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Meaningful Learning Practices in Islamic Education: A Qualitative Exploration of Planning, Implementation, and Evaluation

Muhammad Maulana Malik Ibrohim[1], Udin Supriadi[2], Agus Fakhruddin[3]
[1,2,3]Universitas Pendidikan Indonesia, Indonesia

[1]jihadlillah99@upi.edu

Abstract

This research explores the implementation of meaningful learning in Islamic Religious Education (PAI) classes at two Islamic-based senior high schools in Bandung: SMA OMNI Bintang Madani and SMA Mutiara Bunda. Using a qualitative descriptive approach, the study examines planning, implementation, and evaluation stages of meaningful learning as applied in both schools. The findings reveal that both institutions apply contextual, student-centered, and value-based learning strategies, supported by continuous teacher training, integrated curriculum design, and holistic assessments. SMA OMNI adopts a structured PDCA model, while SMA Mutiara Bunda emphasizes flexibility and student agency. The results suggest that meaningful learning not only strengthens religious understanding but also enhances students' reflective thinking, creativity, and character development. This study provides a practical model for integrating Ausubel's theory with 21st-century skills and Islamic education values.

Keywords: meaningful learning, Islamic education, character education, student agency, qualitative study

Introduction

Islamic Religious Education (PAI) in schools is not merely a subject that delivers religious knowledge; it also serves as a medium for character development, the cultivation of values, and the formation of students' spiritual identity (Musya'adah, 2020). In the midst of globalization and the rapid flow of information, the challenges facing religious education have become increasingly complex. Today's students are not only expected to understand religious teachings cognitively, but also to internalize and practice Islamic values in their daily lives. However, the reality of PAI learning in senior high schools still reveals a gap between the ideal goals and classroom practices (Wahyuni & Fitriana, 2021). The learning process often remains one-directional, focused on memorization, and lacks meaningful connection to students' real-life experiences.

This phenomenon indicates that the dominant learning approach is still behavioristic and teacher-centered. Students are often positioned as passive recipients rather than active participants in the learning process (Rismayati, 2021). They are expected to receive and memorize material, rather than understand and interpret it within the context of their everyday lives. This stands in stark contrast to modern educational paradigms, which emphasize constructivist and contextual approaches. One approach considered relevant and capable of addressing these challenges is *meaningful learning*, as introduced by David Ausubel. According to Ausubel, meaningful learning occurs when new information received by students can be substantively linked to their existing knowledge (Ausubel, 1986). In this context, learning is not merely the transfer of information, but the construction of a more complex and organized cognitive structure.

Meaningful learning is characterized by its ability to facilitate students' active engagement both intellectually and emotionally. By connecting new material with prior experiences, students find it easier to understand, retain, and apply the knowledge (Kurniawati & Hadi, 2023). According to Novak, Click or tap here to enter text., meaningful learning is not merely about memorizing information, but about transforming understanding and organizing concepts within a student's knowledge structure (Novak & Gowin, 1984). This is highly relevant to Islamic Religious Education (PAI), which aims not only at cognitive achievement but also at the holistic development of Islamic attitudes and values.

However, despite the fact that the meaningful learning approach has been extensively discussed theoretically and incorporated into curriculum policies such as the 2013 Curriculum and the Merdeka Curriculum, its practical implementation in PAI instruction remains very limited (Adilla, 2019). Preliminary observations and literature reviews indicate that many PAI teachers still rely heavily on lecture-based methods as their primary instructional approach. As a result, the learning process often lacks contextual relevance, fails to tap into students' personal experiences, and does not encourage reflective or critical thinking (Muamanah & Suryadi, 2020). This is unfortunate, as the meaningful learning approach has been shown to enhance learning motivation, conceptual understanding, and positive attitudes toward learning (Hamida et al., 2022).

Numerous previous studies have explored the application of the meaningful learning approach in various contexts. For example, research by Shohibah at SMA Mutiara Bunda revealed that implementing meaningful learning in Islamic Religious Education (PAI) and character education significantly improved student participation and understanding (Shohibah et al., 2024). Another study by Muamanah also found that this approach was effective in building connections between religious concepts and students' spiritual experiences (Muamanah & Suryadi, 2020). Similarly, research by Nuriana in the context of history education showed that students who learned through a meaningful approach demonstrated deeper understanding and greater reflective thinking (Nuriana & Hotimah, 2023).

Nevertheless, studies that specifically examine the application of meaningful learning in PAI at the senior high school level particularly in the city of Bandung remain scarce. This represents an important research gap worth exploring. Moreover, the meaningful learning approach is highly relevant to 21st-century learning, which emphasizes the development of critical thinking, communication, collaboration, and creativity (4Cs) (Tholkhah et al., 2022). Therefore, this study is not only significant for advancing the theory and practice of PAI instruction but also serves as a contribution to improving the overall quality of education.

The urgency of this research becomes even more apparent in light of the latest policy from the Indonesian Ministry of Education and Culture, which, through the *Merdeka Curriculum*, emphasizes the element of *deep learning* that integrates three key principles: *mindful learning*, *meaningful learning*, and *joyful learning* (Bantara, 2024). In this context, teachers are expected to design learning experiences that are not only enjoyable, but also relevant to students' lives and capable of providing deep meaning that can serve as a foundation for everyday behavior . Without a solid understanding and implementation of the meaningful learning approach, the envisioned transformation in learning promoted by the *Merdeka Curriculum* will be difficult to achieve.

Based on this background, the present study aims to provide an in-depth description of the implementation of meaningful learning in Islamic Religious Education (PAI) at two senior high schools in Bandung: SMA Mutiara Bunda and SMA Bintang Madani. This research will not only explore the planning, implementation, and evaluation of meaningful learning, but will also examine the challenges and strategies employed by teachers in applying this approach. The

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findings of this study are expected to contribute theoretically to the development of a more contextual and meaningful PAI learning model, and practically to provide valuable insights for teachers, schools, and policymakers in enhancing Islamic education that is responsive to the needs of the times.

Method

This study employs a qualitative approach with a descriptive design. This approach is used to understand and describe in depth the phenomenon of implementing meaningful learning in Islamic Religious Education (PAI) at two senior high schools in the city of Bandung, namely SMA Mutiara Bunda and SMA Bintang Madani. A descriptive qualitative approach allows researchers to explore the meaning behind actions and social interactions in the classroom, as well as to understand the thought processes of teachers and students in a naturalistic and contextual manner (Creswell & Poth, 2018).

The descriptive design in the qualitative approach focuses on presenting a narrative portrait of empirical reality based on observations, interviews, and documentation. Through this design, the researcher aims to understand how the strategies for planning, implementing, and evaluating meaningful learning are applied in real classroom practices (Miles et al., 2020).

The types of data used in this study include both primary and secondary data. Primary data were collected through direct classroom observations of the learning process, in-depth interviews with Islamic Religious Education (PAI) teachers, school principals, and students, as well as documentation of learning activities. Meanwhile, secondary data were obtained from curriculum documents, syllabi, lesson plans (RPP), teachers' reflection journals, and scholarly literature relevant to the meaningful learning approach and PAI instruction.

The data sources in this study consist of key informants selected purposively, namely individuals directly involved in the implementation of PAI learning. These informants include PAI teachers at both schools, school principals, vice principals for curriculum affairs, and Grade X and XI students. The purposive sampling technique was employed to ensure the quality and relevance of the information gathered (Sugiono, 2021).

Data collection was carried out using three main techniques: observation, interviews, and documentation.

1. Observation was conducted in a participatory manner during PAI learning activities to observe teacher-student interactions, the implementation of learning strategies, the use of media, and students' responses to the learning process. The observations were non-intrusive and supported by field notes.
2. Interviews were conducted in a semi-structured format using open-ended questions to explore the experiences, perceptions, and strategies of both teachers and students in the implementation of meaningful learning. In-depth interview techniques were employed to obtain rich and reflective data (Yin, 2018).
3. Documentation was used to complement the observational and interview data by reviewing instructional documents such as lesson plans (RPP), learning modules, teacher journals, as well as assessment and reflection records. This technique was applied for triangulation purposes and to strengthen data validity (Patton, 2002).

These data collection techniques were carried out triangulatively both in terms of sources and methods in order to enhance the credibility and dependability of the findings.

Data analysis in this study employed the interactive model proposed by Miles and Huberman, which consists of three stages: data reduction, data display, and conclusion drawing/verification (Moleong, 2018).

1. Data reduction was carried out from the early stages of data collection by selecting relevant information, categorizing themes, and formulating patterns from interviews, observations, and documentation.
2. Data display was presented in the form of descriptive narratives, informant quotations, and thematic descriptions that illustrate the strategies for implementing meaningful learning in PAI instruction.
3. Conclusion drawing and verification involved tracing back the emerging patterns and verifying them against field data and relevant theories of meaningful learning (Ausubel, 1986).

In addition, data validity was ensured through techniques such as source and method triangulation, member checking, and audit trails to guarantee internal validity and data reliability (Lincoln & Guba, 1985).

Results

This study aims to explore in depth the implementation of meaningful learning in the subject of Islamic Religious Education (PAI) at two Islamic-based senior high schools in Bandung, namely SMA OMNI Bintang Madani and SMA Mutiara Bunda. The research focuses on three main aspects: the planning, implementation, and evaluation stages of the learning process, and also presents the conceptual design of meaningful learning as applied in each school.

The findings reveal that both schools share a similar orientation toward meaningful learning; however, they differ in their approaches and practical implementations. These differences are influenced by each school's vision, institutional culture, and stage of development.

Planning of Meaningful Learning

1. SMA OMNI Bintang Madani

At SMA OMNI Bintang Madani, lesson planning is carried out in a systematic and structured manner. The school adopts the slogan "Healthy & Meaningful Learning," which serves as the foundation for all learning activities. Teachers participate in regular monthly training organized by the foundation to enhance their understanding of meaningful learning and to update their instructional materials. These training sessions cover not only theoretical concepts but also provide practical guidance on developing teaching modules, assessment rubrics, and alternative assessment methods. In preparing lesson plans, teachers ensure alignment with the Learning Outcomes (Capaian Pembelajaran) and Learning Objectives (Tujuan Pembelajaran), while also considering the real-life context of students to ensure that the material becomes genuinely meaningful. Additionally, activities such as dhuha prayer, tilawah (Qur'anic recitation), and morning dhikr are integrated into the planning process to support character development. The school also limits the number of learning objectives delivered in each unit to maintain focus on substantial and applicable content for daily life.

2. SMA Mutiara Bunda

At SMA Mutiara Bunda, the planning approach is student-centered, with an emphasis on active learning principles. Teachers are granted the flexibility to design learning scenarios that suit their teaching styles, but they are still guided to ensure that all student activities lead to truly meaningful learning experiences. At the beginning of each academic year, especially for new teachers, a mandatory one-month basic training program is offered to provide a foundational understanding of the philosophy and implementation of meaningful learning. The school's annual work meeting (rapat kerja) serves as a crucial forum for drafting and reviewing

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lesson plans (RPP), integrating the curriculum with Pancasila values, and planning interdisciplinary project-based learning. During these meetings, teachers are also encouraged to evaluate the planning of assignments and projects to prevent student overload while promoting collaborative and enjoyable learning experiences. Assignment strategies are designed to support multiple subjects simultaneously through integrative cross-curricular projects.

Implementation of Meaningful Learning

1. SMA OMNI Bintang Madani

The implementation of meaningful learning at SMA OMNI Bintang Madani emphasizes connecting instructional content with students' real-life experiences. PAI instruction extends beyond theoretical knowledge to include hands-on practices such as performing wudu (ablution), caring for the deceased, and practicing religious rituals. The school also integrates habitual religious activities such as congregational prayers, dhikr, and tadarus (Qur'anic recitation) into students' daily routines. These activities not only build religious habits but also strengthen students' spiritual competencies holistically. Additionally, SMA OMNI has developed several programs to support meaningful learning, such as student internships at external institutions and the "OMNI Goes to Village" program, which sends students to rural areas for community service activities. These programs allow students to apply the values they learn in real-world social settings. In the classroom, teachers facilitate active discussions and assign tasks that require students' participation, employing a constructivist approach that encourages critical and reflective thinking.

2. SMA Mutiara Bunda

At SMA Mutiara Bunda, the focus is on creating a joyful and meaningful learning environment. Teachers are expected to design lessons that engage students cognitively, affectively, and psychomotorically. The learning process involves a variety of methods, such as group discussions, project presentations, ice-breaking activities, and the use of both digital and traditional media. Teachers are also encouraged to apply differentiated instruction tailored to students' individual learning styles. A number of flagship programs support the implementation of meaningful learning at this school, including the Tahfidz Achievement Club, the Qur'anic Class, the Research Project Program, and the Literacy Project, in which students' written works are published. These initiatives enrich the learning experience and provide space for students to develop their unique potentials. Project-based learning and cross-curricular integration are distinctive features of meaningful learning implementation at SMA Mutiara Bunda.

Evaluation of Meaningful Learning

1. SMA OMNI Bintang Madani

At SMA OMNI Bintang Madani, learning evaluation is comprehensive, assessing not only academic achievement but also behavioral changes and character development. Teacher evaluations are conducted through direct supervision by the principal and management, as well as reviewing teaching materials such as modules and assessment rubrics. Student assessment employs standardized rubrics across subjects to ensure objective criteria. Students are evaluated through formative and summative assessments, oral evaluations, and project assignments. Furthermore, attitudes and moral conduct are key indicators of success in PAI learning. Evaluation is also used to measure the effectiveness of teacher training through feedback sessions and follow-up training programs. The school sets competency standards for teachers through KPI programs and ISO audits as instruments for quality assurance. Student learning evaluations include direct involvement of students in reporting learning outcomes to their parents, promoting responsibility and personal reflection on the learning process.

2. SMA Mutiara Bunda

At SMA Mutiara Bunda, learning evaluation involves homeroom teachers who monitor student development personally across classes. This system allows for the early detection of behavioral changes and learning difficulties. Academic evaluation is conducted continuously through diagnostic assessments, as well as formative and summative assessments designed to accommodate individual learning styles. In addition to written evaluations, teachers use non-traditional forms such as presentations, concept maps, and visual projects that align with students' characteristics. Teacher evaluations are conducted through classroom observations, the distribution of reflective questionnaires, and one-on-one sessions with management to provide personalized feedback. The school's core values—Grateful, Acceptance, Caring and Sharing, Continuous Improvement, and Persistence—serve as primary indicators of successful meaningful learning. The foundation also operates a special unit called QQ (Quality & Quantity), responsible for conducting external evaluations of learning implementation across all educational units.

Table 1. Comparison of Teaching Practices

Aspect	SMA OMNI Bintang Madani	SMA Mutiara Bunda
Lesson Planning Approach	Systematic and structured, aligned with 'Healthy & Meaningful Learning' slogan	Student-centered, flexible planning with an emphasis on active learning and interdisciplinary projects
Teacher Training	Regular monthly training organized by the foundation, including both theoretical and practical aspects	One-month mandatory basic training at the beginning of the academic year, focused on meaningful learning philosophy
Integration of Religious Activities	Religious activities like wudu practice, caring for the deceased, daily prayers, dhikr, and tadarus	Flexible approach with active learning methods, including group discussions and project-based activities
Implementation of Meaningful Learning	Incorporates religious practices, community service programs, and constructivist approach in the classroom	Focus on creating a joyful and meaningful environment, integrating project-based learning, and cross-curricular projects
Evaluation Methodology	Comprehensive evaluation including academic, behavioral, and character development assessments; teacher evaluations through supervision and standardized rubrics	Continuous evaluation using diagnostic, formative, and summative assessments, with non-traditional evaluation methods such as concept maps and presentations
Student Involvement in Learning Evaluation	Direct involvement of students in reporting learning outcomes to parents, promoting self-reflection and responsibility	Homeroom teachers track student progress across classes, and students contribute to their evaluation through self-reflection and individualized feedback

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Discussion

Analysis of Meaningful Learning Planning

The planning of meaningful learning carried out by SMA OMNI Bintang Madani and SMA Mutiara Bunda demonstrates the institutions' commitment to creating a learning process that is relevant, contextual, and impactful to students' real-life experiences. This aligns with the concept put forward by David Ausubel, who stated that meaningful learning occurs when new information is connected to the learners' existing knowledge structure, thereby enabling long-term retention and deeper understanding (Ausubel, 1986)

SMA OMNI emphasizes the internalization of the meaningful learning philosophy through regular training sessions and ISO-based supervision. This strategy aligns with Budiyanto, who emphasized the importance of continuous professional development programs to enhance teachers' understanding of innovative teaching approaches that directly impact student learning processes (Budiyanto, 2016). Similarly, SMA Mutiara Bunda emphasizes student-centered learning, a key feature of the constructivist approach (Masgumelar & Mustafa, 2021). The planning of integrative cross-subject projects is a concrete example of interdisciplinary learning that enriches students' educational experiences.

The curriculum integration practices at both schools are consistent with Arends, who stated that cross-curricular instruction facilitates the development of higher-order thinking skills and enhances conceptual connections across subjects (Arends, 2012). Furthermore, the use of diagnostic assessments before instruction indicates that teachers understand the importance of differentiated instruction in addressing students' individual needs, as emphasized by Tomlinson in her theory of differentiated instruction (Tomlinson, 2022).

Analysis of Meaningful Learning Implementation

The implementation of learning in both schools reflects the application of *active learning* principles and *contextual teaching and learning*. Teachers at SMA OMNI Bintang Madani integrate religious activities such as *dhikr*, *duha* prayer, and ritual practice into PAI lessons, making the learning experience not only cognitive but also affective and psychomotor. This reinforces Hamalik's assertion that meaningful learning must engage emotional dimensions and values (Hamalik, 2008).

Meanwhile, SMA Mutiara Bunda implements project-based activities such as research projects, the *Tahfidz* club, and productive literacy initiatives, which reflect a *constructivist learning* approach. The integrative projects carried out at the end of each semester foster students' collaboration, problem-solving, and creativity competencies aligned with 21st-century skills as outlined by (Trilling & Fadel, 2009).

Both schools also demonstrate the practice of *student agency*, by providing students with the autonomy to choose learning approaches that align with their individual learning styles. This is supported by, who state that meaningful learning encourages students to activate all learning modalities and participate actively in shaping their own learning processes (Shohibah et al., 2024).

Analysis of Meaningful Learning Evaluation

The learning evaluations conducted by both schools go beyond academic achievement to include aspects of attitude, ethics, and character. SMA OMNI Bintang Madani implements evaluations through regular supervision, Key Performance Indicators (KPI), ISO audits, and behavioral assessments based on Islamic character indicators. This approach demonstrates an integration between the national curriculum and character values, which, according to Lase & Halawa represents a form of holistic education that is essential for shaping students with strong character (Lase & Halawa, 2022).

SMA Mutiara Bunda reinforces its evaluation system through the homeroom teacher program and a specialized *Quality & Quantity (QQ)* unit tasked with overseeing educational quality. The evaluation process includes initial diagnostic assessments, summative evaluations, and alternative project-based assessments. According Asubel & Batubata, such evaluation approaches can more comprehensively assess students' affective and social dimensions than written tests alone (Ausubel & Batubara, 2022).

Both schools implement principles of continuous and participatory evaluation. Evaluation is not only carried out by teachers but also involves students through self-reflection and one-on-one meetings between teachers and school management. This aligns with Dzaky view that learning evaluation should not merely measure outcomes, but also assess the learning process and students' attitudes throughout (Dzaky, n.d.).

Conceptual Design of Meaningful Learning

The conceptual design of meaningful learning at SMA OMNI Bintang Madani and SMA Mutiara Bunda comprises three main components: well-structured and thorough planning, flexible and student-centered implementation, and comprehensive evaluation. Both schools employ strategies that integrate Ausubel's theory of meaningful verbal learning with contemporary approaches such as project-based learning and character-based education.

According to Hernández & González, learning becomes meaningful when students are given the space to build connections between their learning experiences and real-life contexts. Both schools have demonstrated the effectiveness of this strategy through programs such as *OMNI Goes to Village*, student-published literacy projects, and collective religious activities that reinforce students' spiritual values (Hernandez, 2009).

Referring to the POAC framework (Planning, Organizing, Actuating, Controlling) in instructional management, the meaningful learning design implemented by these two schools can serve as an ideal, holistic, and integrative model for Islamic Religious Education in the context of the *Merdeka Curriculum* era.

Challenges in the Implementation of Meaningful Learning

Despite the success of the meaningful learning approach at SMA OMNI Bintang Madani and SMA Mutiara Bunda, there are several challenges that both schools face in its practical implementation. One significant challenge is the issue of teacher preparedness and continuous professional development. While both schools emphasize regular teacher training, there is a risk of inconsistency in the implementation of these training sessions, especially when new teachers are introduced to the school system. As Tomlinson emphasizes, the need for differentiated instruction requires that teachers continuously adapt their teaching methods to meet the diverse learning needs of students. However, teachers may struggle to integrate these differentiated methods effectively into their teaching practices, particularly in large or diverse classrooms (Tomlinson, 2022).

Another challenge is the balancing of academic content with the integration of religious and character development activities. SMA OMNI Bintang Madani, for example, integrates religious practices and activities into daily lessons. While this approach strengthens spiritual development, teachers may face challenges in allocating sufficient time to both the academic and character-building aspects of the curriculum. According to Lase & Halawa, holistic education that emphasizes both cognitive and character development requires a significant commitment from educators to ensure that both dimensions are adequately addressed (Lase & Halawa, 2022).

For SMA Mutiara Bunda, the use of project-based learning and cross-curricular projects offers students opportunities for creativity and critical thinking. However, this method requires significant time and resources, which can be a challenge, especially when managing large

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numbers of students. Trilling & Fadel highlight that project-based learning is beneficial for developing 21st-century skills, but it requires a high level of planning and coordination, which may strain the resources available to the school (Trilling & Fadel, 2009).

Practical Implications for Teachers and Schools

The implementation of meaningful learning has direct implications for both teachers and schools. Teachers need to be adaptable, continuously update their skills, and be prepared to address students' individual needs. As suggested by Arends, the integration of cross-curricular projects requires collaboration between different subject teachers, which can be challenging without proper coordination and planning. Schools must invest in creating an environment that fosters collaboration among teachers, supports professional development, and provides the resources needed for project-based and interdisciplinary learning (Arends, 2012).

For other schools looking to adopt meaningful learning, it is important to recognize the importance of teacher training programs that focus on both content knowledge and pedagogical skills, particularly those that emphasize differentiation and active learning strategies. Hamalik asserts that effective teaching should address the emotional and cognitive dimensions of students' learning, which means teachers must develop an awareness of students' emotional needs and create a learning environment that promotes active participation and reflection (Hamalik, 2008).

From a theoretical perspective, the implementation of meaningful learning aligns with Ausubel's theory (1986), which emphasizes the importance of linking new knowledge to existing cognitive structures. However, implementing this in practice requires that teachers are not only knowledgeable but also skilled in adapting their teaching to create connections between the curriculum and students' personal experiences. This is where the constructivist approach, as advocated by Masgumelar & Mustafa, plays a crucial role in helping students make sense of the world around them by actively engaging with the learning material (Masgumelar & Mustafa, 2021).

Moreover, as suggested by Hernández & González, learning becomes truly meaningful when students are provided opportunities to relate their learning experiences to real-life contexts. Both SMA OMNI Bintang Madani and SMA Mutiara Bunda have embraced this approach, but the challenge remains in ensuring that these real-life connections are not only theoretical but are practically implemented in ways that are engaging for students (Hernandez, 2009).

Conclusion

This study aimed to provide an in-depth description of the implementation of the meaningful learning approach in Islamic Religious Education (PAI) at two Islamic-based senior high schools, namely SMA OMNI Bintang Madani and SMA Mutiara Bunda in Bandung City. Based on the research findings and discussion, several conclusions can be drawn:

1. Lesson planning at both schools is conducted seriously and systematically. SMA OMNI emphasizes regular teacher training and supervision based on quality standards (ISO and KPI), while SMA Mutiara Bunda applies a more flexible planning approach focused on *student agency* and curriculum integration. Both schools adopt the principles of meaningful learning by taking into account the contextual needs of their students.
2. The implementation of learning reflects the application of active learning principles, contextual teaching, and the integration of religious values. SMA OMNI combines classroom instruction with religious activities and community service programs such as *OMNI Goes to Village*, while SMA Mutiara Bunda emphasizes project-based learning, *Tahfidz* clubs, and

students' creative exploration. Both schools embody constructivist and humanistic approaches in their implementation.

3. Learning evaluation is conducted comprehensively and participatively. SMA OMNI uses standardized evaluation rubrics, quality audits, and involves both students and parents in the evaluation process. SMA Mutiara Bunda engages homeroom teachers, a dedicated *Quality & Quantity (QQ)* system, and applies alternative assessments through projects and presentations. Evaluation addresses not only cognitive outcomes, but also students' affective, social, and spiritual dimensions.
4. The conceptual design of meaningful learning implemented by both schools consists of the integrated stages of planning, implementation, and evaluation. SMA OMNI applies the PDCA (Plan–Do–Check–Act) cycle to ensure quality implementation, while SMA Mutiara Bunda emphasizes flexibility and active student participation. Both schools demonstrate that this design is effective in shaping students to become religious, reflective, and adaptive individuals who are responsive to 21st-century demands.

In conclusion, the meaningful learning approach has proven to be not only relevant in the context of Islamic Religious Education (PAI), but also effective in enhancing the overall quality of education in a holistic manner. This study contributes to the development of a learning model that is not only grounded in Ausubel's theory but is also integrated with Islamic values, character education principles, and contemporary educational needs.

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