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Meaningful Learning Course Sirah Nabawiyah (Downstream of Online Learning) Ayu Faiza Algifahmy Walisongo Islamic State University of Semarang
ayufaiza@walisongo.ac.id Abstract This type of research is field research with data collection techniques in the form of observation of results and collection of documents. This research was conducted on students of the Sirah Nabawiyah subject, majoring in Islamic Community Development, Faculty of Da'wah, and communication, UIN Walisongo Semarang.

This research's primary focus is downstream of the Sirah Nabawiyah course's learning outcomes, a result of online learning that exists due to the Covid-19 pandemic. The results of this study, with the existence of meaningful learning, carried out by lecturing on social media, students can convey everything that is the prophet's teachings that are appropriate with the current state of Covid 19.

Whereas dai candidates, students can educate the public more broadly to introduce the prophet's sunnah in the face of the Covid 19 pandemic with the Instagram platform.

Keywords: Meaningful learning; Sirah Nabawiyah; Online learning

Introduction The existence of the Covid 19 pandemic in almost all over the world, even in Indonesia, in particular, requires teaching and learning activities to occur at home, online or online lectures.

Students of the Sirah Nabawiyah subject majoring in Islamic Community Development at the Faculty of Da'wah and Communication of UIN Walisongo also experienced the same thing. Online lectures on the impact of covid 19 do not dampen an educator's main task in carrying out his obligations. In line with the efforts to make UIN Walisongo become a World Class Islamic University at the Asian level, there is a need for improvement and education services.

For the sake of realizing this, the author takes the theme of meaningful learning in the Sirah Nabawiyah subject. Meaningful learning is expected to touch the existing learning values' crystallization. Students see or hear the material and exposure from the lecturer and can also practice or do this as a downstream of existing learning outcomes.

In the Sirah Nabawiyah course, students are expected to know and understand the history of the life journey (biography) of the prophet Muhammad. They must also be able to emulate his noble moral values ??and make him a role model (Uswathun Hashanah) and be able to apply them in carrying out his duties and profession as a preacher and community developer. The theory of learning styles says that every student tends to learn.

There are several learning styles: Visual learning by seeing, auditory by listening, kinesthetic by movement, or practice, even with two or three approaches. Students are expected to be able to live their existence as prospective dai through meaningful learning methods. A meaningful learning method is to practice the Sirah Nabawiyah theory studied and integrate it with the current situation related to the COVID-19 pandemic, namely through video, television, and Instagram. In the Sirah Nabawiyah subject, it describes the chain of the Prophet Muhammad SAW's journey, from his birth to death.

In the form of a description of his life's struggles and how ??we have to learn and practice the living values in our daily lives. Bring their world to our world, and usher our world to their (Bobbi DePorter; Mark Reardon, & Sarah Singer-Nourie, 2014).). That sentence is what underlies the importance of educators in understanding the student world as well.

At present, the digital era cannot be avoided, especially in the learning process. From here, the educator or lecturer should deliver what has been learned towards something

more meaningful. They have to learn something they have to apply to a social media platform where learning outcomes can be seen as more pleasant and flexible, without looking burdensome, because almost all Islamic Community Development students have Instagram accounts.

From there, it can also be seen that photos, Instagram videos, and television have become commonplace in their lives. This fun learning enables students to carry out activities optimally. As da'i candidates, students must be closer to social media, especially during this covid outbreak. Being a lecturer or community developer does not have to make direct social contact, but it can go very well with social media.

Method This type of research is field research with data collection techniques in the form of observation of results and collection of documents. This research was conducted on students of the Sirah Nabawiyah subject, majoring in Islamic Community Development, Faculty of Da'wah, and communication, UIN Walisongo Semarang. This research's primary focus is downstream of the Sirah Nabawiyah course's learning outcomes, the result of existing online learning.

Online learning is still limited to learning with an audio-visual approach; therefore, with the downstream towards a kinesthetic, it is hoped that students will understand the material presented in the Sirah Nabawiyah course and make learning more meaningful (meaningful learning). Theory Description In general, learning can be viewed through three approaches, first behavioural, namely learning, is interpreted as a process of changing student behaviour through optimizing the environment as a source of student stimulus.

Second, cognitivism, namely the teacher's efforts to provide stimulus, guidance, direction and encouragement to students so that the learning process occurs. And third, the interactional approach, namely learning, is interpreted as a process of interaction between students and educators and learning resources in a learning environment (Yunus Abidin, 2013).

Based on the three approaches that have been mentioned above, it is natural that learning must have an activity, creativity and innovation. In the end, it creates meaningful learning outcomes. Meaningful learning is a learning process that can add to the experience of students through problems in their environment through systematic and systematic efforts based on relevant concepts. In simple terms, meaningful learning is learning that makes students understand or understand, not just remembering or memorizing material.

Understanding or understanding occurs when humans connect new concepts with old concepts. Then **there is a change** in the cognitive structure of students, the concept is modified, and new concepts are created. Meaningful learning is very useful because it allows students to learn in real terms and produces greater understanding and facilitates the learning process for other real situations (Vallori, 2014). The main factors that influence meaningful learning, according to Ausubel, are the existing cognitive structure, **stability, and clarity of knowledge in a particular field** of study and at a certain time.

The properties of the cognitive structure determine the validity and clarity of the meanings that arise when new information enters the cognitive structure; so too is **the nature of the** interaction process that occurs. If the cognitive structure is stable, and well regulated, then valid and clear or unambiguous meanings will emerge and tend to persist.

But on the contrary, if the cognitive structure is unstable, doubtful, and irregular, then the cognitive structure tends to inhibit learning. According to Ausubel, a person learns by associating new phenomena into the schemes he already has. (Faslah, 2011). Meaningful learning also includes value education which has meaning something abstract, that is worth describing and attributing to something whose characteristics can be seen from a person's behaviour, which has a relationship related to facts, actions, norms, morals, and beliefs.

According to Muhmidayeli, the meaning of value is "a picture of something beautiful, enchanting, amazing, that makes us happy and happy and is something that makes someone want to have it." (Muhmidayeli, 2013). Similarly, in Islam, everything that Allah SWT has created has a good or noble value and is beneficial for humankind. There is not a single creation of Allah SWT in this world that has no value or bad value; it all depends on his human being as 'immarah fil ardh.

As Allah SWT said in Q.s Ali Imran verse 191, which means: "(That is) those **who remember Allah while standing or sitting or** in a state of lying and they think about **the creation of the heavens and the earth** (while saying):" **Our Lord, You did not create this in vain, Glory be to You, So protect us from the** torment of hell."

Saying the value in Islamic religious education means talking about **the nature of the value of Islamic religious education**, which has a process, and aims at that Islamic religious education. The essence of Islamic religious education has the same meaning as the purpose of Islamic education. Achmadi explained that Islamic religious education is all efforts to maintain human nature, as well as human resources which in general aim to form a perfect human (Insan Kamil) according to Islamic norms.

So with the real purpose of Islamic religious education, as stated by Zakiah Daradjat, is to shape a person's personality to become Insan Kamil in the form of taqwa. In the process of Islamic religious education, it should be based on the values ??of Islamic teachings, namely those based on the Al-Qur'an and Hadith (Frimayanti, 2017). Meaningful learning or meaningful learning theory put forward by David Paul Ausubel (Burhanuddin; Nur Wahyuni, Esa, 2010).

The main factors that influence meaningful learning are existing cognitive structures, stability, and clarity of knowledge in a given field of study and at a particular time. The characteristics of the cognitive structure determine the validity and clarity of the meanings that arise when new information enters the cognitive structure and the nature of the interaction process that occurs.

Ausubel rejects that all learning activities by finding are meaningful, while activities with lectures are less meaningful. This learning is necessary when a person acquires new information in the world of knowledge that is entirely unrelated to what he already knows. In the explanation of psychologists, learning adds that everyday life experience in any form is possible to be interpreted as learning.

To some extent, life experiences also significantly influence the formation of the organism's personality in question. Perhaps, this is the rationale that inspired the idea of ??everyday learning (everyday learning) popularized by Professor John B. Biggs (Muhibbin Shah, 2015). From this description, meaningful learning can occur when students can experience or practice what they learn from their course material.

Where basically, learning is a process of internalizing existing values. Learning is essentially developing new knowledge constructs due to the interaction of new knowledge with existing knowledge. According to David Ausubel, learning by receiving is much more meaningful than learning by discovering.

And learning by constructing new knowledge constructs is more meaningful than learning by rote. Ausubel emphasized that learning by accepting the final content should be recommended more in schools without highlighting the application of the discovery learning model. However, understanding the concepts, principles, and ideas can be achieved through a deductive learning process(Ariesta, 2018).

Benefits of multiplicative learning: 1. Messages take longer to remember 2. Existing material will be processed again for further learning (continuous) 3. It will be easy to learn something similar to what was previously learned. Visual, auditory, and kinesthetic

learning styles are a combination of how students absorb, organize, and process information, affecting student achievement. (

Sugiyono, 2007 in Priyatno, 2008) Classification of learning styles described above is in line with the learning method used, where the students pay attention to theory or material based on power points and voice messages. They can then practice into a video display so that their learning process is recorded powerfully and can make the crystallization of this knowledge.

Result and Discussion Implementation of Meaningful learning in the Sirah Nabawiyah subject Sirah Rasulullah Sallallahu Alaihi wa Sallam is never timeless and obsolete to become the raw material for history, taken by generations of prophetic heirs as a provision for travel and to sustain its existence. Anyone who studies his history will get a very amazing historical picture, how he and his friends can subdue worldly charm and elevate human values ??to a level that has never been witnessed by any historical institution anywhere else.

Meaningful learning in the Sirah Nabawiyah course here is the practice of short lectures in videos (visual, auditory, and kinesthetic), which are then published on Instagram social media. As part of the preaching media, which is expected to educate all circles during this Covid pandemic. The theme raised in the video made by students majoring in Islamic Community Development, Faculty of Da'wah, and Communication of UIN Walisongo Semarang are related to society's latest Covid-19 pandemic levels.

This theme is integrated into the Sirah Nabawiyah subject matter or the prophet Muhammad's advice in dealing with a pandemic. The following is an overview of the table and an explanation of the videos uploaded by students on Instagram social media, related to recommendations in dealing with the Covid-19 pandemic as recommended by the prophet Muhammad. Instagram Video Table: Table 1.

/ "That being patient is not just waiting for the exam to end, but how do we wait. So instead of thinking about uncertainty, focus on what we have, family, a sense of security, and return to Allah." In the video, students teach about the importance of being patient and worshipping Allah. Because overthinking about uncertain things will stress us out.

Stress makes your immune system weak, and eventually, you get sick. But that's no reason to keep thinking about the pandemic. Go back to living what was and assembling the future from now on. Be kind to think about everything that happens because, behind a disaster, there must be a lot of wisdom.

Table 2 / Tha'un is a warning from Allah SWT to test His servants from among humans. This video explained that during the time of the prophet Muhammad, his companions had also faced epidemics. "Tha'un is a warning from Allah SWT to test His servants from among humans, so when you hear that the disease is spreading in a country, do not enter that country" and if the plague is infected in the country where you are, neither are you. run away from him. " (Narrated by Bukhari and Muslim from Usamah bin Zaid).

How do we respond according to the teachings of Rasulullah SAW? a. Trying to avoid it by paying attention to the law of sunatullah causality, such as washing hands when going and drinking or just coming from travelling. b. Put your full trust in Allah SWT after making efforts c. Don't forget Allah SWY. As the creators of the plague, we ask HIM for help.

Table 3 / The power of implementing learning meaningful learning, among others, as follows:). Children's learning experiences and activities will always be relevant to the level of child development. 2). Activities that are selected according to your interests and needs child 3).

All learning activities are over meaningful to children so that learning outcomes will be able to last longer. 4). Presenting activities of nature pragmatic according to the problem which is often encountered in the child's environment 5). Develop children's social skills. 6). With combining various fields of study, there will be a saving of time, effort and facilities and costs. 7).

Learning integrated help create structure cognitive that can bridge between learners' initial knowledge with related learning experiences. 8). Will, there is increased cooperation between all parties in learning. 9). Make it easier and motivate students to know, accept, absorb and understand linkages or relationships between concepts, knowledge, values ??or actions contained in several subject or field of study. The fact that humans have to go through various trials, both liked and displeased.

With the aim that they remember the Almighty creator. Qur'an Surat At Taubah verse 51
???? ???? ?????????? ?????? ??? ?????? ?????????? ?????? ???? ?????????????? ? ?????????? ??????????
????????????????????? ??????? Say: "Nothing will befall us except what Allah has ordained for us. He is our Protector, and to Allah, those who believe should trust."

Right now, we feel that Allah SWT is trying the Indonesian people and even the whole world with a covid outbreak. Do not panic, Istighfar pelvis, and always take care of your health to solve this problem. Like the example of Rasulullah SAW when he faced the trials of Allah SWT, with patience, Tawadu ', and Ikhtiar.

From some of the above descriptions, **it can be seen that the** approach in learning style in the process of transfer of knowledge of students is very influential on the benefits produced. It can be described as a stage where the intelligence of receiving information with what is applied in their lives is very relevant. / Learning process table The benefit is the power of benefit when the products that students have made can be useful.

There are three principles of this benefit (Munif Chatib, 2014): 1. The product is useful by showing it to many people 2. The product is useful for some people 3. The product is useful for many people, even there is a result duplication This illustrates the learning process results applied to social media, which can then be helpful for everyone in various aspects of life. In this case, the student's role as a human agency can also be seen, where he/she consciously take action.

That is, an agent has an intention and intentionally does something. According to Bandura, when doing something, a person is influenced by things attached to him, such as talent, and belief systems, the ability to self-regulate, and other structures that affect a person's personality. Apart from that, another thing is a value system and a way of life.

This is because **the human mind is generative, creative, proactive, and** reflective, not just reactive.(Bandura, 2001) Their necessary social cognitive abilities determine the ability of humans as agents. Bandura describes it as (1) the ability to symbolize (Symbolizing Capability), (2) the ability to anticipate (forethought Capability), (3) the ability to feel (Vicarious Capacity), (4) the ability to self-reflection (Self-reflective Capability), and generative capacity.

So the existence of the value of life in the meaningful learning process appears, and it becomes visible because it directly answers the problems faced by all of us today. Conclusion The conclusions of this study: (1) meaningful learning through video lectures can increase students' understanding of the theory that being studied and can be applied in their lives, (2) With video lectures using the Instagram social media platform; it will be more beneficial to society related to the vision of Da'wah faculty.

The leading faculty in education, research, application, and development of Da'wah and Communication science for humanity and civilization based on the unity of **science in Southeast Asia** in 2038. It can be said that meaningful learning is very important to be applied so that in the implementation of value education, and even Islamic values ??can be included in it to make the jargon that meaningful learning will be even more meaningful. References Bandura, A. (2001). "Social **Cognitive Theory: An Agentic Perspective.**"

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