



# The Implementation of Hybrid Education at *Sunergeo* Theological Seminary Banten as a response to the Great Commission

Albert Loho<sup>1</sup>

Sekolah Tinggi Teologi Sunergeo Banten  
albertloho.al60@gmail.com  
ORCID: 0009-0005-5514-1526

Asti Maharini

Sekolah Tinggi Teologi Sunergeo Banten  
astimaharini67@gmail.com  
ORCID: 0009-0008-7717-307X

Adi Bambang Wiwoho

Sekolah Tinggi Teologi Sunergeo Banten  
adi.bambang@sttsunergeo.ac.id  
ORCID: 0009-0004-9128-1051

Debby Margaret Tarore

Sekolah Tinggi Teologi Sunergeo Banten  
debby.margaret@sttsunergeo.ac.id  
ORCID: 0009-0005-4164-8326

May

Sekolah Tinggi Teologi Sunergeo Banten  
may@sttsunergeo.ac.id  
ORCID: 0000-0002-1185-5026

Jonathan Gamaliel Gratia Loho

Sekolah Tinggi Teologi Sunergeo Banten  
jo2diamond11@gmail.com  
ORCID: 0009-0002-4018-4417

Markus Kusmanto

Sekolah Tinggi Teologi Sunergeo Banten  
markus.kusmanto@sttsunergeo.ac.id  
ID ORCID: 0009-0000-2795-4208

Moudy Eldy Kereh

Sekolah Tinggi Teologi Sunergeo Banten  
moudy.eldy@sttsunergeo.ac.id  
ORCID: 0009-0007-4614-9168

Tolop Oloan Marbun\*

Sekolah Tinggi Teologi Pelita Dunia, Tangerang, Indonesia  
tolopmarbun@gmail.com  
ORCID: 0000-0003-1625-6804



<https://doi.org/10.46222/pharosjot.10514>

## Abstract

The research aimed to evaluate the level of preparedness and adaptability of *Sunergeo* Theological Seminary in using a hybrid education model to respond to the Great Commission. The Great Commission strongly emphasizes the value of training new



disciples. It includes presenting the teachings of Jesus Christ, outlining the principles of the faith, and assisting people in comprehending the Christian faith and worldview. In response to the Great Commission, *Sunergeo* Theological Seminary thus aims to educate pastors and Christian religious teachers from remote areas with limited time and distance, which can be effectively implemented within the hybrid education framework. Pastors do not need to leave their ministry, and Christian religious teachers do not need to resign from their current employment positions because they can join the Hybrid educational model. After all, it is conducted using an effective Learning Management System. The research utilized a qualitative approach including data collection from books, journals, proceedings, surveys, and interviews. The models developed by Miles and Huberman were adopted in the data analysis. The results of the study indicate that all participants exhibit a high degree of flexibility, readiness, and adaptability toward implementing hybrid education at *Sunergeo* Theological Seminary. Additionally, it is imperative to consider the prospects and challenges of *Sunergeo* Theological Seminary in implementing hybrid education.

**Keywords:** hybrid education, *Sunergeo* theological seminary, Learning Management System, the great commission, pastors and Christian religious teachers

## Introduction

*Sunergeo* Theological Seminary is located at Permata Pamulang Raya Street, South Tangerang City, Banten, Indonesia. *Sunergeo* Theological Seminary was founded by the *Jehovah Jireh* Foundation on December 7th, 2009, as a form of institutional sympathy and empathy to increase human resources for fellow pastors and Christian religious teachers, especially those in remote and inland areas (Admin, 2009). *Sunergeo* is a Greek word which means "work together." It is found in Romans 8:28. The founder of *Sunergeo* Theology Seminary used the word "*Sunergeo*" as a name for their Theological Seminary. They intend to collaborate to provide theological education for pastors and Christian religious teachers in response to the Great Commission.

Great Commission refers to the instructions and mandate Jesus Christ conveyed to His disciples before ascending into Heaven. Matthew 28:19-20: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (ESV). In addition, in Acts 1:8 we read "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" and Matthew 24:14 asserts "And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come." Jesus requests all of His disciples to make disciples of others. Paul was not one of the eleven but he was certainly was one of the leading figures in making disciples wherever he went. People are called to make disciples wherever they find themselves. One of the most effective ways to produce disciples is to allow others see one living a Christ-like life on an ongoing basis and being taught about this and its value (Matthew 5:16; 1 Peter 2:12).

The Great Commission strongly emphasizes the value of training new disciples (Keener, 2014). It includes presenting the teachings of Jesus Christ, outlining the principles of the faith, and assisting people in comprehending the Christian worldview. New disciples' spiritual development is greatly aided by teaching and instruction. In addition to teaching, discipleship entails mentoring and assisting people as they grow in their faith (Davies & Allison, 2004). Great commission includes encouraging believers' spiritual development, offering assistance, and assisting them in becoming more like Christ in their attitudes



and behaviors. A strong sense of community with other believers, as well as a close, personal relationship with God, are fostered in believers by this comprehensive approach to discipleship (France, 2007). This process illustrates the educational process in the Great Commission. The education process is a lifetime and calls for dedication and commitment from every disciple of Jesus Christ. For disciples to understand how to put biblical principles into practice in their lives, it involves teaching and modeling those principles daily by accessing to different perspectives, in-depth Bible study and interactive discussion through any media of online learning.

According to the Academic team of *Sunergeo* Theological Seminary, there are several ways to respond to and obey the Great Commission; one is implementing hybrid education at *Sunergeo* Theological Seminary. The provision of hybrid education facilitates pastors and Christian religious teachers to get discipleship and teaching beyond temporal and spatial limitations. The expectation is that the pastors and Christian religious teachers can assess the material and follow the courses completely. They can be more effective in discipleship and teaching in fulfilling their obedience to the Great Commission.

Hybrid education, sometimes called blended learning, is an educational methodology that integrates conventional face-to-face teaching with online or digital learning models (Cheung, 2013). The objective is to capitalize on the advantages of traditional face-to-face and online learning to cultivate an adaptable and efficacious learning environment for students. Hybrid education facilitates opportunities for students to engage in direct interpersonal exchanges with their peers and instructors (Helsa, Marasabessy, Juandi, & Turmudi, 2022). Hybrid models in education leverage online resources to effectively address individual students' unique requirements, enhancing educational outcomes (Trede, Markauskaite, McEwen, & Macfarlane, 2020).

The research related to the title of this research is entitled "*Penerapan Hybrid Learning di Perguruan Tinggi Indonesia: Literatur Review*," which discusses the implementation of hybrid education in Indonesian Higher Education in general, without referring to specific universities (Helsa et al., 2022). The following research is entitled "*The Implementation Hybrid Learning Method for English Language Learning at AMA Yogyakarta*," which discusses implementing hybrid education in English language learning at AMA Yogyakarta (Sunardi & Lutfi, 2022). The researchers initially considered the readiness, flexibility, and adaptation of stakeholders, leaders, staff, lecturers, and students as a primary focus based on the perspectives and the challenging implementation of Hybrid education at Theological Higher Education in Indonesia, especially at *Sunergeo* Theological Seminary as a response to the Great Commission.

Based on the paragraph above, the author formulates this research question: How is the readiness, adaptability, and flexibility of *Sunergeo* Theological Seminary for hybrid education? What are the opportunities and challenges of implementing hybrid education? Furthermore, what is the strategy for implementing hybrid education at *Sunergeo* Theological Seminary?

### **Method employed**

This research applied a qualitative research method. The data analysis follows Miles and Huberman's model. Data collection, reduction, display data, conclusion drawing, and verification are the steps. The data was collected from books, journals, proceedings, surveys, and interviews. Surveys and in-depth interviews aim to explore each participant's experiences and perspectives. After obtaining all the data, the author analyzed the data by using a content analysis approach. Next, the authors carried out a



data reduction. This reduction aims to select the most relevant and valid data according to the title of this research. After reduction, the author presents the data using a descriptive approach because this research is also descriptive. The author concludes and verifies the discussion in the final stage according to data collection and analysis (Miles & Huberman, 2014).

The survey and in-depth interview were conducted at *Sunergeo* Theological Seminary. There were 40 participants: organizers, academics, lecturers, students and alums. Surveys and In-depth interviews use anonymity, so the author does not mention real names; all participant names are pseudonyms.

The survey models used were the Linkert scale and open questions. These open questions are meant to give freedom to participants to respond according to their thoughts, perspectives, and experiences at *Sunergeo* Theological Seminary. Interviews are conducted only for specific participants, aiming to save research time and process research data. The next objective of the in-depth interview is to strengthen and validate the answers from the survey so that the data presented illustrates the availability and readiness of *Sunergeo* Theological Seminary for implementing hybrid education (Marshall & Rossman, 2016).

## **Findings and Discussion**

### ***Findings***

#### *The Purpose of Sunergeo Theological Seminary*

The author has mentioned in the Introduction that the main aim of establishing *Sunergeo* is to increase human resources for fellow pastors and Christian religious teachers. To achieve this goal, the founder and academic team made innovations in the process of providing education, one of which was the provision of hybrid education for pastors and Christian religious teachers so that through the educational process they experienced at *Sunergeo* Theological Seminary, they will be more effective and creative in fulfilling the Great Commission.

*Sunergeo* Theological Seminary has implemented a digital learning model during the COVID-19 pandemic (Participant 20). With this experience, the academic team plans to combine face-to-face learning and digital learning with the aim that students no longer have to live in dormitories or around campus but can reach pastors and Christian religious teachers in remote areas without having to leave their pastoral ministry as well as teachers without having to leave the school where they teach.

#### *The current situation at Sunergeo Theological Seminary*

The current situation is measured according to readiness, flexibility, and adaptability. The concept of "readiness" refers to the state or preparedness of an individual or entity to handle a particular situation or undertaking effectively. The association between preparedness and the ability to promptly and efficiently respond is commonly observed (Firdaus, Muntaqo, & Trisnowati, 2020). It implies that individuals possess the necessary skills, knowledge, assets, and mindset to adapt to any challenges or obstacles that may be encountered.

Generally, flexibility is the capacity to adjust, shift, or bend without rupturing or impairing functionality. This concept may be applied to several settings to describe the ability to



adapt and successfully deal with new events or obstacles. Due to its potential to foster resilience and the capacity to flourish in changing situations, flexibility is frequently regarded as a beneficial quality in people, groups, and even physical objects (Singh et al., 2022).

Adaptability is the capacity of an individual, organism, system, or entity to respond effectively and adjust to novel conditions, modifications, or challenges within their surrounding environment (Martin, Collie, & Nagy, 2021). The desirable attribute of adaptability stems from its capacity to navigate and respond to uncertainty and dynamic conditions effectively. Adapting and being flexible empowers individuals and entities to capitalize on emerging opportunities and surmount unanticipated obstacles, including in hybrid education.

Table 1: Readiness, Flexibility and Adaptability

Item	Linkert Scale				
	1	2	3	4	5
Readiness	2,5%		10%	22,5%	65%
Flexibility			12,5%	25%	62,5
Adaptability			10%	30%	60%

97.5% of participants were willing to endorse implementing hybrid education at *Sunergeo* Theological Seminary. While there was variation in the participants' levels of readiness, the majority of them demonstrated readiness to engage in the hybrid education program. The individuals recognized the potential of hybrid education to enhance their learning experience and expressed their enthusiasm for its implementation. Several participants also expressed their delight in virtual communication and collaborating with peers in different geographical places.

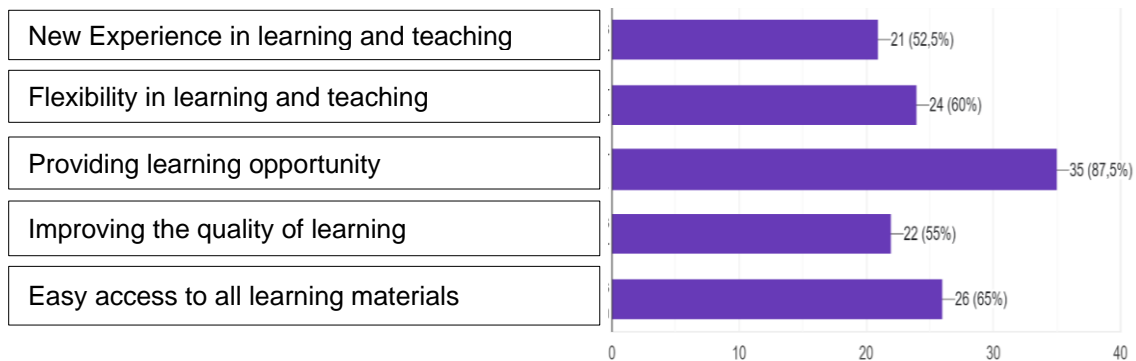
All participants can pursue their studies in a manner that aligns with the hybrid education learning model. All participants exhibited varying degrees of flexibility in their approach to learning. The hybrid education learning plan possesses the capacity to be tailored in order to accommodate the unique requirements and inclinations of each participant. Some individuals may have opted for more significant face-to-face interactions, whereas others may have desired a greater emphasis on online elements. However, the participants' diverse spectrum of adaptability facilitated the inclusive learning environment at *Sunergeo* Theological Seminary.

All participants can effectively adjust and engage in various learning modalities, including face-to-face, online, and hybrid formats. Despite variations in individual adaptation levels, all participants can adjust to the hybrid teaching style. The Seminary's comprehensive training programs facilitate the cultivation of adaptability among participants by providing essential knowledge and tools necessary for success in diverse learning contexts. Furthermore, the Seminary's inclusive community and experienced faculty ensure that every participant receives personalized assistance and guidance throughout their educational endeavor.

### *The prospective of Implementing Hybrid education at Sunergeo Theological Seminary*

Based on the survey results, the implementation of hybrid education at Sunergeo Theological Seminary has several opportunities, including new experiences in the learning and teaching process, flexibility in the learning and teaching process, providing learning opportunities at *Sunergeo* Theological Seminary for those who are limited in time and distance, improving the quality of the learning process and teaching and Ease of accessing all learning materials. All of these prospects are depicted in the figure below.

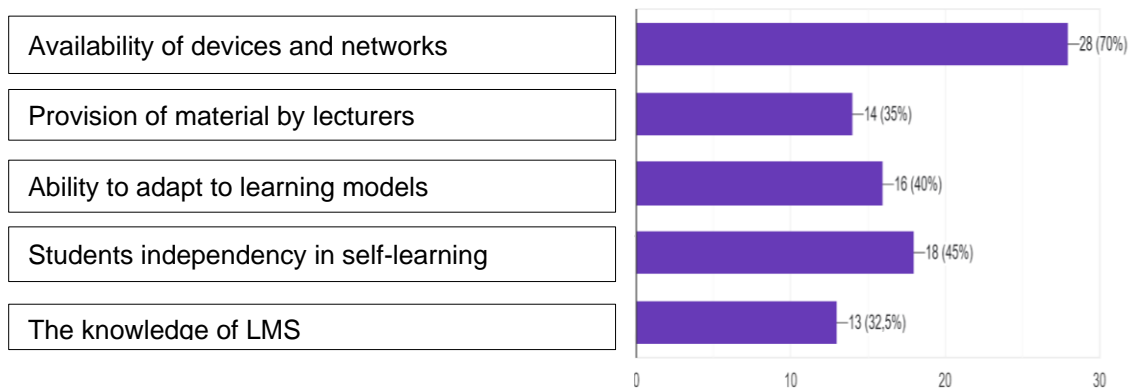
Figure 1: The Prospective



### *The challenges of Implementing Hybrid education at Sunergeo Theological Seminary*

Based on the survey results, the challenges faced by *Sunergeo* Theological Seminary are as follows: Availability of devices and networks, provision of materials by lecturers, ability to adapt to learning models, level of student learning independence, and knowledge of LMS (Learning Management System). The challenge of *Sunergeo* Theological Seminary is illustrated in the following figure.

Figure 2: The challenges



### *The Participant's Responses to Implementing Hybrid Education at Sunergeo Theological Seminary.*

Based on the findings of the interview, a significant proportion of participants provided similar responses. Consequently, the author opted to include a limited number of these responses that potentially encapsulate the following paragraphs:





"Sustained success, progressive advancement, unwavering assurance that the adoption of Hybrid Education will not only facilitate global and international outreach for *Sunergeo* Theological Seminary but also enable access to individuals in remote regions who aspire to engage in hybrid learning experiences" (Participant 2). Using this strategic approach, the Seminary will expand its reach to a broader demographic and create opportunities for cross-cultural collaboration and information sharing among national students. Integrating hybrid education into the Seminary's curriculum can enhance the educational experience for all participants by incorporating diverse viewpoints and perspectives from a global student population. This response aligns with the participant's response, "In the contemporary and fast-paced society, the implementation of this approach is expected to yield significant advantages and enhance the efficiency of students' educational experiences" (Participant 3).

"The implementation of hybrid education is indeed feasible with the progress of contemporary technologies. It effectively assists students with limited time availability due to their employment commitments" (Participant 7). The following participant likewise agreed that incorporating hybrid education aligns with the overall objectives and purpose of *Sunergeo* Theological Seminary. "Adopting hybrid education is a favorable opportunity for expanding access to theological education, as it eliminates spatial and temporal constraints" (Participant 9) The participant further underscored that hybrid education provides increased accessibility and flexibility in theological education. The authors emphasized the advantages of integrating online and in-person instruction, "as it allows students to independently navigate course content at their preferred speed, while also facilitating valuable in-person exchanges with instructors and classmates" (Participant 12).

"The introduction of hybrid education at *Sunergeo* Theological Seminary is conducted with approval, and it is anticipated that through meticulous preparation and implementation, it will enhance the quality of instruction for educators and learners following the institution's overarching goals and objectives" (Participant 14). The following participant said, "The autonomy granted to lecturers and students in determining the content of a lesson fosters more adaptability in lessons. Moreover, it has the potential to enhance pupils' knowledge. Moreover, it should be noted that not all instructional sessions can be efficiently delivered using online platforms" (Participant 17). The following participants emphasized that "this technique allows for the potential experience of many learning styles and affords students considerable autonomy in determining their study locations and schedules" (Participants 24).

## **Discussion**

### *Hybrid Education*

Hybrid education is an instructional approach that combines conventional face-to-face teaching methods with online or digital models (Singh et al., 2021). The hybrid educational program integrates traditional classroom teaching with online learning components by employing an LMS, allowing students to access course materials conveniently (Bali, Aliyah, & Humaidi, 2022). By providing students with readily accessible materials and tools, the aim is to offer a flexible educational experience (Helsa et al., 2022). Hybrid students can choose between conventional in-person classrooms and virtual courses based on their schedules and learning preferences. Hybrid education facilitates the development of interpersonal skills essential for success in one's professional endeavors based on students' place and time. In addition, this technology allows students to independently engage with educational resources, enhancing their understanding and assimilation of the subject matter (Raes, 2022).



Hybrid education can effectively reduce reliance on physical classroom infrastructure and financial resources while providing high-quality learning (Purba, 2022). The approach integrates traditional in-person teaching methods with online instruction, enabling the educational institution to cater to a broader student population without requiring additional physical resources. The increased accessibility of online learning allows a more diverse student population to engage in the same course or program (Vonti & Rahmah, 2019). Moreover, Hybrid education can foster a more inclusive learning environment by accommodating students with physical disabilities or geographical limitations.

### *The Aspects of Hybrid Education*

Hybrid education encompasses a range of components that integrate traditional in-person teaching with digital attributes. There are critical components of hybrid education: Direct instructional counsel is typically delivered within a physical classroom or a suitable learning setting as an integral component of face-to-face teaching (Singh et al., 2021). During scheduled instructional periods, educators engage in structured courses, facilitate collaborative dialogues, supervise experiential learning exercises, and direct student interactions within the framework of customary academic pedagogy.

Online learning is a vital component of hybrid education. The distribution of educational content includes the utilization of online resources and digital technology. This trait encompasses diverse components, including asynchronous learning, an instructional approach that allows students to engage with course materials and information at their preferred speed and in alignment with their timetables. The curriculum encompasses several components, such as lectures, readings, videos, and assignments. Asynchronous learning allows students to make schedules—the allowance for investigation and interaction (Hizriani, Nor, & Saadillah, 2022).

Synchronous learning involves the engaged involvement of students in online sessions that occur in real time and encompass a range of activities such as virtual lectures, dialogues, collaborative projects, and face-to-face interaction with classmates and educators. This learning approach facilitates a more interactive and dynamic educational setting by enabling prompt feedback and clarification of concepts. Synchronous learning can facilitate the development of critical communication and teamwork skills among students through virtual group discussions and collaborative projects (Abdul & Maharida, 2022).

Online assessments are commonly facilitated through LMS. These platforms facilitate the administration and submission of diverse academic assessments, including homework, examinations, and other forms of evaluations (Dias, Diniz, & Hadjileontiadis, 2014). Online assessments provide a convenient and efficient means for students and teachers to monitor progress and promptly assess learning results. Furthermore, these tools offer prompt feedback, enabling students to identify their specific areas of weakness and adjust their study strategies accordingly. Online assessments can be modified to accommodate diverse learning preferences, providing individualized learning experiences for each student (Kats, 2010).

In non-traditional educational environments, student participation, cooperation, and active involvement are fostered through online discussion forums and communication tools. These tools allow students to engage in collaborative activities, seek clarification, and get constructive input from their peers, fostering a sense of community and enhancing the educational experience. The asynchronous communication features of





online discussion boards and communication tools enable students to engage in learning activities conveniently (Zuhriyah & Laili, 2022).

The curriculum must be thoughtfully designed to integrate in-person and online components to ensure the successful implementation of hybrid education. Lecturers are responsible for selecting the most suitable content and activities for each type of training while ensuring alignment with the course objectives (Li et al., 2023). For students to actively engage in the virtual classroom, teachers must establish explicit guidelines and expectations for online participation.

Hybrid methodologies often provide individualized lesson plans tailored to the unique needs of each learner. Online components provide students with diverse learning opportunities, enabling them to focus on specific subject areas requiring more assistance or independently explore intricate themes (Zhang et al., 2009). Furthermore, in-person instruction facilitates immediate feedback and interaction with classmates and educators, fostering a dynamic and engaging educational atmosphere. Effective communication is a crucial element of hybrid education. Lecturers employ diverse communication mechanisms to effectively disseminate course expectations and engagements to their students, encompassing email, online forums, virtual meetings, and official notifications (Purba, 2022). Students have the opportunity to engage in communication with their fellow students and teachers through several channels. These channels allow students to seek clarification, pose inquiries, and engage in intellectual discussions. In this educational setting, students can engage actively and receive rapid feedback.

Academics and lecturers may periodically require professional development and training to effectively design and implement hybrid courses. The institution can offer various tools to facilitate individuals' professional development and career progression. These programs can offer a variety of workshops, seminars, and online courses that focus on instructional design, technology integration, and effective teaching strategies tailored explicitly for hybrid learning environments. Institutions can and should commit to investing in their professional development to ensure that lecturers possess the necessary skills and knowledge to create practical hybrid courses responsive to diverse student needs (Sunardi & Lutfi, 2022).

### *The Relationship between Hybrid Education and the Great Commission*

Hybrid education is aligned with the comprehensive framework of the Great Commission, as it encompasses the entirety of the educational process (Santosa, Olyvia, & Deak, 2021). The current implementation necessitates a curriculum that is explicit, quantifiable, and relevant. A delineated curriculum serves as a facilitator for both educators and learners in the educational process. The objective of the quantifiable curriculum is to assess the extent to which lecturers and students successfully attain predetermined proficiency levels. Students can effectively utilize the instructional materials provided at LMS by practically implementing an applicative curriculum (Shen & Shao, 2022). This methodology ensures the practical application of knowledge and abilities acquired through hybrid education in real-world contexts. Implementing a relevant curriculum fosters active engagement and experiential learning experiences, empowering pastors, Christian religious educators, and clergy members to fulfill their roles and effectively contribute to their respective communities. In order to enhance their comprehension and application of knowledge and skills obtained through hybrid education, pastors and Christian religious educators can effectively integrate real-life examples and case studies into their curriculum within their specific contexts.



The Great Commission's educational process is an ongoing journey of faith and learning rather than a one-time event. Individuals can develop their knowledge of Jesus' teaching and their ability to apply it through ongoing learning and reflection (Wilkins, 2004), such as inter-alia online courses, webinars, and podcasts. One advantage of Hybrid education is that students can access material repeatedly and efficiently without being limited by space and time. On the other hand, the academic team can add updated materials as learning supplements so students can comply with the principles in their daily lives independently.

Part of the Great Commission's educational process entails instructing students to follow Jesus' instructions. Matthew referred to "Jesus' instruction" in the sermon on the mountain (Chapters 5-7). It entails providing believers with ethical and moral guidance and encouraging them to live by Biblical principles and values (Morris, 1992). The importance of ethical and moral development enables students to make choices consistent with their faith and benefit society. In this case, the teachings of Jesus can be one of the main contents of Hybrid education, then supported by theological and Christian religious education materials.

This practical application enables people to comprehend Jesus' teaching on an intellectual level and experience its transformative power personally. Students can positively influence those around them by actively practicing their faith and becoming living examples of reality (Blomberg, 1992). Integrating the Great Commission into a Hybrid education allows pastors to disciple their congregation and Christian religious teachers to disciple their students. The curriculum must be designed for practical application in discipleship settings at this stage.

According to the Great Commission, Christians must make disciples of all peoples—the word "nations" in Matthew 28:19 is translated from the Greek "*ethne*," which means ethnics or tribes. The word "all" in the mindset of Matthew referred to both Jews and Gentiles (Nolland, 2005). In other words, "all nations" means all ethnicities and tribes from Jews and Gentiles. Applying the Great Commission to Hybrid education as a particular course suggests a requirement for intercultural education and comprehension. Pastors and Christian religious teachers must become familiar with and adapt to the cultural and social contexts of the people they are trying to reach. The Academics Team can provide courses that embrace cross-cultural theology and education, discipleship, and church multiplication.

### *The Implementation of Hybrid Education at Sunergeo Theological Seminary*

Based on the discussion mentioned above, *Sunergeo* Theological Seminary has excellent potential to adopt hybrid education for the following three reasons:

*Firstly*, hybrid education is among the most effective ways to connect with Christian educators and pastors in far-off places. An LMS is available at any time and from any location that can be used to educate them. Pastors and Christian educators are more likely to have smartphones in rural locations and have internet accessibility. However, getting internet connectivity from remote areas of Indonesia will be much easier than driving to a university, where they must expend time, energy, and resources. Thus, now is the perfect time to fulfill the vision and objective of *Sunergeo* Theological Seminary. *Sunergeo* Theological Seminary can bridge the knowledge gap between rural pastors, educators, and theological education by providing an understandable LMS platform.

*Secondly*, The *Sunergeo* Theological Seminary has expertise in leading projects for online learning. *Sunergeo* Theological Seminary can combine classroom instruction with



online learning in this method. This experience is supported by the fact that every participant had the adaptability and work habits required to make hybrid education at *Sunergeo* Theological Seminary successful, with 97.5% of participants ready for it. *Sunergeo* Theological Seminary provides a more thorough and accessible education through in-person instruction and online study. This hybrid method considers various learning styles and accommodates students with geographical limitations or other commitments that prevent them from attending traditional in-person classes. Overall, due to its proficiency with digital learning and the readiness of its students, *Sunergeo* Theological Seminary is the ideal institution for implementing hybrid education.

*Thirdly*, The opportunity to open religious and theological training to everyone is *Sunergeo* Theological Seminary's third rationale. In fact, by providing hybrid education, *Sunergeo* Theological Seminary increases prospects for pastors and teachers in urban areas who are particularly time-constrained due to their busy schedules. The hybrid educational method allows them to learn anytime and from any place. Because of this flexibility, people can balance their theological education with other commitments like employment and family. By embracing hybrid education, *Sunergeo* Theological Seminary can reach a broader demographic, including people who might need access to traditional brick-and-mortar institutions or live in rural areas, providing opportunities to international students who want to study at *Sunergeo* Theological Seminary.

#### *The strategies of Implementation of Hybrid Education at Sunergeo Theological Seminary*

Based on the data analysis findings, *Sunergeo* Theological Seminary faces challenges that necessitate implementing various strategies.

*Firstly*, select a Learning Management System (LMS) that demonstrates responsiveness to mobile devices. The availability of a mobile-friendly LMS will significantly enhance the educational opportunities for pastors and Christian educators situated in remote locations, such as small Islands and in forested areas. Individuals are likely to acquire knowledge more effortlessly when they possess convenient accessibility to educational resources, enhancing their ability to comprehend and engage with the instructional content. The implementation of online discussion boards and virtual classrooms has the potential to enhance student engagement and foster collaborative learning, irrespective of geographical constraints.

*Secondly*, provide easily accessible materials. The instructor must divide lessons of lesser duration. Participants can download and access shorter content more conveniently, enabling them to engage in repeated study. When the content is extensive, it is advisable to divide it into multiple sections. It will ensure that participants have easy access to the information, enabling them to revisit it and enhance their understanding of the subject matter.

*Thirdly*, the objective is to instruct professors and students on utilizing the LMS. The efficacy of hybrid education implementation is contingent upon adequate training. The training sessions can be replicated multiple times to give teachers and students optimal chances to utilize the LMS. The Academic TEAM often provides educational resources such as tutorials or modules that are accessible and may be studied at one's convenience, regardless of location. These resources are available as instructional manuals or YouTube videos to support the training process.

*Fourthly*, The concept of an interactive group refers to a collective setting where individuals actively engage with one another in a participatory manner. One of the



participants expressed that it is essential to have an interactive group dynamic between lecturers and students during each course. Due to variations in students' levels of learning independence, lecturers must monitor individual student's progress to provide timely reminders and motivation as needed. The interactive nature of this setting facilitates students' ability to engage with the lecturer, enabling them to seek clarification on any aspects of the topic that may be confusing or raise doubts. We propose implementing a mentorship initiative to provide students with guidance and assistance. Implementing an academic mentorship program aims to guide students throughout their academic journey, offering personalized assistance and fostering a sense of communal belonging within the Seminary.

*Lastly*, The campus is equipped with a high-speed internet connection. The efficacy of blended learning is predominantly contingent upon internet connectivity speed. This feature facilitates LMS administrators' timely and punctual submission of instructional resources. This tool is beneficial for instructors who deliver their lectures online, enabling them to enhance their effectiveness. Participating in the hybrid education learning process on campus offers several advantages for students. The Academic TEAM acknowledges that students from rural areas encounter distinct challenges in obtaining high-speed internet due to their distinctive geographical settings. The campus internet infrastructure must be accorded utmost priority for hybrid education to succeed. In order to ensure fair access to online educational materials for students residing in remote locations, it is imperative to establish and maintain a reliable and consistent internet connection within the campus environment. This measure would effectively promote equitable opportunities for academic success and reduce educational disparities among students from diverse geographical origins.

## Conclusion

*Sunergeo* Theological Seminary offers comprehensive theological instruction to pastors and Christian religious educators in rural locations. Achieving this purpose is considering institutional success and assists towards the Great Commission's accomplishment. Educating pastors and Christian religious teachers in remote areas or islands can accelerate discipleship. Pastors are equipped with comprehensive theological knowledge, and Christian religious teachers are equipped with comprehensive knowledge of Christian religious education and teaching strategies to make disciples wherever they are.

The academic committee of *Sunergeo* Theological Seminary made a deliberate decision to implement a hybrid education model utilizing an LMS to expedite achieving the institution's primary goal and as a response towards the fulfillment of the Great Commission. The assessment undertaken by the Academic team was to evaluate the degree of adaptability, flexibility, and preparedness of *Sunergeo* Theological Seminary before introducing a hybrid education model. The study's findings indicate that all relevant stakeholders are prepared to participate in the hybrid education initiative. The members of the *Sunergeo* Theological Seminary also demonstrated viable strategies for implementing hybrid education. The participants conveyed their enthusiasm over the potential advantages of hybrid education, including heightened student engagement and improved accessibility.

The Academic Team must devise a strategic strategy to effectively address the problems presented by the participants and maximize the opportunities available at this juncture. In order to enhance its effectiveness, the Academic team needs to consider the implementation of a range of tactics. One potential solution is the implementation of a mobile-friendly LMS, which would facilitate convenient access to course materials for



teachers and students alike. In addition, it is imperative to provide comprehensive training programs that instruct professors and students on the optimal utilization of the LMS. Implementing interactive groups fostering active engagement and mentorship among participants is essential. Lastly, *Sunergeo* Theological Seminary must possess a high-speed internet connection to ensure the timely dissemination of teaching materials. To effectively mitigate possible challenges or intricacies that may develop in utilizing the LMS, *Sunergeo* Theological Seminary must establish a robust technical support framework. It will ensure lecturers and learners can navigate and utilize the platform efficiently.

## References

- Abdul, N. B. & Maharida, M. (2022). Strategies and Challenges in Synchronous and Asynchronous English Learning Activities. *AL-ISHLAH: Jurnal Pendidikan*, 14(4), 5669–5678. <https://doi.org/10.35445/alishlah.v14i4.1494>
- Admin, S. (2009). Selayang Pandang [Website]. Retrieved from STT Sunergeo website: [https://sttsunergeo.ac.id/?page\\_id=561](https://sttsunergeo.ac.id/?page_id=561)
- Bali, M. M. E. I., Aliyah, Z. & Humaidi, D. (2022). Effectiveness of Hybrid Learning Assisted in e-Learning Media in Mathematics Learning at Elementary School. *Journal of Innovation in Educational and Cultural Research*, 3(4), 683–690. <https://doi.org/10.46843/jiecr.v3i4.340>
- Blomberg, C. L. (1992). *Matthew*. Nashville, Tenn: Broadman Press.
- Carrasco, B. & Johnson, S. M. (2015). *Hybrid Language Teaching in Practice: Perceptions, Reactions, and Results* (1st ed. 2015). Cham: Springer International Publishing : Imprint: Springer. <https://doi.org/10.1007/978-3-319-16426-7>
- Cheung, S. K. S. (Ed.). (2013). *Hybrid learning and continuing education: 6th International Conference, ICHL 2013, Toronto, ON, Canada, August 12-14, 2013: proceedings*. Berlin ; New York, NY: Springer.
- Davies, W. D. & Allison, D. C. (2004). *A critical and exegetical commentary on the Gospel according to Saint Matthew*. London ; New York: T&T Clark International.
- Dias, S. B., Diniz, J. A. & Hadjileontiadis, L. J. (2014). *Towards an Intelligent Learning Management System Under Blended Learning: Trends, Profiles and Modeling Perspectives* (1st ed. 2014). Cham: Springer International Publishing : Imprint: Springer. <https://doi.org/10.1007/978-3-319-02078-5>
- Fabriz, S., Mendzheritskaya, J. & Stehle, S. (2021). Impact of Synchronous and Asynchronous Settings of Online Teaching and Learning in Higher Education on Students' Learning Experience During COVID-19. *Frontiers in Psychology*, 12, 733554. <https://doi.org/10.3389/fpsyg.2021.733554>
- Firdaus, F., Muntaqo, R. & Trisnowati, E. (2020). Analysis of Student Readiness for Blended Learning Model Implementation in Industrial Era 4.0. *Indonesian Journal of Science and Education*, 4(1), 48. <https://doi.org/10.31002/ijose.v4i1.2309>
- France, R. T. (2007). *The Gospel of Matthew*. Grand Rapids, Mich: William B. Eerdmans Pub.





- Helsa, Y., Marasabessy, R., Juandi, D. & Turmudi, T. (2022). Penerapan Hybrid Learning di Perguruan Tinggi Indonesia: Literatur Review. *Jurnal Cendekia : Jurnal Pendidikan Matematika*, 7(1), 139–162. <https://doi.org/10.31004/cendekia.v7i1.1910>
- Hizriani, N., Nor, H. & Saadillah, S. (2022). THE SYNCHRONOUS AND ASYNCHRONOUS LEARNING AT ENGLISH DEPARTMENT OF UNIVERSITIES IN SOUTH KALIMANTAN: PRACTICES AND CHALLENGES. *English Review: Journal of English Education*, 10(3), 1045–1056. <https://doi.org/10.25134/erjee.v10i3.6675>
- Intorcía, E. (2021). Educational (di)stances: Reimagining ELT in hybrid learning-teaching environments. *Studi Di Glottodidattica*, V. 6, 50-63 Paginazione. <https://doi.org/10.15162/1970-1861/1328>
- Kats, Y. (Ed.). (2010). *Learning management system technologies and software solutions for online teaching: Tools and applications*. Hershey, PA: Information Science Reference.
- Keener, C. S. (2014). *The IVP Bible background commentary: New Testament* (Second Edition). Downers Grove, Illinois: InterVarsity Press.
- Li, K. C., Wong, B. T. M., Kwan, R., Chan, H. T., Wu, M. M. F. & Cheung, S. K. S. (2023). Evaluation of Hybrid Learning and Teaching Practices: The Perspective of Academics. *Sustainability*, 15(8), 6780. <https://doi.org/10.3390/su15086780>
- Marshall, C. & Rossman, G. B. (2016). *Designing Qualitative Research* (6th ed.). Washington: Sage Publisher.
- Martin, A. J., Collie, R. J. & Nagy, R. P. (2021). Adaptability and High School Students' Online Learning During COVID-19: A Job Demands-Resources Perspective. *Frontiers in Psychology*, 12, 702163. <https://doi.org/10.3389/fpsyg.2021.702163>
- Miles, M. B. & Huberman, A. M. (2014). *Quality Data Analysis* (3rd ed.). London: Sage Publisher.
- Morris, L. (1992). *The Gospel according to Matthew*. Grand Rapids, Mich. : Leicester, England: W.B. Eerdmans ; Inter-Varsity Press.
- Nolland, J. (2005). *The Gospel of Matthew: A commentary on the Greek text*. Grand Rapids, Mich. : Bletchley: W.B. Eerdmans Pub. Co. ; Paternoster Press.
- Prihadi, S., Sajidan, S., Siswandari, S. & Sugiyanto, S. (2021). The Challenges of Application of The Hybrid Learning Model in Geography Learning During The Covid-19 Pandemic. *GeoEco*, 8(1), 1. <https://doi.org/10.20961/ge.v8i1.52205>
- Purba, R. A. (2022). Hybrid Models with Technology: Is it Effective for Learning in Abnormal Situations? *Journal of Education Research and Evaluation*, 6(1), 1–9. <https://doi.org/10.23887/jere.v6i1.41546>
- Raes, A. (2022). Exploring Student and Teacher Experiences in Hybrid Learning Environments: Does Presence Matter? *Postdigital Science and Education*, 4(1), 138–159. <https://doi.org/10.1007/s42438-021-00274-0>
- Santosa, R., Olyvia, N. & Deak, V. (2021). THE RELATIONSHIP BETWEEN CHRISTIAN RELIGIOUS EDUCATION AND THE GREAT COMMISSION MATTHEW



28:19-20. *INTERNATIONAL JOURNAL OF SOCIAL, POLICY AND LAW*, 2(4), 66–72.  
<https://doi.org/10.8888/ijospl.v2i4.78>

Sari, D. I., Zayyadi, Moh., Osman, S., Milawati, M. & Kurniati, D. (2022). The Application of Synchronous and Asynchronous Learning using E-learning on Elementary Linear Algebra. *Jurnal Didaktik Matematika*, 9(1), 22–38.  
<https://doi.org/10.24815/jdm.v9i1.24759>

Shen, Y. & Shao, W. (2022). Influence of Hybrid Pedagogical Models on Learning Outcomes in Physical Education: A Systematic Literature Review. *International Journal of Environmental Research and Public Health*, 19(15), 9673.  
<https://doi.org/10.3390/ijerph19159673>

Singh, J., Evans, E., Reed, A., Karch, L., Qualey, K., Singh, L. & Wiersma, H. (2022). Online, Hybrid, and Face-to-Face Learning Through the Eyes of Faculty, Students, Administrators, and Instructional Designers: Lessons Learned and Directions for the Post-Vaccine and Post-Pandemic/COVID-19 World. *Journal of Educational Technology Systems*, 50(3), 301–326. <https://doi.org/10.1177/00472395211063754>

Singh, J., Steele, K. & Singh, L. (2021). Combining the Best of Online and Face-to-Face Learning: Hybrid and Blended Learning Approach for COVID-19, Post Vaccine, & Post-Pandemic World. *Journal of Educational Technology Systems*, 50(2), 140–171.  
<https://doi.org/10.1177/00472395211047865>

Siswanto, S., Kartanagara, M. A. R. & Liu, S.-C. (2021). PENGARUH PENERAPAN ASYNCHRONOUS LEARNING DAN MOTIVASI BELAJAR TERHADAP HASIL BELAJAR. *Jurnal Kependidikan: Penelitian Inovasi Pembelajaran*, 5(1), 74–84.  
<https://doi.org/10.21831/jk.v5i1.39420>

Snart, J. A. (2010). *Hybrid learning: The perils and promise of blending online and face-to-face instruction in higher education*. Santa Barbara, Calif: Praeger.

Sunardi, A. I. & Lutfi, N. (2022). The Implementation Hybrid Learning Method for English Language Learning at AMA Yogyakarta. *Acitya: Journal of Teaching and Education*, 4(2), 458–474. <https://doi.org/10.30650/ajte.v4i2.3288>

Trede, F., Markauskaite, L., McEwen, C. & Macfarlane, S. (2020). *Education for practice in hybrid space*. New York, NY: Springer Berlin Heidelberg.

Vonti, L. H. & Rahmah, M. (2019). THE USE OF HYBRID/BLENDED LEARNING IN UNDERSTANDING OF ENGLISH STRUCTURE SUBJECT TO IMPROVE STUDENTS' ACHIEVEMENT AND THEIR DIGITAL LITERACY. *JHSS (JOURNAL OF HUMANITIES AND SOCIAL STUDIES)*, 3(2), 99–102.  
<https://doi.org/10.33751/jhss.v3i2.1467>

Wang, F. L. (Ed.). (2009). *Hybrid learning and education: Second international conference, ICHL 2009, Macau, China, August 25-27, 2009: proceedings*. Berlin ; New York: Springer.

Wilkins, M. J. (2004). *Matthew: From biblical text-- to contemporary life*. Grand Rapids, Mich: Zondervan.

Zhang, L., Lee, V. S. K., Wang, F. L. & Fong, J. (2009). *Hybrid Learning and Education: Second International Conference, ICHL 2009, Macau, China, August 25-27,*



2009. *Proceedings*. Berlin, Heidelberg: Springer-Verlag Berlin Heidelberg Springer e-books.

Zuhriyah, M. & Laili, E. N. (2022). Blended Synchronous and Asynchronous Learning: Its Effectiveness for Teaching Grammar. *Lingua Didaktika: Jurnal Bahasa Dan Pembelajaran Bahasa*, 16(2), 108. <https://doi.org/10.24036/ld.v16i2.116942>

**Conflict of Interest Statement:** *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



**This article is open-access and** distributed under the terms of the Creative Commons Attribution Licence

*The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.*