2]

Then, instructional design refers to the systematic process of translating principles of learning and instruction into plans or specifications for instructional materials or activities.[3] Or it can be said that the learning design is a blue-print or design of a series of learning processes that should be carried out.

In principle, instructional design is more aimed at facilitating learning or helping the learning process, not the teaching process. Therefore, learning design must consider learning theories, as well as paying attention to media and communication. Learning design can scientifically link learning theory with learning practice.

Ulumul Hadith

The word Ulumul Hadith (hadith sciences) is the plural (plural) form of the word science of hadith. In language, the word al-hadith means news, words, talks, the near future (just now), and new, something that didn't initially exist, then becomes there.[4]

In terms (terminology) Al-Hadith is information relied on the Prophet Muhammad ﷺ, (or shahabat, or tabi'in) both in the form of words, deeds, taqrir (determination), as well as his character.[5]

Meanwhile, the word science of hadith refers to two things;

First, the inclusion and / or narration of something (news) that was based on the Prophet Muhammad ﷺ, or the inclusion of something that was leaned on to a friend or tabi'in. This is what is called the science of hadith riwayah.

Second, the way or procedure (method) to find out how the state of the hadith perowi (rijal); dlabith or not, fair or not, sanad hadith; muttashil (continued) or munqathi '(disconnected), and matan hadith; contain 'illat or not, contain syadz or not. This is what is called science of hadith dirayah.[6]

What is meant by Ulumul Hadith or science of hadith in this research is the science of hadith which is the second type, namely the science of hadith *dirayah* or the science of *mushthalah al-hadith.*

College Student Islamic Boarding School (Pesantren Mahasiswa/Pesma)

Pesantren Mahasiswa are a form of non-formal Islamic education institutions. The existence of non-formal education is recognized by the Republic of Indonesia and included in Law No. 20 of 2003 concerning the National Education System in article 1 paragraph 12 and detailed in article 26 paragraphs 1 to 7.[7] In addition, in Government Regulation no. 55 of 2007

---

[2] Aytekin Işman, "Instructional Design in Education: New Model," *Turkish Online Journal of Educational Technology* 10, no. 1 (2011): 136–42.

[3] Michael Molenda, Charles M Reigeluth, and Laurie Miller Nelson, "Instructional Design," *Encyclopedia of Cognitive Science*, no. January 2019 (2006), https://doi.org/10.1002/0470018860.s00683.

[4] https://www.almaany.com, "Https://Www.Almaany.Com/Ar/Dict/Ar- Ar / حديث /," n.d.

[5] Muhammad Ibn Alawy Al-Maliki, *Al-Manhal Al-Lathif Fi Ushul Al-Hadits Al-Syarif* (Surabaya: Haiah Ash-Shofwah al-Malikiyah, n.d.).

[6] Al-Maliki.

[7] "UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 20 TAHUN 2003 TENTANG SISTEM PENDIDIKAN NASIONAL" (2003).

concerning Religious Education and Religious Education Article 21 paragraph 1 states that non-formal diniyah education is held in the form of book recitation, Majelis Ta'lim, Al-Qur'an Education, Diniyah Takmiliyah or other similar forms.[8] Based on Government Regulation of the Republic of Indonesia No.55 of 2007, Pesma are one form of non-formal diniyah education.

Pesma Baitul Hikmah is located in Airlangga Sub-District, Gubeng District, Surabaya City, close to the Airlangga University Campus, Surabaya. This Islamic Boarding School is managed by the Baitul Hikmah Surabaya Student Islamic Boarding School Foundation (Yayasan Pesantren Mahasiswa Baitul Hikmah) which is registered at the Ministry of Law and Human Rights with a SK number. KEMENKUMHAM Number AHU-0020877.AH.01.02. Tahun 2015. Almost all of its students are Airlangga University students who are postscribed non-religious public universities. The students are students who are studying on campus from various faculties and departments. Among them are medicine, pharmacy, veterinary medicine, mathematics, law, psychology, Indonesian language and literature, English language and literature, Islamic economics, development economics, accounting, library science, statistics, and information systems.

The pesantren, which was founded in 1996, teaches various kinds of religious knowledge. Among them are tahsin al-Qur`an, aqidah, fiqih, morals, sirah nabawiyah, nahwu and sharaf, ushul fiqh, al-Quran knowledge, and Ulumul Hadith. Apart from that, in this pesantren, the students also receive guidance in the form of various activities. Among them are congregational prayer, recitation of Wird al-Lathif and Ratib al-Haddad, tadarrus al-Qur`an, Dzikr Jama'I, shalawatan, reading yasin and tahlil, teaching and managing the Al-Quran Education Park, managing musholla, training- management and leadership training, development of interests and talents, and recreation or rihlah. Complete information about the Baitul Hikmah student pesantren can be accessed via the blog page http://pesmabaitulhikmah.blogspot.com/p/profil-l Lengkap.html.[9]

Non-formal Islamic education institutions such as student pesantren are needed by the younger Muslim generation who are currently studying or studying at universities located in big cities like Surabaya, especially those who are studying at non-religious public universities. However, every Muslim who is sensible and baligh (mukallaf) is obliged to study the religious sciences at least that their religion can carry out the obligations of the Shari'a such as knowing Allah and His attributes, knowing the Prophet Muhammad and his sirah, carrying out thaharah and prayer, fasting Ramadan, laws, what is related to marriage, muamalah activities such as buying and selling, renting and borrowing, knowledge of halal haram, and knowledge to improve morals and cleanse the soul from various kinds of liver diseases. They don't get religious knowledge like this from learning on campus. They get the Islamic Religious Education (PAI) course with a portion of only 2 x 2 credits from around 140-160 credits of the overall course load. It is obviously very lacking. Therefore, student pesantren like this can be an alternative solution for non-religious PTU students to study Islamic religious sciences in a structured, sustainable, and more adequate manner.

---

[8] "Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007" (2007).
[9] "Http://Pesmabaitulhikmah.Blogspot.Com/p/Profil-l Lengkap.Html.," n.d.

Blended Learning

In this study, what is meant by blended leaning is a mixture of face-to-face learning in class and distance learning through the media. The very rapid development of technology, especially in the fields of information, computers and the internet, offers the convenience and speed of distance learning. Learning doesn't have to be in class. Learning can be anywhere and anytime. However, on the other hand, it is also realized that not all learning processes and especially education can be effectively carried out remotely through the media of information technology. There is a need for socialization and direct interaction between educators and students and between students that need to be met. Then, which one is better? Face-to-face learning in class or distance learning through media? The blended learning model seems to offer a win-win solution. By combining face-to-face learning in class and distance learning through media, it is hoped that the learning process will be more effective, efficient, and meaningful.

Blended learning is the most logical and natural evolution of our learning agenda. This learning model offers an elegant solution to the challenge of adapting learning and development to individual needs. This model represents an opportunity to integrate the innovative advances and technology offered by online learning with the interactions and participation offered in the best traditional learning.[10]

Why do you need to mix up learning? In general, modern humans are accustomed to mixing things related to their lives. Face to face meeting and communication via mobile phone. Market shopping and online shopping. Work in an office and work online from home. Furthermore, the blended learning model is especially useful for educators, students, and administrators. Among these benefits are increasing access and convenience, increasing learning, and reducing tuition fees or offering more flexible tuition fees (Stein & Graham, 2014)

When designing learning in the blended learning model, there are five basic elements that should be considered:[11] (1) Live Events: Direct learning led by instructors and followed by all students. All students participate in learning at the same time. For example: face-to-face learning in class or virtual in-person conferences. (2) Self-Paced Learning: Learning experiences that learners complete individually according to their respective speeds. For example: video lessons, interactive quizzes and practice questions that can be done online. (3) Collaboration: A place that allows students to communicate with one another. For example: the chat column. (4) Assessment: Assessment and measurement of learners' knowledge, both before the learning process and after the learning process. For example: pre-test and post-test. (5) Performance Support Materials: Various forms of reference and materials that support learning. For example: e-book files, practice questions, learning videos, which can be accessed at any time.

---

[10] Kaye Thorne, *Blended Learning: How to Integrate Online and Traditional Learning* (London: Kogan Page, 2003). 2

[11] Jared M Carman, "BLENDED LEARNING DESIGN: FIVE KEY INGREDIENTS" (Product Development KnowledgeNet, 2002), https://www.semanticscholar.org/paper/BLENDED-LEARNING-DESIGN%3A-FIVE-KEY-INGREDIENTS-Carman/354696ee643aa00410c5e1f5d53249084a1bc42e.

Of course, no learning design is perfect. But at least, the expected blended learning design is a learning design that maximizes the potential and positive aspects of face-to-face learning in class (onsite) and distance learning (online), as well as minimizing shortcomings and negative aspects of onsite and online learning.

Before creating a blended learning design, it is necessary to answer the following questions:[12] (1) How much learning time can be onsite versus online? (2) What learning theories and teaching philosophy does the teacher subscribe to? (3) How literate are teacher and students in these specific technologies? (4) Which mode is more effective for achieving a particular learning outcome? Onsite or online? (5) What available technologies support learning without distracting?

WhatsApp and Learning

There were several previous studies that generally prove that the use of the Whatsapp application is useful and has a positive effect in learning in the context of formal educational institutions. The use of Whatsapp media in a problem-based learning model has a positive impact on student learning outcomes in the International Accounting course.[13] The use of Whatsapp media in mobile learning design also has a positive effect on student learning achievement.[14] In addition, most students showed a positive response and they recommended the use of Whatsapp media in learning.[15] The various features offered make the Whatsapp group media able to function as a medium for communicating and exchanging various files between participants in one group. The use of Whatsapp media makes learning more flexible, can be done anywhere and anytime, not limited to space and time.[16] Furthermore, the use of Whatsapp media to support learning in the blended learning model, a combination of face-to-face learning in class and distance learning is highly recommended.[17] From some of these studies, it can be concluded that the use of Whatsapp media is useful and has a positive effect on learning and the recommended learning design is a blended learning model.

---

[12] Jared & Charles R. Graham Stein, *Essentials for Blended Learning: A Standards-Based Guide* (New York: Routledge, 2014). 28

[13] Supri Wahyudi Utomo and Moh. Ubaidillah, "Pemanfaatan Aplikasi Whatsapp Pada Pembelajaran Berbasis Masalah Untuk Mata Kuliah Akuntansi Internasional Di Universitas Pgri Madiun," *Kwangsan: Jurnal Teknologi Pendidikan* 6, no. 2 (2018): 199–211, https://doi.org/10.31800/jtp.kw.v6n2.p199--211.

[14] Hendrik Pratama and Sulistyaning Kartikawati, "The Effect of WhatsApp Messenger As Mobile Learning Integrated with Group Investigation Method of Learning Achievement," *International Journal of Science and Applied Science: Conference Series* 2, no. 1 (2017): 164, https://doi.org/10.20961/ijsascs.v2i1.16702.

[15] Levent Cetinkaya, "The Impact of Whatsapp Use on Success in Education Process," *International Review of Research in Open and Distance Learning* 18, no. 7 (2017): 59–74, https://doi.org/10.19173/irrodl.v18i7.3279; Annamalai (Universiti Sains Malaysia) Nagaletchimee, "Using Whatsapp To Extend Learning," *Teaching English with Technology* 19, no. 1 (2015): 3–20, https://content.ebscohost.com/ContentServer.asp?EbscoContent=dGJyMNHr7ESeprI4zdnyOLCmsEieprdSs6 m4S66WxWXS&ContentCustomer=dGJyMPGssVGup7VRuePfgeyx9Yvf5ucA&T=P&P=AN&S=R&D=eue& K=134817798.

[16] I Made Pustikayasa, "Grup WhatsApp Sebagai Media Pembelajaran," *Widya Genitri : Jurnal Ilmiah Pendidikan, Agama Dan Kebudayaan Hindu* 10, no. 2 (2019): 53–62, https://doi.org/10.36417/widyagenitri.v10i2.281.

[17] Chokri Barhoumi, "The Effectiveness of WhatsApp Mobile Learning Activities Guided by Activty Theory on Students' Knowldege Management," *Contemporary Educational Technology* 6, no. 3 (2020): 221–38, https://doi.org/10.30935/cedtech/6151; Bakhrul Khair Amal, "Pembelajaran Blended Learning Melalui Whatsapp Group (Wag)" 3 (2019): 700–702.

Like other online learning, learning through Whatsapp media also has several weaknesses and shortcomings. Among them students have lack of interaction with teachers and other students, clarification is difficult, students' communication skills are less honed, students are easier to cheat and plagiarism, less suitable for learning that requires direct practice and supervision from instructors such as medicine and pharmacy.[18] Online learning will also be a big problem for students who are less motivated and not independent in learning. For teachers, online-based learning can cause problems in the form of a high dependence on sophisticated technology so that when problems occur with technological tools, learning cannot be conducted.[19] Therefore, to overcome the shortage of online learning, it is recommended that learning be designed by combining online learning and face-to-face learning, or so-called blended learning.

METHOD

This research uses the Research and Development (R&D) method, which is a research method that aims to produce a product and test the product. In this case the product to be produced is a learning design.[20] The development model used in this research is the ADDIE model; Analysis, Design, Development, Implementation, and Evaluation.[21]

The stages of developing the ADDIE model are as follows:

Analysis

In the analysis stage, information is collected related to the characteristics of students, expected learning outcomes, teaching materials, learning media, and learning designs that have been carried out, problems encountered, and various alternative solutions. This stage of analysis is very important and becomes the main asset for the next stage, namely design.

Design

The design is made based on the results of the analysis. This design stage is in the form of determining learning objectives, teaching materials and learning strategies used, learning media, and learning design prototypes.

Development

The core stage of development research is the development stage, which is to create a development product based on the results of analysis and design. At this stage, it is explained in detail what developments are carried out and how the procedures are.

Implementation

The implementation stage is to implement a learning design that has been made in a real contest. After that, the researcher collected information related to the response of the teacher / teacher / lecturer and students to the applied learning design. In addition, from this implementation stage, data on the achievement of learning outcomes can also be taken both

---

[18] Valentina Arkorful and Nelly Abaidoo, "The Role of E-Learning, Advantages and Disadvantages of Its Adoption in Higher Education," *International Journal of Instructional Technology and Distance Learning* 12, no. 1 (2015): 29–42.

[19] Ji Ĝ Zounek and Petr Sudický, "HEADS IN THE CLOUD: PROS AND CONS OF ONLINE LEARNING Ji Ĝ í Zounek, Petr Sudický," no. December (2012): 58–63.

[20] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2013). 207

[21] R.M Branch, *Instructional Design: The ADDIE Approach* (USA: Springer, 2009). 2

before and / or after applying the learning design. The learning outcome data is analyzed to see how effective the product has been.

Evaluation

The evaluation stage is the last stage, namely evaluating the entire process. Evaluation results can be in the form of reports on development projects, recommendations, or revised learning design prototypes. In this study, the stages of development carried out were the analysis, design, and development stages.

RESULTS AND DISCUSSION

Analysis

Students of Ulumul Hadith subject at the Baitul Hikmah Islamic Boarding School (Pesma Baitul Hikmah) are Airlangga University students from various departments and faculties from semester 3 to semester 7. In general, these students belong to the millennial generation or Y generation who have familiar characteristics with gadgets, the internet, and social media. The majority of high school graduates (SMA) and a small proportion of religious high school graduates or Madrasah Aliyah (MA).

The learning time for Ulumul Hadith subjects is 1 x 60 minutes per week. Face-to-face teaching activities in class (onsite) are carried out in the morning at 05.00 - 06.00 or at night 19.30 - 20.30.

In general, the daily schedule for the students of Pesma Baitul Hikmah students is as follows:

03.00 - 04.00 Qiyamullail, Tahajud

04.00 - 05.00 Fajr in congregation, Wirdul Lathief

05.00 - 06.00 Ta'lim morning

06.00 - 07.00 Picket

07.00 - 15.00 Lecture activities on the campus, Zhuhr in congregation and personal activities

15.30 - 17.15 'Ashr congregation, TPA Teaching

17.30 - 18.30 Maghrib in congregation, Ratibul Haddad

18.45 - 19.15 Isha` congregation

19.30 - 20.30 Ta'lim night

20.30 - 22.30 Personal activities

22.30 - 03.00 Sleeping

Based on the schedule of these activities, students can study Ulumul Hadith online at the hours between 07.00 - 15.00 or 20.30 - 22.30 or according to their respective spare time.

The targeted learning outcomes are that students are able to understand basic concepts related to terms in hadith studies such as the definition of hadith and sunnah, the position and role of hadith / sunnah in Islam, the definition and scope of hadith science, the meaning of shahih, hasan, and dlaif, the meaning of the hadith marfu ', mauquf, and maqthu', the hadiths of aziz, masyhur and mutawatir, hadith musnad, muttashil, and munqathi ', definitions of shahabah and tabi'in, as well as biographies of hadith imams and their works.

The teaching material used for the time being is the textbook of the book al-Qawa'id al-Asasiyah fi Ilmi Musthalah al-Hadits by Abuyya al-Sayyid Muhammad ibn Alawy al-Maliki. This book is a very concise book with a solid description and is indeed suitable for beginners in the study of Ulumul Hadith.

The learning media used were blackboards and markers. Sometimes the teacher / ustadz make a power point and present it with the help of an LCD projector.

The existing lessons usually take the form of lectures and discussions. The teacher reads the eyes of the book and interprets it in Indonesian. Students listened and took notes. Then discussion is conducted. In addition, in the second half of the semester, students were asked to make short papers related to various hadiths and present them in class.

By learning only 1 x 60 minutes per week, the learning outcomes achieved are not optimal. There are still many students who do not understand well the basic concepts of Ulumul Hadith. In addition, if absences do not take part in the study, students do not have access to 'repeat lessons in class'. Students also lack access to rehearsal or repetition of learning except by reading textbooks and personal notes. Rehearsal is very important for students to deepen their understanding and enter it into long-term memory.

Seeing the characteristics of students, the technology controlled by teachers and students, available internet network facilities, the available loose time, it seems that Ulumul Hadith learning will be more effective and efficient if it is designed with the Blended Learning model assisted by the WhatsApp group media. It is necessary to provide various kinds of learning resources such as power point presentations, video lessons, and recordings of taklims or studies, as well as quizzes or practice questions that can be accessed online. Students also need to get encouragement so that they are more enthusiastic in studying the Ulumul Hadith.

Design

In addition to maintaining the book as one of the teaching materials, it is necessary to develop several teaching materials, including Indonesian translation of books by chapter, material in the form of power points, learning videos (audio visual media), recorded studies or taklims, and quizzes or practice questions on line.

Learning Ulumul Hadith in Baitul Hikmah student boarding school is given in odd and even semesters. In this study, the learning which was designed and developed was learning in odd semesters.

The following is the main material and learning outcomes of Ulumul Hadith subjects in the odd semester Baitul Hikmah student boarding school:

Table 1. Subject Matter and Learning Outcomes

NO.	Subject Matter	Learning Outcomes
1	Definition of hadith and sunnah	Able to understand and explain the meaning of hadith and sunnah both in language and in terms
2	Tasks of hadith / sunnah in Islam	Able to understand and explain the role and duties of hadith / sunnah in the scientific structure of Islam
3	The definition of science of hadith riwayah and dirayah	Able to understand and explain the meaning of the science of riwayah and narrated hadith, as well as the characteristics and scope of each study

4	The virtues of hadith science and hadith experts	Able to understand and explain the virtues of hadith science and the glory of hadith experts based on arguments
5	Clasification of hadith and definition of hadith shahih	Able to understand and explain the classification of hadith; sahih, hasan, and dlaif and understand the meaning of authentic hadith
6	Definition oh hadith shahih and hasan	The ability to understand and explain the criteria for authentic and hasan hadith and understand the difference
7	The meaning of dlaif hadith and the laws related to the dlaif hadith	Able to understand and explain the meaning of dlaif hadith and laws related to dlaif hadith.
8	The meaning of hadith marfu ', mauquf and maqthu' and the law	Able to understand and explain the meaning of the hadith marfu, mauquf and maqthu' and the laws
9	The meaning of hadith musnad, muttashil, and munqathi '	Able to understand and explain the meaning of hadith musnad, muttashil, and munqathi '
10	Understanding the hadith gharib, aziz, and masyhur.	Able to understand and explain the meaning of gharib, aziz, and masyhur hadith
11	The meaning of the hadith mutawatir, munkar, and ma'ruf	Able to understand and explain the meaning of hadith mutawatir, munkar, and ma'ruf
12	The meaning of the hadith muallaq, mughdlal, and mudraj	Able to understand and explain the meaning of hadith muallaq, mughdlal, and mudraj
13	The meaning of the hadith mursal and mu'an'an	Able to understand and explain the meaning of hadith mursal and mu'an'an

The draft of the Ulumul Hadith learning design with the blended learnind learning model is as follows:

(1) Face-to-face learning in the classroom

The learning of Ulumul Hadith onsite is carried out 1 x 60 minutes per week.

Meeting	Subject Matter	Learning methods	Learning activities	Learning Resources
1	Definition of hadith and sunnah	Lectures, discussions	Listening and taking notes, questions and answers	Textbook
2	Tasks of hadith / sunnah in Islam	Lectures, discussions	Listening and taking notes, questions and answers	Textbook
3	The definition of science of hadith riwayah and dirayah	Lectures, discussions	Listening and taking notes, questions and answers	Textbook
4	The virtues of hadith science and hadith experts	Lectures, discussions	Listening and taking notes, questions and answers	Textbook
5	QUIZ 1	Testing	Take a quiz	
6	Classification of hadith and definition of hadith shahih	Lectures, discussions	Listening and taking notes, questions and answers	Textbook
7	Definition of hadith shahih and hasan	Lectures, discussions	Listening and taking notes, questions and answers	Textbook
8	The meaning of dlaif hadith and the laws related to the dlaif hadith	Lectures, discussions	Listening and taking notes, questions and answers	Textbook
9	QUIZ 2	Testing	Take a quiz	
10	The meaning of hadith marfu ', mauquf and maqthu' and the law	Learning by teaching, discussion	Presentations, questions and answers	Textbook, internet
11	The meaning of hadith musnad, muttashil, and munqathi '	Learning by teaching, discussion	Presentations, questions and answers jawab	Textbook, internet
12	Understanding the hadith gharib, aziz, and masyhur.	Learning by teaching, discussion	Presentations, questions and answers	Textbook, internet

13	The meaning of the hadith mutawatir, munkar, and ma'ruf	Learning by teaching, discussion	Presentations, questions and answers	Textbook, internet
14	The meaning of the hadith muallaq, mughdlal, and mudraj	Learning by teaching, discussion i	Presentations, questions and answers	Textbook, internet
15	The meaning of the hadith mursal and mu'an'an	Learning by teaching, discussion	Presentations, questions and answers	Textbook, internet
16	UAS		Make instructional videos	

(2) Online learning through WhatsApp groups

Online learning is carried out in the form of providing learning resources and teaching materials for students. This provision is done at least once per week and is always delivered through the WhatsApp group in stages.

For example, if face-to-face learning material for the definition of hadith and sunnah is given on Wednesday, then the translated material file is shared through the WhatsApp group on Monday (2 days before), the power point material file is given on Tuesday (1 day before), the video recording link of the study is on Facebook was distributed on Thursday (1 day later), and the link of the learning video from the YouTube channel was distributed on Friday (2 days later).

No.	Subject Matter	Learning methods	Learning activities	Learning Resources
1	Definition of hadith and sunnah	Presentation		PDF files, taklim video recordings, instructional videos
2	Tasks of hadith / sunnah in Islam	Presentation	Read e-books, watch video taklim recordings on Facebook, watch instructional videos on the YouTube channel	
3	The definition of science of hadith riwayah and dirayah	Presentation		
4	The virtues of hadith science and hadith experts	Presentation		
5	Classification of hadith and definition of hadith shahih	Presentation		
6	Definition of hadith shahih and hasan	Presentation		
7	The meaning of dlaif hadith and the laws related to the dlaif hadith	Presentation		
8				
9	The meaning of hadith marfu ', mauquf and maqthu' and the law	Presentation	Read e-books, watch instructional videos on the YouTube channel	PDF files, instructional videos
10	The meaning of hadith musnad,	Presentation		

	muttashil, and munqathi '	
11	Understanding the hadith gharib, aziz, and masyhur.	Presentation
12	The meaning of the hadith mutawatir, munkar, and ma'ruf	Presentation
13	The meaning of the hadith muallaq, mughdlal, and mudraj	Presentation
14	The meaning of the hadith mursal and mu'an'an	Presentation
15		

The media used for online learning is the WhatsApp group. WhatsApp media was chosen because in general students are familiar with this social media.

Development

The basic concept of blended learning in this study is online learning as an amplifier and a substitute for onsite learning. This concept is also called supplemental blended learning. The main menu is face-to-face onsite learning in class. Face-to-face learning can still be done because students live in dormitories (student Islamic boarding schools). Meanwhile, online learning becomes an amplifier and a complement.

Teaching materials

The teaching materials developed are the teaching materials needed for the development of blended learning designs.

a Translation and sharah Kitab

The book that is the main reference for learning Ulumul Hadith, namely al-Qawaid al-Asasiyah fi Ilmi Mushthalah al-Hadith is translated chapter by chapter into Indonesian. Then the file in pdf format is distributed to students regularly and continuously. This understanding is enriched with explanations and examples obtained from various sources.

b. Power point files

Teaching materials are also made in the form of power point files which are equipped with visual effects such as colors and images. These power point files are distributed to students through the WhatsApp group periodically and continuously.

c. Study records

Face-to-face learning sessions in class are always broadcast live via social media, Facebook and Instagram. In addition to allowing the study to be followed by absent students, the recording of this study is also useful for students to do rehearsals, repetitions. It is not uncommon for some students to be in a less fit condition during face-to-face learning so that they cannot understand the material. They can replay the study recordings that have been stored on their social media accounts, Facebook and Instagram anytime and anywhere.

d. Tutorial video

Learning videos are made based on material that has been made in the form of power points. The power point material file is accompanied by sound explanations and presentations which are then saved in video format. The instructional videos are between 15 and 20 minutes in length.

Learning Media

The main learning media used is the WhatsApp social media or rather the WhatsApp group. In addition, Facebook and Instagram are also used to broadcast live face-to-face learning and simultaneously record video studies. YouTube channels are used to store and share learning videos.

Meanwhile, the tools and technology used are mobile phones to broadcast live studies via Facebook and Instagram, tripods for cellphones to make videos relatively stable, laptops equipped with microphones to make learning videos, and internet networks.

Blended Learning learning model

In accordance with the design that has been made, the development of blended learning model Ulumul Hadith with WhatsApp media is as follows:

The learning design is divided into two sessions; (1) The session before the Mid-Semester Exam (UTS), and (2) the session after the UTS

(1) The session before UTS

For the 1st to 6th meetings and lessons, teaching strategies in the form of lectures are used. This is because the Ulumul Hadith subject is a new subject for the majority of students.

(2) The session after UTS

For the 8th to 13th meetings and lessons, the learning by teaching strategy is used. Students make a short paper on a topic and present it in class. It was continued by discussion.

Example of a blended learning model simulation Material 1: Definition of hadith and sunnah.

Subject Matter	Learning Outcomes	Day	ONSITE Learning		ONLINE Learning		Time
			Instruction	Learning Activity	Instruction	Learning Activity	
Definition of hadith and sunnah	Able to understand and explain the meaning of hadith and sunnah both in language and in terms	Monday	-	-	Distribute translation pdf files and sharah books	Reading	15-20 minutes
		Tuesday	-	-	Share material power point files	Reading	15-20 minutes
		Wednesday	Read books and interpret, lecture	Listening, taking notes, questions and answers,	-	-	60 minutes
		Thursday	-	-	Share a link to the recorded video of the lecture	Watching video	30-45 minutes

Friday	Share the instructional video link from YouTube	Watching video	15-20 minutes

a. Share translation files and syarah (elucidation) books per chapter

This is done so that students have basic knowledge related to topics to be discussed in face-to-face learning.
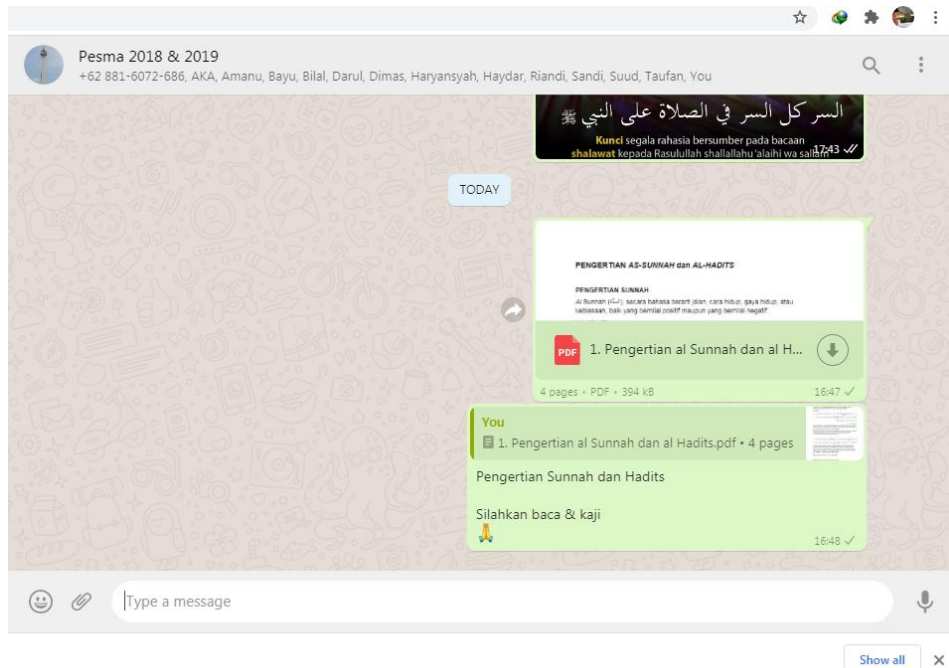
Figure1: Share translation files and syarah books per chapter through WhatsApp Group

b. Share power point files

Files in the form of power points are provided so that students have alternative learning resources besides files in pdf format. The material in power point is usually equipped with pictures and is more colorful.
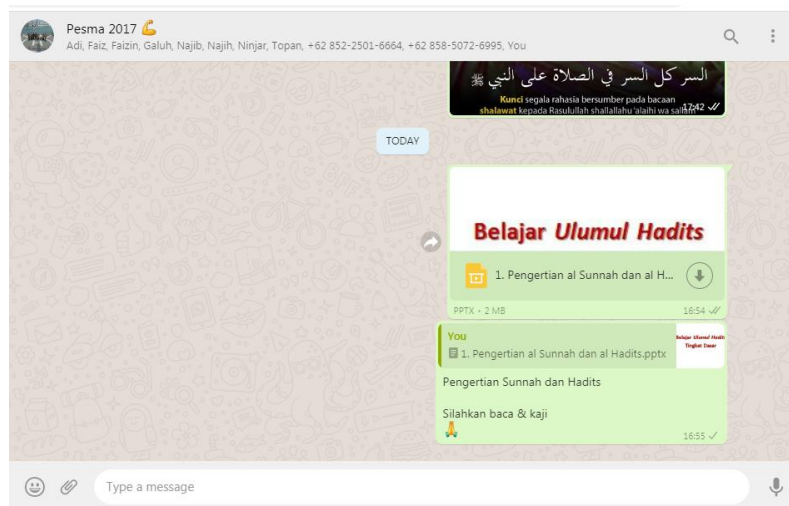
Figure 2: Share power point file through WhatsApp Group

c. Face to face learning in class

Face-to-face learning is the main menu of Ulumul Hadith learning. In addition to the transfer of knowledge, face-to-face learning also shows an increase in the quality of communication and interaction between teachers and students and between students.

d. Share a link to the lecture video recording from Facebook

This video recording is useful for students to do rehearsals or repetitions. Students who are absent during onsite learning can also get access to face-to-face learning, even though it is in recorded form.
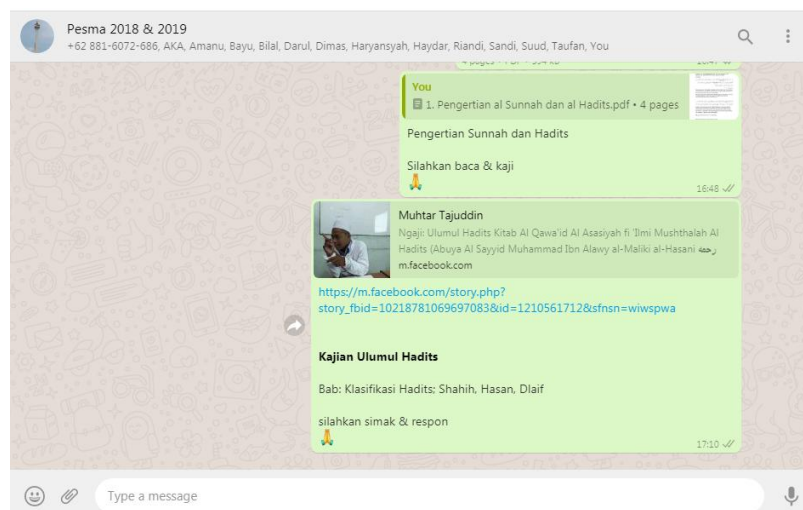

Figure 3: Share a link to the lecture video recording from Facebook through WhatsApp Group

e. Share the tutorial video link from the YouTube channel

Learning videos are made specifically to be used as additional learning resources for students. This learning video is designed in such a way so that the contents are clear and solid and the duration is between 15 to 20 minutes.
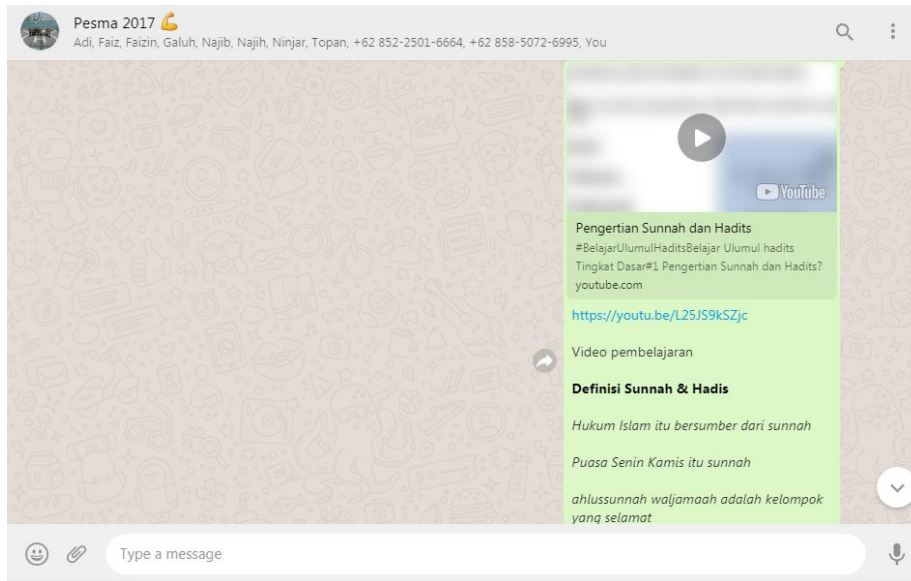
Figure 4: Share the tutorial video link from the YouTube channel through WhatsApp Group

f. Question and answer

In addition, students can also discuss and carry out questions and answers through the WhatsApp group.

Evaluation

There are several types of evaluations carried out during the learning process:

a. Direct evaluation

Direct evaluation is given during face-to-face learning in the form of throwing questions randomly and providing feedback to students.

b. Quiz

Giving quizzes is done to see the extent to which students understand the material that has been given and studied together. To make the appearance more attractive, a free application provided by the https://quizizz.com/ website is used. Quiz 1 was carried out in the 5th lesson and quiz 2 was carried out in the 9th lesson.

Figure 5: Giving Quiz through https://quizizz.com/

c. Final exams

The final semester exams are given to students in the form of a project to make learning videos and upload them on the YouTube channel. An assessment of understanding of the material has been carried out in quiz 1 and quiz 2. At this UAS, it is hoped that students will not only understand the material, but also be able to present it in the form of learning videos.

CONCLUSION

After conducting the analysis, information was obtained that students who took Ulumul Hadith lessons were students who were millennial and familiar with gadgets, the internet, and social media. Students have enough free time. Internet network facilities are available in the student boarding school dormitory. Learning Ulumul Hadith that has been done is limited to classroom learning and the teaching materials are still limited to textbooks. The development of blended learning combines face-to-face learning in class (*onsite*) and distance learning through WhatsApp (*online*). When learning onsite, students listen to lectures, discuss and ask questions. Meanwhile, during online learning, students can access various learning sources, namely pdf files, power point files, recorded hadith studies, tutorial videos, as well as asynchronous discussion.

By developing Ulumul Hadith learning with the blended learning model through WhatsApp media, learning Ulumul Hadith at Baitul Hikmah Student Islamic Boarding School will be more effective, efficient, and enjoyable.

Seeing the potential benefits of this blended learning design, the author suggests that the management of the Baitul Hikmah to apply the concept of blended learning not only for Ulumul Hadith subjects, but also for other subjects. Moreover, the existing facilities in the dormitories and the available free time of students allow this concept to be applied.

This development research was only limited to going through the stages of analysis, design and development. This has not gone through product testing, implementation, and evaluation. Hopefully, in the next research, the results of this study can be followed up.

REFERENCES

Al-Maliki, Muhammad Ibn Alawy. *Al-Manhal Al-Lathif Fi Ushul Al-Hadits Al-Syarif.* Surabaya: Haiah Ash-Shofwah al-Malikiyah, n.d.

Amal, Bakhrul Khair. "Pembelajaran Blended Learning Melalui Whatsapp Group (Wag)" 3 (2019): 700–702.

Arkorful, Valentina, and Nelly Abaidoo. "The Role of E-Learning, Advantages and Disadvantages of Its Adoption in Higher Education." *International Journal of Instructional Technology and Distance Learning* 12, no. 1 (2015): 29–42.

Barhoumi, Chokri. "The Effectiveness of WhatsApp Mobile Learning Activities Guided by Activty Theory on Students' Knowldege Management." *Contemporary Educational Technology* 6, no. 3 (2020): 221–38. https://doi.org/10.30935/cedtech/6151.

Branch, R.M. *Instructional Design: The ADDIE Approach.* USA: Springer, 2009.

Carman, Jared M. "BLENDED LEARNING DESIGN: FIVE KEY INGREDIENTS."

Product Development KnowledgeNet, 2002. https://www.semanticscholar.org/paper/BLENDED-LEARNING-DESIGN%3A-FIVE-KEY-INGREDIENTS-Carman/354696ee643aa00410c5e1f5d53249084a1bc42e.

Cetinkaya, Levent. "The Impact of Whatsapp Use on Success in Education Process." *International Review of Research in Open and Distance Learning* 18, no. 7 (2017): 59–74. https://doi.org/10.19173/irrodl.v18i7.3279.

Houwer, Jan de, Dermot Barnes-Holmes, and Agnes Moors. "What Is Learning? On the Nature and Merits of a Functional Definition of Learning." *Psychonomic Bulletin and Review* 20, no. 4 (2013): 631–42. https://doi.org/10.3758/s13423-013-0386-3.

"Http://Pesmabaitulhikmah.Blogspot.Com/p/Profil-l Lengkap.Html.," n.d.

https://www.almaany.com. "Https://Www.Almaany.Com/Ar/Dict/Ar- Ar / حديث /," n.d.

Işman, Aytekin. "Instructional Design in Education: New Model." *Turkish Online Journal of Educational Technology* 10, no. 1 (2011): 136–42.

Molenda, Michael, Charles M Reigeluth, and Laurie Miller Nelson. "Instructional Design." *Encyclopedia of Cognitive Science*, no. January 2019 (2006). https://doi.org/10.1002/0470018860.s00683.

Nagaletchimee, Annamalai (Universiti Sains Malaysia). "Using Whatsapp To Extend Learning." *Teaching English with Technology* 19, no. 1 (2015): 3–20. https://content.ebscohost.com/ContentServer.asp?EbscoContent=dGJyMNHr7ESeprI4zdnyOLCmsEieprdSs6m4S66WxWXS&ContentCustomer=dGJyMPGssVGup7VRuePfgeyx9Yvf5ucA&T=P&P=AN&S=R&D=eue&K=134817798.

Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007 (2007).

Pratama, Hendrik, and Sulistyaning Kartikawati. "The Effect of WhatsApp Messenger As Mobile Learning Integrated with Group Investigation Method of Learning Achievement." *International Journal of Science and Applied Science: Conference Series* 2, no. 1 (2017): 164. https://doi.org/10.20961/ijsascs.v2i1.16702.

Pustikayasa, I Made. "Grup WhatsApp Sebagai Media Pembelajaran." *Widya Genitri : Jurnal Ilmiah Pendidikan, Agama Dan Kebudayaan Hindu* 10, no. 2 (2019): 53–62. https://doi.org/10.36417/widyagenitri.v10i2.281.

Stein, Jared & Charles R. Graham. *Essentials for Blended Learning: A Standards-Based Guide.* New York: Routledge, 2014.

Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D.* Bandung: Alfabeta, 2013.

Thorne, Kaye. *Blended Learning: How to Integrate Online and Traditional Learning.* London: Kogan Page, 2003.

UNDANG-UNDANG REPUBLIK INDONESIA NOMOR 20 TAHUN 2003 TENTANG SISTEM PENDIDIKAN NASIONAL (2003).

Utomo, Supri Wahyudi, and Moh. Ubaidillah. "Pemanfaatan Aplikasi Whatsapp Pada Pembelajaran Berbasis Masalah Untuk Mata Kuliah Akuntansi Internasional Di Universitas Pgri Madiun." *Kwangsan: Jurnal Teknologi Pendidikan* 6, no. 2 (2018): 199–211. https://doi.org/10.31800/jtp.kw.v6n2.p199--211.

Zounek, Ji Ĝ, and Petr Sudický. "HEADS IN THE CLOUD: PROS AND CONS OF ONLINE LEARNING Ji Ĝ í Zounek, Petr Sudický," no. December (2012): 58–63.