

Innovation in Teaching Islamic Education in the Development of Religious and Nationality Understanding in the Taklim Council

Dwi Retnani Srinarwati ¹, Akhmad Qomaru Zaman ², Suhartono ³, Rahmatul Imaniar ⁴

¹ Universitas PGRI Adi Buana Surabaya, Indonesia; dwiretnani@unipasby.ac.id

² Universitas PGRI Adi Buana Surabaya, Indonesia; qomaru@unipasby.ac.id

³ Universitas PGRI Adi Buana Surabaya, Indonesia; suhartono@unipasby.ac.id

⁴ Universitas PGRI Adi Buana Surabaya, Indonesia; rahmatulimaniar@gmail.com

Received: 22/08/2024

Revised: 23/10/2024

Accepted: 27/11/2024

Abstract

Majelis Taklim is a non-formal Islamic educational institution that has its curriculum, is held regularly and regularly, and is attended by a relatively large number of congregations. In Indonesia, the development of educational institutions of the taklim council type is large or in great demand by pilgrims, especially in big cities where people are thirsty for Islamic education, this study aims to understand and analyze the innovation of Islamic education teaching in developing religious and national understanding in the Al-Maryam Taklim Council of North Jakarta. This field research uses a qualitative descriptive approach and uses triangulation techniques to test the validity of the data. The results of the study concluded that the teaching innovation of Islamic religious education in developing religious and national understanding at the Al-Maryam Taklim Council in North Jakarta by conditioning teaching materials, teaching methods (lecture method accompanied by teaching aids/teaching aids, question and answer method, field trip method, discussion method and practice method), teaching approach, and scientific quality of resource persons. Recommendations to researchers who wish to conduct research again at the Taklim Council to find more in-depth information so that our science continues to develop and grow, do not stop here. There are new things that can be found at the Kaklim Assembly this time.

Keywords

Teaching Innovation; Islamic Religious Education; Nationality

Corresponding Author

Dwi Retnani Srinarwati

Universitas PGRI Adi Buana Surabaya, Indonesia; dwiretnani@unipasby.ac.id

1. INTRODUCTION

The teaching of Islamic Education has a crucial role in the development of religious and national understanding in Indonesia (As-Tsauri & Erihadiana, 2022; Hasan, 2015; Sholeh, 2019). In a diverse society, religious education not only functions as a means to understand religious teachings but also as a tool to form national character and identity. Basically, the teaching of Islamic education focuses on understanding Islamic values as a guideline for life, to teach students to apply the values they understand in the educational process (Hidayatullah, 2020; Imelda, 2018; Ja'far, 2015; Nabila, 2021; Ulum, 2020). Thus, the teaching of Islamic education is not just an effort to start a learning process that aims to bring out the intellectual potential of humans through the transmission of knowledge, but this process is also an effort to create a society with character and also leads to ethical and aesthetic



© 2024 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

communication and the values contained in it (Almaidah et al., 2023).

The learning process can be achieved through teaching innovation with effective and innovative learning designs using several optimal methods such as choosing learning strategies that match the nature of the learning material, creating interesting and fun media, and involving the community in the educational process. In carrying out learning, teachers must order students to carry out learning activities by directions (Sitaasih, 2020). According to Win Wenger, good learning activities must consider the condition of the pilgrims as unique individuals, and during learning activities, these characteristics must be considered.

Innovation or updating of learning activities must be the responsibility of teachers (Jazilah, 2021; Ratnawati & Werdiningsih, 2020) for learning activities to be more meaningful, all teachers must strive to innovate. Therefore, in teaching Islam, it is very important to innovate learning methods to create Pakem learning. If Islamic religious education is still considered traditional in its learning methods and systems, then its positive and negative impacts will certainly have a great influence on its learning activities (Ahmad et al., 2022)

In Indonesia, education consists of three areas: formal, non-formal, and informal education. Of the three types of education, their existence is very important because they can complement each other's shortcomings (Suradi, 2019; Rusdiansyah, 2020; Sutirno, 2021). Non-formal education is carried out by the government to complement formal education and as a way to support long-term education, similar to lifelong education according to the Islamic view, it begins with the preparation stage for choosing a partner and ends with the separation of life from the body (Chusnul Chotimah, 2022).

As is known, the organizers of formal and non-formal education in Indonesia are to achieve the goals of education nationally. "The goal of National Education is education based on Pancasila and the 1945 Constitution of the State of Indonesia, as well as realizing quality education, relevant to the needs of society, and competitive in global life" (Daulay, 2004; Indahwati & Ak, 2017.; Lestari & Maunah, 2022; Government Regulation of the Republic of Indonesia, 2017; Wartoyo, 2016). One of the non-formal educational institutions is the Taklim Council, hoping to provide lifelong education. Islamic religious education (PAI) cannot be achieved by relying only on formal education. In addition, for those who do not have time to pursue formal education or are no longer in school, the Taklim Council provides an alternative means to expand Islamic religious education. This makes the Taklim Council a popular alternative among the community as a forum for forging religious knowledge and deepening.

According to Tuti Alawiyah, the Taklim Council has four functions: a place to provide knowledge, receive additional knowledge, as a place to get along with others, and as a place to realize common interests and provide social benefits (Alawiyah, 1997). In PMA No. 29 of 2019, the Taklim Council has a strategic role to increase the understanding, appreciation, and practice of Islamic religious teachings, as well as maintain the integrity of the Unitary State of the Republic of Indonesia.

In reality, the Taklim Council is not limited to time or place, and they are open to people of different ages, social strata, and groups. The Taklim Council still survives and becomes an institution close to the community because of its flexibility. Therefore, the Taklim Council is a very alternative educational institution for pilgrims. The Taklim Council can also help students make self-defense amid the influence of promiscuity and the joy of life. Therefore, the Taklim Council has an important role in the community. In line with the findings of Firdausi et al (Firdausi et al., 2015), recitation activities are able to show pilgrims that they have confidence in implementing religious values in religious attitudes and behaviors that reflect obedience to their religion. Such attitudes and behaviors include congregational prayers, moral values, which are being polite to parents and others, and the value of aqidah, which is to follow the ta'lim assembly and apply what they have learned.

Majekis Taklim should be able to present Islamic insight and national insight. Islamic insight is important because it is the main foundation that will be the inspiration and basis for starting and

building a da'wah organization. Because the da'wah organization developed in a nation-state (Indonesia), national insight is very important, so nationalism becomes prevalent. Therefore, they must have a broad understanding of Islam and nationality. They must not only understand it but also internalize and practice it in every aspect of the organization's operations. Without solid national insight, Islamic insight can weaken nationalism. Without a solid national insight, organizations can get caught up in fanatical attitudes, which can ultimately lead to intolerant attitudes towards organizations and even different beliefs. Less nationalism will weaken the state. Da'wah organizations will not be able to develop properly if they only consider the national perspective without considering the Islamic perspective (Markhaban, 2020). So, what will be preached if members of da'wah organizations do not have a good understanding of Islam. Understand how important Islamic insight and national insight are to build da'wah organizations such as the Al-Maryam Taklim Council.

Basically, there are still several taklim councils that have not carried out their duties, goals, and roles properly, namely as a means to increase public understanding of Islam, especially the residents of the Taklim Council around the North Badak Swamp, Koja, North Jakarta. However, this did not happen at the Al-Maryam Koja Taklim Council, North Jakarta. Based on the findings from the initial observations made by the researcher, the activities carried out at the Taklim Council were divided into three categories, namely; first; Science to Islam. second; Third nationality; Social. The first category; includes taklim activities related to Tadarrus Al-Quran material, learning tajweed, tafsir, hadith, fiqh, akhlaq, tauhid, preaching the Qur'an, istighatsah, and religious tausyiah. Second; including events to commemorate Islamic holidays, such as the commemoration of the Prophet's Birthday, Islamic New Year/Hijri, and Isra' wa Mi'raj of the Prophet Muhammad SAW., which presented figures and activists who spoke about humanity and a complete nationality within the framework of Indonesian democracy. Third; including activities of providing food to those who attend the recitation at the Al-Maryam Taklim Council, coordinating the implementation of Qurbani for residents as well as its distribution to the community, compensation for orphans and Dhu'afa' and Social Service to those affected by disasters, and assistance to Palestinians who are victims of the war from Israel.

The researcher is interested in conducting research at the Al-Maryam Taklim Council in North Jakarta because there is information from pilgrims who previously could not read the Quran, did not understand, or even did not know the teachings of Islam. After participating in the Taklim Council, they can read the Qur'an, and become aware of the teachings of Islam and human and national values. Therefore, the researcher wants to know the role and function of the North Jakarta Al-Maryam Taklim Council in providing Islamic religious teaching and education to the people of North Jakarta, especially North Rawabadak Koja, North Jakarta. From this explanation, this study aims to understand and analyze the innovation of Islamic education teaching in developing religious and national understanding in the Al-Maryam Taklim Council, North Jakarta.

2. METHODS

This research is a descriptive qualitative research. Data sources that are used as research subjects in the research include the supervisor of the North Jakarta Al-Maryam Taklim Council, Chairman of the North Jakarta Al-Maryam Taklim Council, Secretary of the North Jakarta Al-Maryam Taklim Council, Treasurer of the North Jakarta Al-Maryam Taklim Council, teachers of the North Jakarta Al-Maryam Taklim Council, North Jakarta Taklim Al-Maryam Council Congregation, Community around the Al-Maryam Taklim Council, North Jakarta Stake Holders. The data collection method used for interviews and interviews was conducted to explore data on the implementation of innovative activities for Islamic Religious Education teachers in the development of religious understanding and educational nationality at the Al-Maryam Taklim Council, North Jakarta. The Documentation method is to search for data on matters or variables in the form of notes, teacher data, pilgrim data, and the curriculum of the North Jakarta Al-Maryam Taklim Council. The observation method, the observation method carried

out by the researcher is to make a direct observation of the research object to see closely about the learning activities carried out, the situation and conditions as well as the facilities at the Al-Maryam Taklim Council in North Jakarta.

Data Analysis techniques involve organizing and classifying data according to patterns, categories, and basic units to find themes and develop working hypotheses suggested by the data. In analyzing the collected data, the author uses qualitative descriptive analysis. Meanwhile, the data analysis of the results of this study was carried out by Mathew B. Miles and A. Michael Huberman. The analysis consists of three interactive analysis flows: data reduction, data presentation, and conclusion drawn. This research objectively and accurately summarizes and interprets the existing facts. The data processing process then follows Miles and Huberman's theory quoted by Sugiyono, that the data processing process goes through three stages, namely data reduction, data presentation, and data validation or concluding.

3. FINDINGS AND DISCUSSIONS

Findings

The innovations of religious teachers carried out at the Al-Maryam Taklim Council are found in the teaching of existing Islamic education, starting from the conditioning of teaching materials, teaching methods, flexible approaches to discussing congregational problems, the quality of teaching knowledge, involvement in contributing to religious, social, national, and state issues. Where the teaching material is effective by a person who is scientifically qualified with a background of Islamic boarding school graduates and has received Postgraduate Level Higher Education both S2 and S3 (Doctoral) and as a Stakeholder.

The application of the learning method can be seen at the level of understanding of the taklim assembly congregation in each material delivered by the ustadz. The use of various learning methods also provides self-motivation to the pilgrims so that they do not feel bored and bored in carrying out learning, especially in the Taklim Council. According to researchers, the asatidz in the Al-Maryam Taklim Council are very necessary to be able to master various learning methods, even though they are not in formal institutions, but as professional teachers, we also need to know and understand this, we need to improve our abilities as ustadz. To be able to achieve this, of course, there must be intervention from the government. The presence of the government has a great influence on the quality of asatidz in each Taklim Council. Therefore, the government is required to be able to guide and foster the Taklim Council. One way that can be done is by holding training, workshops, and seminars that aim to improve the ability and professionalism of asatidz at the Al-Maryam Taklim Council.

Innovative methods of Islamic religious education teachers in developing religious and national understanding at the Al-Maryam Taklim Council include:

a. Lecture Method

The Al-Maryam Ustadz and Ustadzah Taklim Council used the oral bill da'wah approach during the two-week routine recitation. This is the explanation given by Mrs. Khujaemah as the Chief Executive of the Routine Recitation of the Al-Maryam Taklim Council. That: "Ustadz and ustadzah use the strategy of recitation in every routine recitation, he is as a mau'idzhatul hasanah, religious lecture, national lecture, giving direction, meaning the main speaker. However, on certain days and situations, he uses the strategy of recitation to convey it with soft and polite speech, so that the message of da'wah can be conveyed optimally. And it can arouse the enthusiasm of the pilgrims to rise from the problems they face.

According to KH. Musleh Singgan, Chairman of the Jakarta Mosque Work Network (JKM), said that the innovation of the teachers of the taklim council through the most important recitation strategy

knowing who is our worshipper. Then what is the quality of their knowledge? So that when we deliver the material according to the material needed. Second, an educator/ustadz/mualim must prepare themselves with adequate knowledge, so that what is conveyed is true and the source is correct. Third, in the modern era, we now use existing technology that must be understood by the pilgrims accompanied by props so that they are not bored with learning. Teaching methods are more important than the material presented. If the material is delivered in the right way with the right characters, and the right system so as not to be saturated with everyday language that is funny so that the listeners are not saturated. Our indicators must have a benchmark for the success that is taught in the Taklim Council must be measurable and have a level, not the teacher's or the teacher's will.

According to KH. Ghufroon Mubin (Member of the Ukhuwah Islamiyah Commission of the Central Board of the Indonesian Ulema Council), said that the innovation of the Taklim Council teachers must be able to provide understanding. The first studies must understand the psychology of the pilgrims, especially in urban areas because the participants of the taklim council are more than their urbanization brothers, where after they arrive in the city they are thirsty for spiritual and religious knowledge. The way to build them with the current system of teaching and learning is the term *salaf*. It is not based on *salaf* or not, even though the material presented is that. But the pattern and way of delivery are more innovative. How to give an example as an applicative of what is taught to them must also be innovative. Ideally, for example, we should provide more answers and responses to what they need right now.

According to Islamic Education Psychologist, Ustadz M. Syamsul Arifin Munawir, M.Ps.i., M.H said that the teachers of the Taklim Council need to insert the stories and motivations of *Hubbul Wathan* (Love for the Motherland) in their studies. An important innovation in the era of technology and social media like today, namely the studies of the Taklim Council needs to be recorded, videoed, and even broadcast live so that the reach of *da'wah* is wider and its influence is greater.

According to Ustadz Muhammad Hamdan Maulana (Secretary of the Nahdlatul Ulama Da'wah Institute (LD PWNU) DKI Jakarta, said; by quoting the opinion of Imam Malik bin Anas RA. Where Imam Malik conveyed his words which read *لَنْ يَصْلَحَ أَمْرُ هَذِهِ الْأُمَّةِ إِلَّا بِمَا صَلَحَ بِهِ أَوْ غَيْرَهَا*

Some things are of a basic nature that we must imitate or copy-paste with what was used by our predecessors, namely our Ulama. But some aspects are ornamental. What is meant by Ornamental according to the Theory of Teaching and Learning Activities (KBM) is a methodology (Thoriqoh, Madah) related to this Methodology In order to be attractive according to the needs of the times, there are two aspects. First; It must be by the context or theme like in our country, it must be able to convey the importance of the 4 aspects that can be the foundation. Namely: 1. *Tawassuth* (Tolerance/Unambiguous). 2. *Tasamuh* 3. *Tidal* 4. *Tawazun*. Second; Learning that is active in two directions, namely conveying and discussing with students.

KH. Misbahul Munir Kholil, Chairman of the DKI Jakarta MUI Da'wah Commission, during an interview on April 20, 2024, said: "The Taklim Council is one of the educational instruments of the community that survives, whether supported or not supported by the government and the Taklim Council is an asset of the nation". He also added that "The existence of the taklim council is a source of inspiration because it does not only rely on formal education in school, such as elementary, junior high, vocational/high school, college is completed. But according to him, Islamic education is education all the time, throughout the life of the body.

الَّتِي تَقْدِمُ عَلَى الْمَهْدِ مِنَ الْعِلْمِ أَطْلُبُ

This means; "Seek knowledge to the grave of the land".

The Taklim council continued to be careful, as part of the effort rather than knowing Allah SWT through several media, whether it used to be in a mosque or langgar/surau, now through youtube media, facebook, live tiktok which is used by Kyai, Nyai, Ustadz, and Ustadzah in delivering religious lectures and so on.

This was also conveyed by Ustadzah Dr. Hj. Siti Maryamah Kadriyah, M.Si as follows: "Through the Al-Maryam taklim assembly, pilgrims will get an education so that they can distinguish between good and bad. Which is halal and which is haram. If we can't distinguish between good and bad, of course, we will equate everything as halal or all haram, it is because of the shallowness of the knowledge we have. There is a word of wisdom in the book *Al-Muntakhob* which means; "Man will not be able to walk in darkness except by using lanterns. Similarly, humans will not be able to distinguish good from bad unless they use their knowledge" We are grateful to have received Islamic education so that we can bring changes in life to good values. In addition, especially through the Al-Maryam taklim assembly, pilgrims will get religious education which is very important and very much needed, especially considering that currently there are still many parents who are not good at understanding religious knowledge and cannot read the Qur'an.

Then Ustadzah Dr. Hj. Siti Maryamah Kadriyah, M.Si continued about the importance of religious education, as follows: "Currently, many parents, especially in the area of Rawa Badak Utara Village, Koja District, North Jakarta, are not good at reading the Quran. Maybe because in the past they did not get religious knowledge or even never learned to study religious knowledge". Now it is beneficial that everywhere there is a Taklim Council so that it can follow the study of religious knowledge with words, it is never too late to seek knowledge while the breath can still breathe. Everyone who lives has the right to get a proper education as the basis for living the process of life and life that must be fought for by all individuals or groups to meet the needs of life that continue to spin the wheel of life that is competitive, dynamic, and strategic.

This was conveyed by Ustadz Dr. Qudsi M.Pd.I as the Advisor of Ittihadul Muballighin and Muballighot North Jakarta said, "I think it is quite effective because by the material I teach, the book of a "lim muta"alim which contains advice for students in pursuing knowledge. So I interspersed with stories or examples of examples that were by the material I was teaching at that time."

b. Question and Answer Method

KH. Misbahul Munir Kholil Chairman of the Da'wah Commission of the Indonesian Ulema Council (MUI) DKI Jakarta said, "In applying the question and answer method in the activities of the taklim council so that the members of the council are not saturated, every meeting I set aside time to allow the congregation to write down and there are also those who ask directly the questions of the congregation, usually problems or things that they do not understand related to the material of the day, So the question and answer method is quite effective to use".

This was conveyed by Mrs. Hj. Titin Sumarni a member of the Al-Maryam Taklim Council said, "With the question and answer method, the atmosphere became more lively because what was asked about the problems of my daily life, and the women of the taklim council members looked enthusiastic and responsive to the material that became the topic presented by Mr. Kyai".

According to KH. Ghufri Mubin said, "The question and answer method is a technique used by an educator to motivate and interest in learning to the congregation so that they awaken their thoughts to ask questions while listening to lectures or religious materials or the teacher who asks the question, and the congregation of the taklim council who answers. In this communication, there is a direct mutual relationship between teachers and congregations. A teacher can use this method if he intends to repeat the lesson, wanting to arouse the interest of the taklim council congregation as an interlude to the lecture method. So it can be understood that the goals that will be achieved from the question and answer method include: First, to find out the extent to which the material has been mastered by the congregation. Second, stimulating pilgrims to think. Third, providing opportunities for pilgrims to ask problems that have not been understood."

Then the results of the interview with KH. Musleh Singgan, Lc, said, "I often use the question and answer method, especially I use it alternately with the lecture method, because if it is not like that later

the congregation will be easily bored and bored. So by varying the method, the congregation becomes active and not bored, and the interest in congregational recitation increases. With this question and answer method, I often use it at the beginning of the study, then in the middle of the recitation, and at the end of the recitation I sometimes also use it." Then he continued, "The use of this discussion method is indeed necessary at one time, but it does not always use the discussion method. Because I use this discussion method when the material does have to use that method, because the discussion method is a method to solve a problem, but if the material does not have to use discussion, then the recitation also does not use the discussion method. Only certain materials use the discussion method."

c. Field Trip Method

As a result of an interview with Mrs. Hj. Titin Sumarni, she said: "This taklim council also carries out annual routine activities, namely ziaroh wali. However, this activity is not mandatory, which means that the congregation may not participate in this activity". However, as said by Mrs. Hj. Siti Aminah the administrator of the Al-Maryam Taklim Council, she said that: "Although this program is not mandatory, the enthusiasm of the congregation is quite high. We are also often invited to sowan to the scholars. In addition, there is a uniqueness in this taklim assembly. The person in charge of the assembly has prepared 4444 corn kernels. Before the event began, each member of the assembly who came would take the corn kernels while reciting the prayer of nariyah according to the many corn kernels taken. Everyone took it until the corn kernels were used up in the container provided. The final 21st section will be read through loudspeakers by the assembly trustees. This is done to circumvent so that the taklim council congregation does not speak when present at the taklim council even though the event has not yet started. This Taklim Council has various programs, including weekly programs."

The results of the interview with Mr. Sukarso, a local resident and also the husband of the Al-Maryam Taklim Council congregation said, "My motivation in carrying out the field trip, namely the pilgrimage to the grave of the guardian of Allah, is to know the guardian of Allah. I see that his life is cool, and can provide benefits to the people around him, not only during his life but after their death. That's why I want to get to know them and try to emulate what they did during my life."

This was conveyed by Mrs. Hj. Titin Sumarni, a member of the Al-Maryam Taklim Council, who said, "The thing that encouraged me to take part in a field trip in the form of a pilgrimage to the grave of the guardian of Allah was the curiosity about who the guardian of Allah was. I often hear stories about God's guardians, and how great their seriousness in getting closer to God. That is what makes ulun encouraged to follow the pilgrimage to the grave of Allah's guardian."

d. Discussion Methods

The Al-Maryam taklim council which takes place regularly is certainly expected to contribute to the pilgrims and residents in general in creating good behavior as a result of the learning process and coaching through these religious activities. The results of the interview with Ustadz Muhammad Hamdan Maulana as Secretary of LD PWNU DKI Jakarta are as follows:

"With the existence of the Al-Maryam taklim council, I see a very good impact on the community increasing their enthusiasm for learning, discussing problems with Islam, routinely carrying out worship at the mosque, congregational prayers, tadarusan and rarely there are immoral acts, drunkenness, brawls, and others. This shows the formation of devotion to the person of the community." Then he continued, "The existence of Al-Maryam pilgrims is so familiar to the community around the North Rawa Badak village, the activities it holds are usually in the form of religious activities such as recitation and the like. This activity is very significant, to continue to encourage the pilgrims to always learn about Islam, add piety to Allah, deepen religious knowledge and strengthen friendship between communities."

e. Practice Method (Demonstration)

The results of an interview with Mrs. Casi, one of the pilgrims of the Al-Maryam Taklim Council, said, "The practice or demonstration method is used to convey practical materials, such as ablution materials, mandatory prayers, sunnah prayers, tayamum, hajj manasik and others. The use of practice or demonstration methods is very effective because the congregation easily understands the learning material, the congregation is also more interested in paying attention and is more active in learning activities."

The results of the observation show that the demonstration method of the teacher and the members of the taklim council shows the entire congregation a process, for example how to pray by the teachings and examples of the Prophet (saw).

The results of the interview with Ustadz Muhammad Syamsul Arifin said, "The demonstration method or practice in teaching, will be very attractive to the congregation, the delivery of material can be felt with all limbs including the personality of each individuality that is alive and active, and is a very interesting demonstration, until the impression becomes stored for a long time and imagined in the memory of the congregation, and the congregation does not squeeze the brain too much, or drowsy listening to a lecture from a teacher, presenting the material through this method, then the congregation becomes moved, and the instinct to participate can be channeled naturally, the congregation follows it carefully wholeheartedly and very carefully."

Discussion

The teaching of existing Islamic education starts from the conditioning of teaching materials, teaching methods, flexible approaches to discussing congregational problems, the quality of teaching science, and involvement in contributing to religious, social, national, and state issues. Where the teaching material is effective by a person who is scientifically qualified with a background of Islamic boarding school graduates and has received Postgraduate Level Higher Education both S2 and S3 (Doctoral) and as a Stakeholder. As well as combined with reliable and well-known invited teachers for their scientific figures, worship, morals, and nasab which at the same time can be an example in the spirit of learning to achieve 'Alim, "Abid, Muhsin, Karimunl Akhlaq (Hidayat, 2020; Munawarah & Abshari, 2019; Suryana & Nurachadijat, 2023).

The use of various learning methods also provides self-motivation to the worshippers so that they do not feel bored and bored in carrying out learning, especially in the Taklim Council, including (1) the lecture method using aids/props such as pictures, maps, objects, imitation items, and others. (2) Question and answer method, where with this method the atmosphere becomes more lively because those who are asked about the problems of daily life, and the women of the taklim council members look enthusiastic and responsive to the material that is the topic presented by Mr. Kyai. (3) The Field Trip Method is a trip or cruise carried out by members of the taklim council to gain experience, especially direct experience and is an integral part of the recitation of the taklim council. In addition to recreation, field trips also develop experiential insights about the outside world related to Islam. (4) Discussion method, and (5) demonstration method.

Basically, the entire process of implementing learning activities in the Taklim Council as an adult educational activity (Da'wah et al., 2013.; Markhaban, 2020) Therefore, learning materials must meet the needs of pilgrims so that they are useful and easy to understand, as well as so that learning activities run well. The success of learning in the Taklim Council is also influenced by methods and strategies. One measure of learning success is learning resources, which are defined as individual abilities, both knowledge and skills. Because this expertise and knowledge can be beneficial for individuals and society as a whole.

In addition to the Al-Maryam Taklim Council playing a role in Islamic education, it also contributes to the social field. In the social field, the North Jakarta Ta'lim Al-Maryam Council helps alleviate the

poor, orphans, the Dhu'afa', and victims of Natural Disasters. Such as landslides, floods, fires, and the spraying of sacrificial animals in the North Jakarta area as well as war victims, namely Palestine.

Carrying out education is a need and responsibility of everyone (Nabila, 2021; Nurcholish, 2018; Susanti, 2021; Wekke, 2013), And everyone should be aware of this. Because individuals only have the ability to promote and implement education. Unfortunately, the community does not pay the necessary attention to education and does not realize its importance. Education is impossible and not beautiful if there is no one person who is responsible for education itself.

If the awareness of the importance of education is still inherent in humans, it will produce leaders and employees who have potential and expertise because their knowledge will be used in their work. This is as expected: work while studying. In the end, there is a balance between studying and working. Studying constantly doesn't mean you can't work. Learning on the job is more effective because knowledge can be applied in the workplace. Likewise, with the Al-Maryam Taklim Council, religious taushiyah is held to make pilgrims understand the importance of knowledge. If people are accustomed to this kind of education, they will become complete social individuals. In addition, it is responsible for the implementation of education.

This education does not mean that you do not have to work or hinder your work. Work is included in education Because education cannot be separated from human life and because humans still need it, education is also an obligation for them, as stated in the hadith "seeking knowledge is obligatory for Muslims and Muslim women". This hadith clearly shows that education is compulsory for everyone, regardless of age, from children to the elderly. Because we are all social beings who need to interact with each other, humans cannot stay silent, on the contrary, they must continue to live the nature of God. We should tell others about what we know, not just for ourselves. To maximize the potential that exists in humans.

By the role of the Al-Maryam Taklim Council Jl. B II Number 47 RT. 007/05 North Rawa Badak Village. Koja North Jakarta emphasized that education is a process of acquiring knowledge, and it is very important. In addition to increasing knowledge, it can also improve morals to prepare for upcoming challenges. Education, which is a human need, cannot deny that humans have the desire to live religion. As explained by Bustanuddin Agus. Humans are weak creatures. Humans have different religions for the following reasons: they cannot handle natural disasters independently. Unable to maintain the balance of natural resources, such as not being able to ensure that the sun is shining and their rice remains viable, not being able to regulate humans so that they can live together peacefully in society. According to (Abidin et al., 2023) religion is the only way to explain the purpose and function of human life, and religion is not an idea that comes from reason. Religion was created to control and regulate human life and promote a free mind (Faiz, 2019; Gunawan, 2020; Irzum Fariyah, 2014; Sholeh, 2019).

The Al-Maryam Taklim Council plays an important role in the development of community religious education and in addition, the community is very happy because they see a huge advantage from religious education, especially those taught through the Taklim Council. According to (Dr. Ir. Suradi, 2019), Improving education is very important and education can later be used as a strong foundation to build a bright future. Education can be considered as the core of a nation, talking about the development of education, as explained by Waini Rasyidin in the application of educational science, He explained that human habits and beliefs are the basis of education, seen from the perspective and aspects of belief, supported by logic in social life. If people have a strong belief in their lives, then this belief can encourage people to think about the educational activities they will carry out.

In education, the habit of acting based on beliefs has evolved from culture to habit among community groups (such as the Ki Hajar Dewantara group) (Eko Mujito, 2017; Hendratmoko et al., 2018; Hikmasari et al., 2021; Sugiarta et al., 2019; Witasari, 2021, 2022). At that time, the foundation of education was considered broader and supported by their faith. Therefore, it is difficult to assume that

educational philosophy already existed in this country at the beginning of the independence period of the Republic of Indonesia. Educational figures, namely KI Hajar Dewantara and M. Djafei were figures who paid great attention to the education of the Indonesian people at that time. Public preschool education is a top priority, and Dutch education focuses on practical education, which leads to educational advancement.

4. CONCLUSION

The innovation of Islamic religious education in developing religious and national understanding at the North Jakarta Al-Maryam Taklim Council began with the conditioning of teaching materials, teaching methods, teaching approaches, and the scientific quality of resource persons. Lecture method accompanied by teaching aids/props, question and answer method, field trip method, discussion method, and practice method (demonstration). Recommendations to researchers who wish to conduct research again at the Taklim Council to find more in-depth information so that our science continues to develop and grow, do not stop here. There are new things that can be found at the Kaklim Assembly this time.

REFERENCES

- Abidin, M. Z., Syahrudin, & Iman RN, B. (2023). Kontekstualisasi nilai-nilai pendidikan dalam kitab al-barzanji karya Syaikh Ja'far al-Barzanji dalam perspektif ulama kota Palopo. *At Turots: Jurnal Pendidikan Islam*, 613–624. <https://doi.org/10.51468/jpi.v5i1.200>
- Ahmad, Hasnawati, & Hasirah. (2022). Inovasi Pembelajaran Pendidikan Agama Islam Di Masa Pandemi Covid-19. *Edukasi*, 10(1), 16–28. <https://doi.org/10.61672/judek.v10i1.1970>
- Alawiyah, T. (1997). *Strategi Dakwah di Lingkungan Majelis Taklim* (p. 75).
- Almaidah, K., Nafis, B., & Hidayat Zulkifli, A. (2023). Pembelajaran Berbasis Digital Pada Masa Pandemi Covid-19 di Universitas Islam Negeri Indonesia. *Jurnal Literasi Digital*, 3(3). <https://doi.org/10.54065/jld.3.3.2023.370>
- As-Tsauri, M. S., & Erihadiana, M. (2022). Kurikulum Pendidikan Agama Islam di Sekolah Berasrama. *Jurnal Penelitian Dan Pengembangan Pendidikan*, 6(1), 43–49. <https://doi.org/10.23887/jppp.v6i1.43400>
- Chusnul Chotimah. (2022). Implementasi Metode Kaunyu Quantum Memory Dalam Meningkatkan Kemampuan Menghafal Alqur'an Juz 30. *Risalah, Jurnal Pendidikan Dan Studi Islam*, 8(3), 1098–1112. <https://doi.org/10.31943/jurnalrisalah.v8i3.329>
- Dakwah, A., Melalui, I., Liko, K., Dampak, D., Keagamaan, P., Di, M., Nyalindung, K., Ciumbuleuit, K., Bandung, K., & Aisah, S. (2013). Aktivitas Dakwah Islam melalui Kegiatan Liko dan Dampak terhadap Perilaku Keagamaan Masyarakat di Kp. Nyalindung Kelurahan Ciumbuleuit Kota. *Researchgate.Net*. <https://doi.org/10.29313/jrkpi.v1i1.20>
- Daulay, H. P. (2004). *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia* (p. 5). Prenada Media.
- Dr. Ir. Suradi, S. (2019). PEMODELAN SISTEM “SEBUAH PENGANTAR”. Makassar: Tohar Media. *Nucl. Phys.*, 13(1), 104–116.
- Eko Mujito, W. (2017). Konsep Belajar Menurut Ki Hadjar Dewantara Dan Relevansinya Dengan Pendidikan Agama Islam. *Jurnal Pendidikan Agama Islam*, 11(1), 65–78. <https://doi.org/10.14421/jpai.2014.111-05>
- Faiz, A. A. (2019). Emha Ainun Nadjib Dan Teologi Harmoni Sosial Dalam Perspektif Sosiologi Agama.

- Jurnal Sosiologi Agama*, 13(2), 1. <https://doi.org/10.14421/jsa.2019.132-01>
- Firdausi, P., ... A. G.-... : J. D. dan, & 2020, U. (2015). Konstruksi Sosial Keagamaan Masyarakat Pada Masa Pandemi Covid-19. *Ejournal.Iaisyarifuddin.Ac.Id*. <https://ejournal.iaisyarifuddin.ac.id/index.php/dakwatuna/article/view/636>
- Gunawan. (2020). Sosiologi Agama: Memahami Teori Dan Pendekatan. In *Angewandte Chemie International Edition*, 6(11), 951–952. Ar-Raniry Press.
- Hasan, M. (2015). Perkembangan Pendidikan Pesantren di Indonesia. *TADRIS: Jurnal Pendidikan Islam*, 10, 55. <https://doi.org/10.19105/jpi.v10i1.638>
- Hendratmoko, T., Kuswandi, D., & ... (2018). Tujuan Pembelajaran Berlandaskan Konsep Pendidikan Jiwa Merdeka Ki Hajar Dewantara. In *JINOTEP (Jurnal Inovasi academia.edu*. <https://www.academia.edu/download/112033155/1434.pdf>
- Hidayat, W. (2020). Metode uswah hasanah menurut perspektif abdullah nashih ulwan dan implikasinya dalam pendidikan akhlak. *Jurnal Pendidikan Islam*, July, 1–23.
- Hidayatullah, F. (2020). Peran Pendidikan Agama dalam Membangun Karakter Berbasis Nilai-Nilai Islam di Sekolah. *Jurnal Pendidikan Dan Karakter*, 7(2), 99–112.
- Hikmasari, D., Susanto, H., & Syam, A. (2021). Konsep Pendidikan Karakter Perspektif Thomas Lickona dan Ki Hajar Dewantara. *AL-ASASIYYA: Journal Of Basic Education*, 6, 19–31. <https://doi.org/10.24269/ajbe.v6i1.4915>
- Imelda, A. (2018). Implementasi Pendidikan Nilai Dalam Pendidikan Agama Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(2), 227. <https://doi.org/10.24042/atjpi.v8i2.2128>
- Indahwati, R. S. E., & Ak, Ms. (n.d.). *Pengukuran Kepuasan Mahasiswa Terhadap Pelayanan Pendidikan di Jurusan Akuntansi Politeknik Negeri Medan, makalah Simposium Nasional Akuntansi XI*.
- Irzum Fariyah. (2014). Agama Menurut Ibn Khaldun. *Fikrah*, 2(1), 187–205. <https://doi.org/10.21043/fikrah.v2i1.554>.
- Ja'far, H. (2015). Indonesian Islamic Education: Towards Science Development. *Walisono: Jurnal Penelitian Sosial Keagamaan*, 23(2), 331. <https://doi.org/10.21580/ws.23.2.309>
- Jazilah, U. (2021). Inovasi Pembelajaran Pendidikan Agama Islam Di Era Information and Communication Technology. *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, 3(1), 1–13. <https://doi.org/10.54437/ilmuna.v3i1.211>
- Lestari, S. D., & Maunah, B. (2022). Dasar-Dasar Yuridis Sistem Pendidikan Nasional. *Jurnal Ilmu Pendidikan Sekolah Dasar*. <https://jurnal.unej.ac.id/index.php/JIPSD/article/view/31876>
- Markhaban. (2020). Kepemimpinan Kiai Dalam Mengembangkan Budaya Pesantren Studi Kasus di Pondok Pesantren Diponegoro Klungkung Bali. *IAIN Jember*, 1(1), 1–146.
- Munawarah, M., & Abshari, R. (2019). Pengembangan Soft Skills Dan Relevansinya Terhadap Pembentukan Akhlak Mahasiswa: Perspektif Hadis. *Jurnal Ilmiah Mahasiswa* <https://ejournal.uinsaizu.ac.id/index.php/raushanfikr/article/view/3056>
- Nabila, N. (2021). Tujuan Pendidikan Islam. *Jurnal Pendidikan Indonesia*, 2(5), 867–875. <https://doi.org/10.36418/japendi.v2i5.170>
- Nurcholish, A. (2018). Islam dan pendidikan perdamaian. *Jurnal A-Ibrah*, 3(2), 115–143. [file:///C:/Users/idaHS/Downloads/document \(81\).pdf](file:///C:/Users/idaHS/Downloads/document%20(81).pdf)
- Peraturan Pemerintah RI. (2017). Undang-undang (UU) Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional. In *Ekombis Sains: Jurnal Ekonomi, Keuangan dan Bisnis* (Vol. 2, Issue 1).

Depdiknas.

- Ratnawati, S. R., & Werdiningsih, W. (2020). Pemanfaatan E-Learning Sebagai Inovasi Media Pembelajaran PAI di Era Revolusi Industri 4.0. *Belajea; Jurnal Pendidikan Islam*, 5(2), 199. <https://doi.org/10.29240/belajea.v5i2.1429>
- Rusdiansyah. (2020). Pendidikan Budaya;Di Sekolah danKomunitas/Masyarakat. *Journal of Islamic Education*, 3(2622–3201), 45–58.
- Sholeh, A. (2019). Integrasi Pendidikan Agama dan Karakter di Era Globalisasi: Tantangan dan Solusi. *Jurnal Pendidikan Islam*, 14(1), 45–58.
- Sitaasih, D. K. (2020). Supervisi Akademik untuk Meningkatkan Kompetensi Guru Dalam Proses Pembelajaran di SD. *Jurnal Ilmiah Sekolah Dasar*, 4(2), 241. <https://doi.org/10.23887/jisd.v4i2.25461>
- Sugiarta, I. M., Mardana, I. B. P., & ... (2019). Filsafat Pendidikan Ki Hajar Dewantara (Tokoh Timur). *Jurnal Filsafat* <https://ejournal.undiksha.ac.id/index.php/JFI/article/view/22187>
- Suryana, N., & Nurachadijat, K. (2023). Efektifitas Kuttab AN-Nubuwwah Sukabumi dalam Mewujudkan Pendidikan Karakter Qurani Siswanya. *Jurnal Inovasi, Evaluasi Dan Pengembangan Pembelajaran (JIEPP)*, 3(1), 29–34. <https://doi.org/10.54371/jiepp.v3i1.245>
- Susanti, H. (2021). Manajemen pendidikan, tenaga kependidikan, standar pendidik, dan mutu pendidikan. *Asatiza: Jurnal Pendidikan*. <https://ejournal.stai-tbh.ac.id/asatiza/article/view/254>
- Sutrino, et. a. (2021). *Pendidikan Islam Berbagai Perspektif*. Penerbit Elmatara.
- Ulum, M. (2020). Modernisasi Pendidikan Islam (Tinjauan Filosofis tentang Modernisasi Pendidikan Pesantren). *Ta'limDiniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 1(1), 98–109. <https://doi.org/10.53515/tdjpai.v1i1.8>
- Wartoyo, F. X. (2016). Tanggung Jawab Hukum Pemerintah Dalam Penyelenggaraan Pendidikan Nasional. *Yustisia Jurnal Hukum*, 5(1), 216–230. <https://doi.org/10.20961/yustisia.v5i1.8734>
- Wekke, I. S. (2013). Lembaga Pendidikan Sebagai Pilar Dakwah di Wilayah Minoritas Muslim. In *Jurnal Dakwah Alhikmah*. academia.edu. https://www.academia.edu/download/46955347/Publikasi_-_Pendidikan_sebagai_Pilar_Dakwah.pdf
- Witasari, R. (2021). Pemikiran Pendidikan Ki Hajar Dewantara Dan Relevansinya Dengan Kebijakan Pendidikan Merdeka Belajar. *Journal of Indonesian Elementary School and Education*, 1(1), 1–8. <https://doi.org/10.33648/alqiyam.v2i1.136>
- Witasari, R. (2022). Pemikiran Pendidikan Ki Hajar Dewantara Dan Relevansinya Dengan Kebijakan Pendidikan Merdeka Belajar. *Indonesian Journal of Elementary Education and Teaching Innovation*, 1(1), 1–8.