Innovation in Islamic Education at the Majelis Taklim An-Nisa, Jatirasa Village, Bekasi City

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Abstract

This article seeks to delineate the changes implemented by the Majelis Taklim An-Nisa in response to contemporary events. while disclosing numerous initiatives aimed toward progress. The employed methodology is qualitative, utilizing a case study technique. The data source was obtained via interviews with 10 informants, including 1 chairman and 9 members of the An-Nisa Taklim Council. Informants were selected through a purposive sampling method based on the following criteria: (1) possessing a comprehensive understanding, (2) having available time, (3) maintaining active status, and (4) being capable of articulating facts accurately. The researcher conducted observations and documentation to enhance the research data. The acquired data was subsequently analyzed through data reduction, data presentation, and the formulation of study conclusions. The data validation methodology entails verifying the data through several sources, methodologies, and temporal contexts. The research findings demonstrate that the Majelis Taklim An-Nisa provides explicit learning references, essential educational materials, and employs technology to mitigate encountered challenges. The researchers anticipate that the findings of this study will catalyze other taklim assemblies to enhance the quality of learning in various dimensions.

Abstrak

Artikel ini bertujuan untuk mengidentifikasi inovasi-inovasi yang dilakukan Majelis Taklim An-Nisa menghadapi perkembangan zaman. sekaligus mengungkap berbagai upaya untuk dapat mengembangkan ke arah yang lebih baik. Metode yang digunakan adalah kualitatif dengan pendekatan studi kasus. Sumber data diambil melalui wawancara kepada 10 orang informan yang terdiri dari seorang ketua dan sembilan orang anggota Majelis Taklim An-Nisa. Informan ditentukan menggunakan teknik *purposive sampling* dengan kriteria (1) memiliki pemahaman yang baik, (2) memiliki waktu luang, (3) berstatus aktif, dan (4) mampu menyampaikan berdasarkan fakta. Kemudian peneliti melakukan observasi dan dokumentasi untuk memperkuat data penelitian. Data yang diperoleh kemudian dianalisis menggunakan reduksi data, penyajian data,

dan penarikan kesimpulan penelitian. Kemudian teknik uji keabsahan data dengan mengecekkan data melalui berbagai sumber, metode, dan waktu yang berbeda. Hasil penelitian membuktikan bahwa majelis taklim An-Nisa membuat acuan pembelajaran yang jelas, materi-materi pembelajaran yang sangat penting, dan memanfaatkan teknologi untuk dapat meminimalisir kendala yang dihadapi. Hasil riset ini peneliti harap akan menjadi pemicu majelis taklim lainnya untuk meningkatkan kualitas pembelajaran majelis taklim dalam segi lainnya

Keywords
Innovation; Islamic education; Majelis Taklim

INTRODUCTION

Education positions itself as something very fundamental in the human life system (Adisaputro, 2020; Santika, 2021). This is because education provides various benefits such as equipping humans with the knowledge, skills, and values needed for human survival (Abidi, 2021). Moreover, thanks to education, competent human resources are created, have critical thinking skills, and are able to develop various innovations (Susilowati, 2022).

In fact, the higher a person's level of education, the wider the opportunity to get a good life (Julianto & Utari, 2019). It is no wonder that developed countries make education a long-term investment that will provide continuous benefits for the country. In line with this, it was found that developed countries in the world provide an extraordinary amount of budget for education (Kurniawan, 2017). So we can conclude that education is the most important factor for the progress of a country which is supported by its quality human resources.

Education as a driving force for change in a nation will certainly encounter various obstacles and challenges. such as different community needs, quality of educators, facilities and infrastructure, and curriculum that is not yet on target (Utu, 2021). This phenomenon is one of the causes of education being divided into three paths, namely formal, non-formal, and informal, all of which have an important role in overcoming various existing problems. In the research of Raudatus Syaadah, M. Hady Al Asy Ary, Nurhasanah Silitonga, Siti Fauziah Rangkuty, it was proven that non-formal education plays an extraordinarily important role in improving the quality of human resources (Syaadah et al., 2023). Furthermore, non-formal education provides various positive influences, namely as a means of producing a quality young generation (Hamdani et al., 2022).

As a form of realization of non-formal educational institutions that are currently emerging and easy to find, there are religious study groups. Mubasyaroh said that religious study groups in reality are an effective media for preaching and are very easily accepted by the community (Mubasyaroh, 2016). Proven by the opinion of M. Isnando Tamrin in his research stating that the Majelis Taklim is the oldest non-formal

educational institution in Indonesia (Tamrin, 2018). Interestingly, the research of Muhammad Fadli and Elihami found that what makes the Majelis Taklim the oldest educational institution and still exists today is due to several factors, namely the encouragement in the hearts of the community for the need for religious knowledge, spiritual needs, and being a means of friendship (Fadli & Elihami, 2023). Furthermore, the research of Muhammad Hafid and Aries Musnandar also found the fact that the Majelis Taklim in the midst of society not only provides benefits to its members, but also benefits the surrounding community (Hafid & Musnandar, 2022). This is basically one of the functions of the Majelis Taklim itself, precisely in chapter 1 article 1 paragraph 1 which explains that the Majelis Taklim is an organizer of non-formal religious education as a means of Islamic preaching in the midst of society (Al Faruq, 2020).

The development of the era forces the Majelis Taklim as a community educational institution to always improve itself to adapt to existing challenges. Sadly, Irfan et al.'s research states that there are still many problems in the implementation of the Majelis Taklim, such as unplanned learning due to the absence of a special curriculum related to the implementation of the Majelis Taklim itself (Irfan et al., 2023). Then Abdul Mujid Ai Badriah and Lilis Satriah added that in general it can be seen that the members of the Majelis Taklim are mostly elderly mothers (Badriah et al., 2019). Of course, this is not in line with one of the previous functions of the Majelis Taklim, namely as a place for the cadreship of the younger generation who have good religious knowledge. In line with that, Ahmad Sarbini also stated that the phenomenon of the Majelis Taklim in society is only ceremonial and has no definite impact. Then it can also be said that the existing Majelis Taklim only focuses on the cognitive realm, without any appreciation (Sarbini, 2020). Furthermore, Syarifah Suhrah and Fatmawati stated that the function of the Majelis Taklim has deviated far, in fact, many Majelis Taklim are only used as a competition to show off the beauty of the attributes of their Majelis Taklim (Suhra & Fariha, 2023).

From the explanation above, we can conclude that the success of a Majelis Taklim is not only seen from its appearance, but also requires certain innovations to eradicate various deviations in the implementation of the Majelis Taklim itself. Seeing the explanation above, the researcher is interested in studying the innovation of one of the Majelis Taklim in Jatirasa Village, Bekasi City, namely the Majelis Taklim An-Nisa. From there, we can study the forms of progress that exist in the Majelis Taklim An-Nisa and also see the inhibiting and supporting factors of the Majelis Taklim. This paper aims to reveal the various efforts and hopes of the Majelis Taklim An-Nisa to be able to develop it in a better direction.

This research is generally useful for providing education and identifying innovations made by the Majelis Taklim An-Nisa in facing the development of the times. From the various explanations above, there are strong reasons for the researcher to present the results of this research in

the form of a scientific paper entitled "Innovation in Islamic Education at the Majelis Taklim An-Nisa, Jatirasa Village, Bekasi City".

METHOD

This study employs a qualitative methodology utilizing a case study technique. Case studies are selected to enable researchers to study and identify a problem more effectively. The case study approach will thoroughly investigate an individual, organization, group, program, or policy, which will thereafter be examined as the outcome of the study (Sugiyono, 2021). This research will thoroughly analyze and elucidate the innovations in Islamic education inside the Assembly. Data sources were obtained through comprehensive interviews with 10 informants, including 1 chairman and 9 members of the Majelis Taklim An-Nisa in Jatirasa Village, Bekasi City. The researcher employed a purposive sampling technique to select informants based on the following criteria: 1) possessing a comprehensive understanding of the research problem, 2) availability of time, 3) active participation in the Majelis Taklim, and 4) ability to communicate factual information (Sugiono, 2021). The researcher conducted observational and documenting tasks to enhance the research data. Subsequently, the acquired data was processed through data reduction, data presentation, and the formulation of study results. To enhance data integrity and bolster reader confidence, researchers employ data validation approaches by cross-referencing information across diverse sources, methodologies, and temporal contexts.

RESULTS AND DISSCUSSION

Majelis taklim is a place to carry out Islamic religious teaching or study. Meanwhile, in terms of terminology, as formulated in the 1980 Majelis Taklim deliberation for DKI Jakarta, Majelis Taklim is an Islamic educational institution that has its own curriculum, is held periodically and regularly, and is attended by a relatively large congregation, aims to foster and develop polite and harmonious relationships between humans and Allah SWT., between humans and their fellow humans, and between humans and their environment in order to foster a society that is devoted to God (Dahlan, 2019).

Then Thamrin and Syamsidar explained that Majelis Taklim is a non-formal Islamic educational institution that has its own curriculum, is held periodically and regularly and is attended by a relatively large congregation, and aims to foster and develop polite and harmonious relationships between humans and Allah SWT. Between humans and their fellow humans and between humans and their environment, in order to foster a society that is devoted to God (Syamsidar, 2019; Tamrin, 2018).

Meanwhile, Irfan explained that the Majelis Taklim is a non-formal religious educational institution as a means of Islamic preaching for the community, this is clearly stated in the Regulation of the Minister of

Religion (PMA) of the Republic of Indonesia Number 29 of 2019 concerning the Majelis Taklim Chapter I Article 1 Paragraph 1. It is further explained in detail in Article II that the Majelis Taklim aims to be a forum to improve understanding, appreciation, and practice of Islamic teachings (Irfan et al., 2023). In general, the Majelis Taklim has an important role in forming a pious and characterful society in accordance with the goals of education itself. If we examine further in the Regulation of the Minister of Religion (PMA) of the Republic of Indonesia Number 29 of 2019 concerning the Majelis Taklim which contains 6 chapters and 22 articles, it is clearly illustrated here that the Majelis Taklim is actually a complete and complex institution.

First, Chapter I articles 1 to 5 concerning general provisions, which contain the Majelis Taklim which includes the definition, material, speakers, and also the function and role of the Majelis Taklim for the community.

Second, Chapter II articles 5 to 10 concerning registration, in detail here it is written about the authority to establish a Majelis Taklim, and provides certain criteria so that a study institution can be said to be a Majelis Taklim. The requirements are: (1) administrators; (2) a minimum number of members of 15 people; and (3) the existence of a location for implementation. If these three requirements have been met, then in the final stage an official Registered Certificate (SKT) will be issued from the Ministry of Religion which is valid for 5 years and can be extended as long as it meets the requirements as at the beginning.

Third, Chapter III articles 11 to 17 concerning implementation, in this article it is explained that in the Majelis Taklim there must be a management structure, ustadz/ustadzah according to category, congregation, location, material, and concept of implementation.

Fourth, Chapter IV articles 18 to 19 on guidance, here are explained the parties who have the authority to guide and provide guidance to the Majelis Taklim, namely the Director General of Bimas, Head of the Provincial Ministry of Religion Office, and Head of the Ministry of Religion Office. Then in this article also explained how the reporting stage starts from the implementation report procedure to the source of funding.

Fifth, Chapter V article 20 on funding, here it is explained that funding for the implementation of the Majelis Taklim comes from the central government, local government, and other sources.

Majelis Taklim as a religious educational institution that has existed since the 70s should be able to take on the role as an institution that is able to create a religious society and can advance community life in Indonesia. In fact, in the field there are still various shortcomings regarding the implementation of the Majelis Taklim in the midst of society as follows.

Figure 1. Five Field Facts about the Majelis Takim

First, there is no specific curriculum regarding the organization of the Majelis Taklim. Second, the average age of the Majelis Taklim members is over 40 years old and is rarely attended by teenagers. Third, the implementation is only ceremonial. Fourth, there is no storage of data and information regarding the Majelis Taklim so that the management of the Majelis Taklim is said to be in a poor category, this will certainly complicate the development of the Majelis Taklim itself. Fifth, the material is only cognitive. and sixth, it is often found both directly and in the mass media that displays a Majelis Taklim there, it is very clear and based on previous research that the Majelis Taklim that is currently developing is only used as a place for attribute competitions between taklim assemblies (Irfan et al., 2023).

If we refer to PMA Number 29 of 2019 which previously very clearly explained the general provisions, registration, implementation, coaching, and funding, this clearly answers that the organization of the Majelis Taklim is not running optimally. Therefore, it is necessary to improve and restore the function of the Majelis Taklim itself.

Learning Innovation at the Majelis Taklim An-Nisa, Jatirasa Village, Bekasi City

Basically, innovation arises based on needs, one of which is in the Majelis Taklim educational institution. Researchers see that the Majelis Taklim currently really needs innovation, especially since the facts prove that the Majelis Taklim is a non-formal educational institution that is in

great demand by the community. Then today, with the development of the era, of course, it gives rise to challenges and obstacles for the Majelis Taklim to play its role well, so that innovation in the Majelis Taklim is deemed necessary.

1. Curriculum Innovation

This awareness has been possessed by the Majelis Taklim An-Nisa based on the results of an interview with Mrs. Nur as the leader of the Majelis Taklim, it was found that seeing the existing challenges, the Majelis Taklim An-Nisa has made several innovations such as creating learning references that have the same role as the curriculum, namely as a guideline in carrying out activities. The references contain four sub-topics of fiqh, tauhid, BTQ, and history. These four sub-topics will be studied in one month, the first week will discuss *fiqh*, the second *tauhid*, the third BTQ, and the fourth history.

From the explanation above, it can be seen that the Majelis Taklim An-Nisa has made a lot of progress and innovation. Such as in including fiqh, tauhid, BTQ and history materials. It is known that fiqh material is very important for a Muslim, which is even the main door to worship. Without good knowledge of fiqh, the reward of a person's worship will be damaged and even worse, his worship will be rejected (Iqbal, 2018; Istiani & Islamy, 2020). Then tauhid, tauhid is a requirement for someone to be said to be a Muslim, which means that without good knowledge of tauhid, it will have a major impact on his worship. In life, tauhid is very important, because with strong tauhid a Muslim will obtain perfect happiness in this world and the hereafter (Liriwati & Armizi, 2021; Sari & Alfatah, 2021). Likewise, with BTQ and history materials, which both play an important role in becoming a Muslim. We researcher sees that the Majelis Taklim An-Nisa will be able to increase the knowledge of all its members and be able to make a true Muslim. Along with this, research proves that by providing materials on monotheism, fiqh, and the Qur'an, it will be able to improve the quality of a Muslim in carrying out worship to Allah (Dahlan, 2019; Lisa et al., 2020).

The main materials that are the reference for the Majelis Taklim An-Nisa learning make it more focused. Research by Hidayat and Rahman, Nasution, Pongliu and Tohopi supports this opinion that structured learning will facilitate the achievement of learning objectives (Hidayat & Rahman, 2022; Nasution, 2017; Pongoliu & Tohopi, 2023).

2. Managment Innovation

The innovation found by researchers in terms of the management of the implementation of the Majelis Taklim An-Nisa is in terms of meeting times. In detail, the informant explained that the Majelis Taklim activities were held twice a week, namely Wednesday afternoon and Thursday night. Wednesday afternoon starts at 13:00 WIB to 15:30 WIB and Thursday night starts at 18:20 WIB to 20:30 WIB. Wednesday afternoon will be filled

with the delivery of material according to the order of discussion topics that will be filled with speakers from both within and outside. Meanwhile, on Thursday night, it will be filled with dhikr activities, tahlil, tahmid, reading of the Yasin letter, and will be closed with praying together accompanied by rabana. The informant stated that the implementation of Thursday night will be accompanied by several mandatory agendas such as social gatherings and other social activities.

A fairly intense meeting in the Majelis Taklim An-Nisa will certainly make it easier to achieve the goals of the Majelis Taklim itself. This is similar to the opinion of Alfurqan, Ifrianti and Emilia, Siliadin in their research explained that many meetings in each learning process will increase the chances of success for students (Alfurqan & Hidayat, 2023; Ifrianti & Emilia, 2016; St. & Saliadin, 2016). So that with this the goals of the Majelis Taklim An-Nisa will be easier to achieve.

3. Media Innovation

Seeing the current state of society which has various activities and lack of free time to gain knowledge is a problem felt by the Majelis Taklim. Where people generally do activities during the day such as working and so on, then the night time is used as a time to rest so that this becomes an obstacle in gaining knowledge. Then added other factors such as weather which of course will complicate the implementation of a Majelis Taklim. This will be felt by all taklim assemblies in general and of course requires innovation. Based on the results of the interview, it was found that the Majelis Taklim An-Nisa had realized this and was able to provide a solution even though it was not said to be 100% effective, but at least this effort had a good impact on its members. The informant explained that as is known, the implementation of an activity will definitely encounter various obstacles including in the implementation of the Majelis Taklim. The problem encountered by the informant was that the number of members at any time was never fixed, sometimes many and sometimes few members came for various reasons. Realizing this, the Majelis Taklim An-Nisa tried to utilize digital technology, namely the WhatsApp application to send materials either in the form of videos or in the form of a file. This aims so that all members, especially members who are unable to attend, can also participate in the learning process. Similar results were also found by Anggraini, Arianto, and Styowati in their research stating that the use of technology through applications will also support learning activities that can go beyond the limitations of distance and time (Anggraini, 2016; Arianto, 2021; Setyowati et al., 2022). 4. Impact Felt

Researchers see various efforts and innovations made by the Majelis Taklim An-Nisa aimed at making this assembly run effectively as it should. To strengthen the results of this research, researchers found several impacts that were felt by members of the Majelis Taklim.

First, it is easier to understand learning. Informants stated that thanks to the innovation in the Majelis Taklim An-Nisa in dividing the

material into two meetings, it made it easier for members to understand the material. Second, they are more motivated because learning is flexible. The use of WhatsApp media has not only been able to facilitate learning flexibility but has also been able to increase member motivation. Based on the statements of members of the Majelis Taklim An-Nisa, one of the things that makes members lazy to go to the Majelis Taklim is because they are left behind in learning materials due to absence. With this media innovation, this is no longer an obstacle for members to come to the Majelis Taklim An-Nisa.

CONCLUSION

Basically, innovation is present to meet human needs in various aspects, one of which is the Majelis Taklim. Innovation in the Majelis Taklim is present to answer various problems that existed previously. This research describes the Majelis Taklim An-Nisa which tries to answer various existing obstacles such as not having a curriculum reference, only being considered ceremonial, and not utilizing technology. In fact, the Majelis Taklim An-Nisa is able to answer all of that by making clear learning references, very important learning materials, and utilizing technological advances to minimize the obstacles faced. This will certainly be a trigger for other Islamic study groups to be able to improve the quality of learning in other aspects.

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