Character Development Based on Hybrid Learning in the Post-Pandemic Era

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Abstract

Corona Virus Disease 19 is currently a global virus outbreak and impacts the order of life, including education. The Covid-19 virus pandemic, the lecture system or learning from conventional was shifted to super-high technology to innovate learning models, including the Hybrid Learning model. The innovation of the face-to-face learning model (PTM) Hybrid Learning is based on character aspects. It uses health protocol tools such as hand sanitizer, masks with 3 or 4 layers according to health regulations, and face shields. This research method uses a qualitative descriptive-analytic method and an open online questionnaire. The results of this study. The first finding is the aspect of the lecture learning method with the Hybrid Learning model with the Odd-Even model or scheme, the first meeting of students with an even attendance number attends lectures offline in class with a maximum number of specific provisions. Meanwhile, students with odd attendance numbers attend virtual online lectures in their respective places and vice versa. Second, the character aspect. There are character values that are integrated in the lecture model, such as tips in learning. For example, it is forbidden to cheat, and every person must be honest. Third, the hybrid learning aspect has its advantages: hybrid learning, effectiveness in the online lecture system, and the lack of infrastructure and internet signals. Conclusion, Overall, lectures with the Hybrid Learning model, both lecturers and students, have virtual interactive discussions and integrated character values in the lecture model, such as learning tips. For example, it is prohibited to cheat, be honest, be disciplined in time, cooperate in teams, and be responsible for the lecture process and the work assigned by lecturers to students.

Introduction

The global economy is currently experiencing chaos in all sectors, and one of them is the early childhood education sector to higher education.[1] This condition is caused by a virus outbreak (Covid-19) which is so rampant that it is happening in the world very quickly. This virus outbreak first occurred in Wuhan, China, then spread throughout the world widely. So this incident shook the world of education, which made him concerned about doing learning activities at home or remotely.[2] The current threat or crisis is not entirely bad for schools. On the contrary, it can motivate the school to be better in the future. For example, many schools

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[1] Erni Munastiwi, Bahbibi Rahmatullah, and Marpuah, "The Impact of Islamic Religious Education on the Development of Early Childhood Religious and Moral Values During the COVID-19 Pandemic in Indonesia and Malaysia," *Jurnal Pendidikan Islam* 10, no. 1 (2021): 51, https://doi.org/10.14421/jpi.2021.101.49-66.

[2] Mirza Mahbub Wijaya, "The Unity of Science Paradigm, Challenges, and Solutions In Pandemic Era," *Living Islam: Journal of Islamic Discourses* 4, no. 1 (2021): 24.

are finally doing digital transformation using web-based applications to facilitate learning, meetings, and managerial coordination when working from home.

Policies imposed by the government to study at home students do not concentrate on learning like at school. So those kids have limitations due to a lack of repetitive practice. UNESCO strongly supports that's an idea. Every country must have efforts to reduce the impact of school closures, address learning losses and adapt education systems, especially for vulnerable and disadvantaged communities.[3]

Education carried out in educational institutions face to face is very necessary. Because, in the context of education, it is about sharing knowledge and more important things, namely life skills education (living skills), and aspects of social skills. This also affects character development.[4] In general, educators in these institutions will experience difficulties during distance learning. Educators assess online learning to be less effective because it is not face-to-face. Educators find it challenging to explain learning materials and character strengthening in detail and thoroughly.[5]

Educational innovation is carried out to solve educational problems. So, educational innovation is an idea, item, method, which is felt or observed as new for the results of a person or group of people (society), either in the form of inversion (new discoveries) or discovery (newly discovered people), which are used to achieve educational goals or to solve educational problems. But in the context of education, innovation can work well and produce something positive and better if educational practitioners understand some of the characteristics of these educational innovations because the characteristics of educational innovation are inherent in educational innovation itself.[6]

The innovation currently needed is how to develop character in an era of a fast pace of disruption? The term character has two meanings. First, it shows how bad behavior is. Conversely, if someone behaves honestly and likes to help, that person manifests a noble character. Second, the term character is closely related to personality. A person can only be called a person of character if his behavior follows the moral rules of a person who behaves dishonestly, cruelly, or greedily; of course, that person manifests.[7] Meanwhile, according to Muchlas and Hariyanto, the character is a basic value that builds a person's personality, is formed due to the influence of heredity and environmental influences, which distinguishes him from others and manifests in his attitudes behavior in everyday life.[8]

Education provides space for individuals to internalize cultural values that can shape civilized manners and behavior. In addition, education serves to transfer knowledge and cultivate and cultivate cultural and social values. Education must be taught, educated, and instilled because it allows children to build, develop, and eventually get used to good behavior.[9]

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[3] UNESCO, "Education: From Disruption to Recovery," accessed September 26, 2021, https://en.unesco.org/covid19/educationresponse.

[4] "Mengenal Learning Loss, Kondisi Yang Ditakutkan Nadiem," CNN Indonesia, accessed September 26, 2021, https://www.cnnindonesia.com/gaya-hidup/20210922183800-284-698049/mengenal-learning-loss-kondisi-yang-ditakutkan-nadiem.

[5] Mustajab, Hasan Baharun, and Zakiyah Fawa'iedah, "Adapting to Teaching and Learning During Covid-19: A Case of Islamic School's Initiative of Self-Regulated Learning," *Nadwa: Jurnal Pendidikan Islam* 14, no. 2 (2020): 243, https://doi.org/10.21580/nw.2020.14.2.6515.

[6] Naif, "Urgensi Inovasi Pendidikan Islam: Menyatukan Dikotomi Pendidikan," *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 15, no. 1 (2016): 4, https://doi.org/10.15408/kordinat.v15i1.6304.

[7] Heri Gunawan, *Pendidikan Karakter Konsep Dan Implementasi* (Bandung: Alfabeta, 2012), 2.

[8] Muchlas Samani and Hariyanto, *Konsep Dan Model Pendidikan Karakter* (Bandung: PT. Remaja Rosdakarya Offest, 2013), 237.

[9] Arif Rohman and Disa Hediansah, "Teaching Religious Character Education in Pre-School in the Era of Pandemic," *Nadwa: Jurnal Pendidikan Islam* 14, no. 1 (2021): 20.

Concerning education, character education can be understood as value education, character education, moral education, character education, personality education, which aims to develop the potential of students' abilities in making good and bad decisions, maintaining goodness, realizing and implementing a good in life. Everyday life manifested in the willingness of the heart.

The implementation of educational innovation is an effort to improve the capabilities of various educational components, such as: a) educational staff, b) educational facilities and infrastructure, and 3) systems and concepts in the implementation of educational activities. The education system needs to be improved so that all the planned goals can be achieved and possible.

The complexity of educational problems experienced by the pattern of education implementation in this country requires us to carry out preventive, persuasive, and innovative action activities. With these complex conditions, new habits emerge in education.[10] During the distance learning period (PJJ), various platforms appeared, such as Google Classroom, Edmodo, Rumah Belajar, Ruang Guru, Sekolahmu, Kelas Pintar, Zenius, and so on.[11]

In more detail, the aims of this educational innovation are as follows: (1) Educational reform as a new response to educational problems. Advances in technology and communication today can positively influence progress in other fields, including in the world of education. The main task of educational innovators is to solve problems encountered in education, both in conventional ways and in innovative ways. These educational innovations can serve as a new direction in education that serves as an alternative to solving educational problems that have not been entirely overcome by conventional means. Educational innovation or renewal is also a new response to real educational problems faced.[12]

Of course, the innovation of learning methods must look inward, namely from the readiness of teachers and students in undergoing the online learning process, which has been widely discussed. However, one thing cannot be left out in the discussion, namely the character. The essence of character education is to build a person to know the good (knowing the good), love the good (desiring the good), and do the good (doing the good).[13]

Based on the exposure to the data above, this study dissects in detail and in-depth how hybrid learning-based character education is implemented in the pandemic era. The purpose of this study is to provide detailed and in-depth information regarding the synergy between teachers and parents in learning to stimulate the development of religious and moral values during the Covid-19 pandemic.

Methodology

This research uses qualitative research with a descriptive-analytic method and open online questionnaires. In addition, the researcher also uses a phenomenological approach to deepen this study. This research was conducted at the Faculty of Tarbiyah and Teacher Training UIN Walisongo. This study will explore information and examine how hybrid learning-based education is carried out during the pandemic. Data collection techniques used are interviews, observation, and documentation. The data analysis technique used in this study went through 4 stages: data collection, data reduction, data presentation, and concluding. To obtain credible

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[10] E Munastiwi, "Synergy of Parents and Teachers in Students Learning to Instill Religious and Moral Values in the Pandemic Period," *Jurnal Pendidikan Agama Islam* 18, no. 1 (2021): 16.

[11] Naif, "Urgensi Inovasi Pendidikan Islam: Menyatukan Dikotomi Pendidikan," 5–6.

[12] Naif, 7.

[13] Thomas Lickona, *Educating for Character : How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 2009).

research results, the researcher used a data validity test with triangulation techniques. Triangulation technique in which researchers seek information by using interviews, observation, and documentation.

Result and Discussions

Online Learning Challenges

The Covid-19 pandemic has created new influences and challenges.[14] One of them is the home learning policy issued by the Minister of Education and Culture of the Republic of Indonesia on March 24, 2020. Various efforts to reduce the spread of Covid-19 in the campus environment, UIN Walisongo Semarang, are based on the Chancellor's Circular Number B1727/Un.10.0/R/ HM.00/3/2020 dated March 24, 2020, regarding the Regulation of Service Activities and Academic Activities in Preventing the Spread of Covid-19. The teaching and learning process combines online systems such as Zoom, Google Meet, Whatsapp Groups, and E-Learning.[15]

Despite the challenges posed by the Covid-19 pandemic, higher education institutions can use these challenges to utilize information technology in teaching. Online learning is held using an electronic system or even a computer to support a distance learning process.[16] Most of the senior teachers stated that they did not have the expertise to integrate technology into their learning subjects. Online learning makes learning less effective because the teacher can only provide a few explanations and questions. In contrast to senior teachers, other teachers find little or no problem incorporating technology into teaching and learning.[17]

Expertise about technology is a problem that comes from the old teacher. Students also face problems. They find it challenging to participate in online learning because they do not have a gadget or mobile phone to participate in online learning, so they borrow tools from relatives or study together with friends. Wardani admitted that he found it difficult and felt burdened in learning, especially in understanding assignments due to technical problems such as wifi signal interference.[18]

Based on the findings of this study, the number of respondents is 100 UIN Walisongo students spread from various study programs in Tarbiyah and Teacher Training Faculty, with an open online questionnaire. The respondents stated that lectures or learning from the Hybrid Learning method did not always negatively impact. In general, the implementation of learning lectures on the UIN Walisongo campus with the Hybrid Learning model is excellent and can be understood and can be carried out smoothly, and students are satisfied with the flexibility of the lecture implementation.

Disadvantages are the completeness of infrastructure that is not yet representative both from the campus and also from the completeness or media equipment from students in the form of representative types of cellphones or computers, and the quality of the internet network in

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[14] Azhar, "Online Learning amid the COVID-19 Pandemic: A Case Study of the State Islamic University of Mataram," *Nadwa: Jurnal Pendidikan Islam* 14, no. 2 (2021): 267, https://doi.org/10.21580/nw.2020.14.2.6639.

[15] Kurnia Muhajarah and Silvia Riskha Fabriar, "Menjaga Mutu Pendidikan Di Tengah Pandemi Covid-19 : Studi Pembelajaran Online Di Universitas Islam Negeri Walisongo Semarang," *JUSTEK: Jurnal Sains Dan Teknologi* 3, no. 1 (2020): 45.

[16] Azhar, "Online Learning amid the COVID-19 Pandemic: A Case Study of the State Islamic University of Mataram," 267.

[17] Mustajab, Baharun, and Fawa'iedah, "Adapting to Teaching and Learning During Covid-19: A Case of Islamic School's Initiative of Self-Regulated Learning," 234.

[18] Muhajarah and Fabriar, "Menjaga Mutu Pendidikan Di Tengah Pandemi Covid-19 : Studi Pembelajaran Online Di Universitas Islam Negeri Walisongo Semarang," 46.

each region is different. Both aspects of online-based character education values, the growing sense of responsibility and personal discipline of students because they can set their own schedule and place where they want to attend lectures, the value of honesty and teamwork through online learning, and access to both lecturers and students. Give each other feedback, interactive discussions through virtual classes that can be accessed anywhere and anytime. Character education which is integrated with the Hybrid Learning lecture model, has principles on the six pillars of character building strategies, Habituation or Cultivation Financing, Moral Feeling, Mutual Respect, and Team Work.

Hybrid Learning Innovation

With the arrival of new information and communication technologies (ICTs), the entire education system has undergone dramatic changes in the last two decades. This technology has changed the general approach to a unique virtual approach for teaching and learning, in line with the shift in technology 4.0 then 5.0. in the field of education and learning from conventional, blended learning, hybrid learning, of course, it is understood first about blended hybrid learning, current learning. Education is not limited between space and time, as stated by Bonk (2011),"*Anyone can now learn anything from anyone at anytime.*" [19] The Hybrid Learning method is widely put forward in information and communication technology (ICT) as described by (Driscoll, 2002) quoted by Klimova.[20]

> "The term hybrid learning has been now commonly used, particularly in corporate and higher education settings. The term itself is quite difficult to define since it is used in diverse ways by different people. Overall, there exist the three most common meanings for hybrid learning 1. the integration of traditional learning with web-based online approaches; 2. the combination of media and tools (e.g. textbooks) employed in e-learning environments; and 3. the combination of a number of teaching and learning approaches irrespective of the technology used"

The Hybrid Learning model has several characteristics, namely, using e-learning as a learning method. In general, hybrid learning is about a mix of instructional modalities (i.e. on-site learning, web-based and self-directed learning), delivery media (e.g. Internet, classroom sessions, web-based courses, CD-ROMs, videos, books, or PowerPoint slides), methods instructional (i.e. face-to-face or technology-based sessions), and web-based technologies, both synchronous and asynchronous (e.g. chat rooms, wikis, virtual classrooms, conference tools, blogs, textbooks, or online courses). However, the learning that is carried out does not solely use this method. There are times when it is combined with other methods so that there is a mix of face-to-face with online learning. The choice of blend is usually determined by several factors: the nature of the course content and learning objectives, student characteristics and learning preferences, teacher experience and teaching style, or online resources.[21]

Many of the educational institutions in Indonesia, including the Walisongo State Islamic University, have switched from face-to-face learning to online. To prevent the spread of the Covid-19 outbreak, lecturers, teachers, students, and alumni use various tools for online

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[19] Curtis J. Bonk, *The World Is Open: How Web Technology Is Revolutionizing Education* (New York: Wiley Publisher, 2011).

[20] Blanka Frydrychova Klimova and Jaroslav Kacetl, "Hybrid Learning and Its Current Role in the Teaching of Foreign Languages," in *Procedia - Social and Behavioral Sciences*, vol. 182 (Elsevier B.V., 2015), 479, https://doi.org/10.1016/j.sbspro.2015.04.830.

[21] Klimova and Kacetl, "Hybrid Learning and Its Current Role in the Teaching of Foreign Languages," 479.

learning. However, it can face different obstacles and different limitations. After all, this initiative needs to be supported by policymakers and practitioners at the University.[22]

The idea or discourse of the latest learning method, namely Hybrid Learning, which was initiated by UIN Walisongo based on the regulations contained in the:

1) Circular Letter of the Director-General of Islamic Education of the Ministry of Religion of the Republic of Indonesia Number: B-2721.1/DJ.I/PP.00.9/08/2021 concerning the Implementation of Islamic Religious College Lectures for the Academic Year of 2021/2022 During the Implementation of Community Activities (PPKM) during the Pandemic Period Corona Virus Disease 2019.
2) Rector's Letter Number: 3307/Un.10.0/R.1/DA.05.01/09/2021 dated September 3, 2021 concerning Notification of Limited Face-to-Face Lectures.
3) The leadership meeting of the FITK UIN Walisongo Semarang on September 17, 2021 regarding preparation for offline lectures and scheduling offline lectures.

Technically, face-to-face lectures (PTM) at the Faculty of Tarbiyah and Teacher Training (FITK) UIN Walisongo Semarang are carried out in a limited manner by strictly implementing the provisions Covid-19 health protocol. The first meeting of students with even attendance numbers took offline lectures in class with a maximum number of specific provisions and using health protocol tools such as hand sanitizers, masks with 3 or 4 layers according to health regulations, and face shields. Meanwhile, students with odd attendance numbers attend virtual online lectures in their respective places and vice versa. Meanwhile, students who feel unwell are allowed to take online lectures.

The face-to-face lectures are only 30 minutes per 1 credit, followed by 60 minutes of structured assignments and 60 minutes of independent assignments. There are 20 minutes before and after the lecture used for the class change process. Lecturers must distribute materials for discussion before the lecture begins so that lecture time is focused on discussion and question and answer sessions.

The discourse of face-to-face lectures (PTM) with a hybrid learning model should not forget the essence of the meaning of character education. Discussion about character and virtual hybrid learning lectures, understanding the meaning and significance of the character itself, the character can be interpreted as a person's character, character, morality or personality formed from the results of applying various virtues that are believed to be and used as a basis for perspective, thinking, behaving, and act. Virtue consists of some values, morals, and norms such as honesty, courage to act, trustworthiness and respect for others.[23]

The government has guaranteed character education, especially in Law Number 20 of 2003 concerning the National Education System. In Article 3 of the Law it is explained that education should develop capabilities and shape the character and civilization of a dignified nation. The context of educating the nation, aiming to develop one's potential to become a human being who believes and is devoted to God Almighty, has noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen.[24]

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[22] Azhar, "Online Learning amid the COVID-19 Pandemic: A Case Study of the State Islamic University of Mataram," 272.

[23] Syamsul Kurniawan, "Globalisasi, Pendidikan Karakter, Dan Kearifan Lokal Yang Hybrid Islam Pada Orang Melayu Kalimantan Barat," *Jurnal Penelitian* 12, no. 2 (2018): 322, https://doi.org/10.21043/jp.v12i2.4899.

[24] *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional* (Jakarta: Departemen Pendidikan Nasional Republik Indonesia, 2004).

There are at least six pillars of strategy for forming spiritual character and love for the homeland. Values and character education may ensure a better life and future for youth. For that, we need a character-building strategy, namely:

1. Habituation

   This is in line with Syamsul Kurniawan's research which states that character education must include the cultivation of good habits (habituations), so that a person knows, likes, and is used to doing it. Habituation is a thought that a person creates in his mind, then it is connected with feelings and repeated until the mind believes it is part of his behavior. then if the nature of the habit has been imprinted, someone likes to do it. The law of habituation goes through five stages, namely (1) thinking, (2) recording, (3) repetition, (4) storage, and (5) habit.[25]

2. Moral knowing

   With good learning, students can decide which values are chosen by considering moral awareness, understanding, freedom and which values are higher and have many benefits from various behavioral habits in society. In Islam, a new act is held accountable if the person who commits it is an adult, has the sense (understands), consciousness, and freedom to choose.

3. Moral feeling dan loving

   This strategy emphasizes examining their own feelings and actions and those of others to increase their awareness of their own values. This strategy is intended so that oneself can realize, sympathize, empathize, animate and identify their own values and the values of others, in order to be able to communicate openly and honestly with others. By living, sinking into the soul, and feeling the value of oneself and the value of others, it will move the soul to do good.

4. Moral Modeling

   One of the essential meanings of the term Islamic education is to imitate. Human nature needs an example from the surrounding environment. Humans learn more and imitate from what they see and experience. The most influential example is the one closest to oneself, especially social interaction and the internet.

5. Repentance

   According to Islamic law, repentance from all sins and even those that are not useful can be done by performing *takhalli*, *tahalli*, and *tajalli*. Repentance in the language is a return in terms of returning to the right path after committing a mistake by repenting for sins (religious repentance) and useless things (academic repentance) and promising not to do it again, and being determined to do good in the future (QS. Al-Baqarah: 222). In repentance, memory, mind, feelings, and the heart are used to capture the meaning of value. Find a relationship with the Lord, and be willing to bear the consequences of the act of repentance.[26]

The face-to-face lecture method with Hybrid Learning used in lectures effectively opens up a more open atmosphere of discussion (open classroom climate). Online lectures that are carried out greatly support time effectiveness and work efficiency for both lecturers, educators and students simultaneously.

Lectures with this Hybrid Learning strategy can be done anywhere and anytime using the internet (internet of thing). Students can access materials freely and are required to be able

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[25] Maragustam, "Strategi Pembentukan Karakter Spiritualitas Keagamaan Dan Cinta Tanah Air Dalam Perspektif Filsafat Pendidikan Islam," *DAYAH: Journal of Islamic Education* 4, no. 1 (2021): 16, https://doi.org/10.22373/jie.v4i1.7122.

[26] Maragustam, 16.

to study independently because teaching materials are stored online through the (Cloud). Lecturers and students can give each other feedback that is packaged in virtual interactive real-time. So that discussions and questions and answers between lecturers and students feel active and dynamic, lecturers can also control student lecture materials, and vice versa, students can also explore the material presented by lecturers through various online media. The implementation of this method must have character strengthening values, including honesty, self-discipline, punctuality, and responsibility.

Professional knowledge such as Education and Teacher Training is a very noble job. Has a goal to build and educate human children who will determine the future of the nation. What a heavy burden that an educator bears. The strategic role of educators demands the work of professional educators and can develop various hidden potentials in students. That is the role of educators in making changes to civilization through students who will determine the future.[27]

Therefore, educators can be positioned as a substitute for parents in schools. In traditional societies, the educator is someone whose behavior can be ignored and imitated. He knows about everything that other people don't. So that educators at that time became the only source of information and a source of truth. Recruitment of educators prioritizes moral qualifications over academic qualifications.[28] Because in the view of the Unity of Sciences paradigm, it is not only science that is put forward, but also moral exemplary. Conditions that can glorify the teaching profession and provide access to authority so that suboptimal performance can be covered up to empower students' potential.[29]

However, the role of educators will not be able to replace the role of parents, even though educators act as educators, because most of the roles of educators in schools are only limited to developing cognitive abilities that are much more dominant. Therefore, the position of parents to improve affective and emotional skills can be significant. Based on the description of the strategic position of educators and parents, the synergy between the two is needed to maximize student's abilities. Often some parents come to school when their students have problems with the institution or school.

Conclusion

In line with the COVID-19 pandemic that hit globally, the direction and model of lectures and learning also made breakthroughs, namely lecture innovations with internet-based high technology (internet of things). Educators, lecturers and teachers, and students or students are trying to master the technology. Hybrid Learning Model has a scheme in its implementation, namely the maximum number of offline participants is 30 people or students. In contrast, outside of that number online in their respective places, UIN Walisongo at the Faculty of Tarbiyah and Education uses an even-odd attendance number scheme. This process makes it easier for lecturers and students in learning activities. Implementing the hybrid learning model lectures has character values that are integrated into the hybrid learning system, such as honesty, teamwork, discipline, independence, and responsibility.

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[27] Fatah Syukur and Mahfud Junaedi, *Pengembangan Profesi Guru Berbasis Unity of Science* (Semarang: Walisongo Press, 2017), 147.

[28] Mirza Mahbub Wijaya, Mahfud Junaedi, and Sholihan, "Scientific Development Based on Unity of Sciences (Waḥdat Al-'Ulum) Paradigm," *International Journal Ihya' 'Ulum Al-Din* 23, no. 1 (2021): 20.

[29] Bakti Fatwa Anbiya and Abas Asyafah, "Implementasi Pembelajaran Mata Kuliah Wajib Umum Pendidikan Kewarganegaraan Berbasis Unity of Science," *Journal of Moral and Civic Education* 4, no. 1 (2020): 27, https://doi.org/10.24036/8851412412020220.

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