

Innovation of Ta'lim Assembly Learning Through Mobile Devices (Case Study of Ta'lim Raudhatun Nisa Majelis Jakarta)

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Abstract— This research aims to describe the learning innovation of majelis ta'lim through mobile devices. This research uses descriptive qualitative research methods. Data collection uses interviews, observation, and documentation. Data analysis uses descriptive qualitative techniques. The thinking method used to analyze data is the inductive method, which departs from things that are specific then general facts are drawn, then analyzed, described and conclusions drawn in general. The place of research is the Raudhatun Nisa ta'lim assembly which is located in Palmerah, West Jakarta. The results of this study indicate, that learning innovation has been implemented, but learning innovation has not been maximized. These innovations include, firstly the learning material emphasizes more on individual skill, secondly the learning methods, learning infrastructure facilities have innovated using infocus and mobile devices, thirdly the evaluation of learning has also used mobile devices. This research recommends to train operators in using mobile devices, so that the majelis ta'lim's learning innovations and majalis ta'lim's activities are wider and still exist in the community.

Keywords- Innovation, Learning, Islamic Boarding Assembly, Mobile Devices

I. INTRODUCTION

Majelis ta'lim are a type of non-formal and community-based education. This is reinforced by Law No. 20 of 2003 concerning the National Education System Article 26 that, non-formal education is held for citizens who need educational services that function as substitutes, additions, and or complementary formal education in order to support lifelong education. (RI Law No. 20 of 2003).

The High Priest of the Istiqlal Mosque in Jakarta said that the number of Islamic congregations in 2018 was approximately 250,000 thousand, most of the Islamic congregations took place at the mosque / mosque, because they were a gathering place, the basis for commencement of instructions and an effective learning place. (Imamul, 2019). While the number of majelis ta'lim in Jakarta totaled 5674 units.

Table 1. Number of Ta'lim Assembly in DKI Jakarta in 2017

Number	The Place	Total
1.	South Jakarta	1.617
2.	West Jakarta	1.365
3.	East Jakarta	1.247

4.	Central Jakarta	760
5.	North Jakarta	625
6.	Thousand Islands	60
Total		5.674

Source: Document of Regional Office of Ministry of Religion of DKI Jakarta Province in 2017

Tuty Alawiyah said that, in general, majelis ta'lim are pure non-governmental organizations. He was born, managed, nurtured, developed, and supported by its members. Therefore, the majelis ta'lim are a community forum to meet their own needs. The benefits of the majelis ta'lim will have meaning for the congregation if the needs of each congregation are met. The preacher or preacher is very important to know their needs, so he can adjust or direct the pilgrims to the goals to be achieved. The ta'lim assembly will meet the needs of pilgrims according to their functions. The majlis ta'lim functions include:

- a. Place to give and get additional knowledge and abilities
- b. Place for contact and social relations
- c. Place together to realize social interests
- d. To encourage awareness and practice for the welfare of household life.

If the majelis ta'lim show differences, this is not caused by their functions, but by differences in the environment of the congregation where the majelis ta'lim are, their management and also the differences in the content of the material being taught. (Tuty, 1997). While Yusri Abady said that, the functions of the assembly include; First, the means to convey religious messages efficiently and effectively to participants. Second, the means to exchange opinions and experiences of participants. Third, the means to foster close friendship in the ukhuwah Islamiyah corridor. (Yusri, 2002). In line with Yusri, Nur Setiawati in Imamul Huda, said that the existence of the majelis ta'lim has brought benefits and benefits for the community, especially for Muslim women. (Imamul Huda, 2019).

The results of Rosehan Anwar's research show that there are seven benefits of participating in the majelis ta'lim, including the first ability to read the Qur'an to improve. Second, increase religious knowledge. Third, increasing awareness to practice religious teachings. Fourth, the increase in worship. Fifth, morals get better. Sixth, expanding relationships. Seventh, giving encouragement to improve spiritual and material quality. Of the seven alternative choices, 46% of the most congregation chose the greatest benefit is the increased awareness to practice religious teachings. The second benefit felt is that it greatly increased religious knowledge by 20%. The rest in order the benefits they get are the increase in worship by 12%, giving encouragement to improve spiritual quality by 12% and finally the increase in morals by 10%. Thus the biggest benefit they get is increased awareness in practicing religious teachings. The following table (Rosehan, 2002).

Table 2. Perceived Benefits of Jamaat

Number	Types of Benefits	Frequency	Percentage
1	Increase religious knowledge	10	20
2	The ability to read the Qur'an is improved	-	-
3	Increased awareness to practice religion	23	46

4	The worship service is increasing	6	12
5	Morals get better	5	10
6	Expanding promiscuity	-	-
7	Give encouragement to improve spiritual and material qualities	6	12
	Total	50	100

From the explanation above shows that, the benefits of majelis ta'lim for pilgrims are numerous, in addition to increasing insight and skills in worship, also increasing social interaction, and fostering awareness to practice religion. This is inseparable from the Islamic concept of lifelong learning.

However, learning majelis ta'lim cannot be separated from problems in the implementation process. In general the problems faced by the majelis ta'lim are problems with the content of the material and the delivery of speeches or lectures that are less interesting, paying less attention to the relevance of the lecture material to actual problems or environmental needs. In addition, the power of analysis of situations and conditions as well as the ability to find solutions to problems is not right, as it is and not systematic. (Nasrul, 2018). In addition to the above problems, the majelis ta'lim are still traditional in their management, this was revealed by Kulsum Minangsih. He said that most majelis ta'lim were traditionally managed, where the management still used previous experiences that were always based on tradition. Besides using the merit approach and the concept of lillahi ta'ala (only because of Allah alone) so that sometimes ignoring the quality of the material and adapted to the needs of pilgrims. This method of management must be changed by introducing new management based on good management, namely by improving the quality of the cleric and cleric, the curriculum, the methodology, infrastructure and so on. (Kulsum, 2014)

In the context of learning, the majelis ta'lim differ in their implementation of the objectives, the materials taught, the learning methods, the cleric, the infrastructure, and the evaluation of learning. This research aims to describe learning innovations in Islamic majors through mobile devices. (case study of Raudhatun Nisa majlis). The mobile device-based learning activities in this study can be interpreted as learning innovations that can increase the motivation and insight of pilgrims in learning, increase the existence of Islamic study groups as centers of Islamic da'wah so that the reach of Islamic da'wah is wider.

The Nature of Learning Innovation

Learning innovation consists of two syllables. Innovation and learning. Innovation according to the Big Indonesian Dictionary is the introduction of new things, renewals, new discoveries that are different from those already introduced before. (KKBI, 2015). Subandi explained that the etymological innovation originated from Latin, which is innovation, which means renewal or change towards improvement. Thus, innovation is a process of renewal or change towards improvement. Simply put, innovation is a process of renewal in the elements of a community's culture, namely technology, so innovation means new discoveries in human technology. While in a broader sense, innovation is a renewal of various resources so that it has greater benefits for humans and the innovation process is influenced by the progress of science and technology. (Subandi, 2011).

In Umul Hidayati, Sa'ud explained that innovation is an idea, method, method, and man-made goods, which are observed and felt as something new for someone / society, in the form of intervention or recovery, which is used to achieve goals or solve the problem. (Umul Hidayati, 2019)

Thus, in the opinion of the experts above it can be concluded that innovation is an idea or idea or something as something new that did not yet exist, which is useful to improve service or productivity. People who find something new are called innovators. Thus innovative people will always make improvements in improving services and productivity. In non formal education such as majelis ta ‘lim, innovation is needed. Innovations in learning include materials, methods, media, and learning evaluations.

Talking about learning in the concept of education means learning and learning. The concept of learning (learning) is rooted on the part of students and the concept of learning (instruction) is rooted on the part of the teacher, and both can stand alone and also unite, depending on the situation of the two activities that occur. Learning usually takes place in formal situations that are deliberately programmed by the teacher in an effort to transform the knowledge that is given to students, based on the curriculum and objectives to be achieved. Learning centered on the objectives to be achieved based on planning. So learning is a process that occurs that makes a person or a number of people, namely students do the learning process in accordance with the teaching plan that has been programmed. The intentional element through planning by the teacher, is carried out systematically that is carried out with systematic and directed steps systematically that is in full by taking into account various aspects. (Aminudin, 2003). So learning is a complex process that happens to everyone and lasts a lifetime, from the time he was a baby to the grave. One sign that someone has learned a change in behavior in themselves. Changes in behavior involve changes in the nature of knowledge (cognitive) and skills (psychomotor) as well as those concerning values and attitudes (affective). (Arief, 2002).

So learning activities involve several components, namely students, teachers, learning objectives, lesson content, teaching methods, media and evaluation. Students are a group of people acting as receivers and depositors of the content of the lessons needed to achieve the goal. The teacher is a person or group of people who are processors of teaching and learning activities and a set of other roles that allow for effective teaching and learning activities through transformation. While the goal is a statement of behavior change (the modification of evert behavior) that is desired to occur in students after participating in teaching and learning activities. The contents of the lesson are all information in the form of facts. The principle concepts and educational messages needed to reach the goal. The method is a variety of regular and systematic ways that are carried out and taken by teachers in providing opportunities for students to get the content they need. Media is a set of educational and teaching equipment used to help present content and subject matter to students so that they can achieve their goals. Evaluation is a set of assessment tools used to assess the learning process and its results. (Aminudin, 2003). So, all components of teaching and learning activities above are interconnected which ends at the learning goal.

The Concept of the Islamic Assembly

Majelis ta ‘lim derived from Arabic jalasa yajlisu, ijlis, majalisin (isim dining), which means a place to sit or a place to sit together to complain or exchange ideas. While ta'lim comes from the word 'allama yua'llimu i'lam ta'liman (isim masdar) which means learning or learning. So the majelis ta ‘lim can be defined as a place to sit together in order to carry out learning informally led by a number of religious teachers or religious teachers. Majelis ta ‘lim can be interpreted as a forum for the development of the ummah in an effort to understand Islamic teachings textually and contextually. (Yusri Abady, 2002).

Asrohah in Imamul Huda said that the majelis ta'lim are an institution that organizes a place for teaching and learning of Islam. Not much different from Asrohah, Hasbullah said that the majelis ta'lim are a place to carry out Islamic teaching or recitation. (Imamul Huda, 2019). So the majelis ta'lim are a place to study the religion of Islam informally and also to expand social interaction.

So, majelis ta'lim are one of the da'wah organizations that grow and develop in Indonesia and grow large in the Jakarta area. In Islamic Encyclopedia majelis ta'lim are non-formal Islamic educational institutions that conduct Islamic studies. This institution developed in the Muslim community in Indonesia. Both in Jakarta and in other regions. The naming of majelis ta'lim is more commonly found in Jakarta, especially among Betawi people, while other areas are known as "Islamic religious study". Although the word majelis ta'lim is from Arabic, the term itself is not used in Arabic society. (Encyclopedia, 2000).

Ahmad Saepudin said that the majelis taklim was a powerful means to empower the community, both in the religious field, as well as in the political, economic and social fields. In the political sphere, the Ta'lim Assembly plays an important role in the integrity of the Unitary State of the Republic of Indonesia, from the threat of national disintegration, at least from the smallest scope, namely the family and surrounding communities. In the economic field, the Ta'lim Assembly can be used to move the wheels of the economy, for example by forming social gathering, cooperatives and others. In the social field the Ta'lim Assembly is able to foster a sense of solidarity (ukhkuwah) between individuals in the community so that it is not easily provoked issues that are vulnerable to the emergence of social conflicts. (A. Saefudin, 2013).

The above opinion shows that the majelis ta'lim have broad functions for the development of society, not only adding insight and religious skills but in other fields, both economic, social and political. Therefore, the majelis ta'lim must be managed professionally. One of them is by increasing learning through mobile devices.

Learning of the Islamic Assembly

According to Firman Nugraha in the Bimas Islam journal vol. 9 No. 111 of 2016, said that, the majelis ta'lim in their learning not only taught religious knowledge but had developed the learning of the economic empowerment of their members, it just needed coaching in the management of the ta'lim assemblies. (Firman, 2016). Meanwhile, according to the research results of the Center for Research and Development of Religious Literature, said that the learning material between one another is different and has its own characteristics. For example the majelis ta'lim Ahlu As sunah Al Jamaah in Palembang city, the most preferred learning is 70% said the discussion of the book such as the interpretation of Al Qur'an, Hadith, Islamic history, the character of Sufism, fiqh and 30% listening to religious lectures. Whereas in the Darut Tauhid Bandung majelis, the most preferred learning was 60% listening to religious lectures, following 26% of questions and answers about religion and 14% of methods of preaching or development.

As for the majelis ta'lim in Jakarta, for example, the majelis ta'lim Asy Syafiiyah, in addition to deepening the science of religion and reading sholawat intoned, they also emphasized the development of missionaries and missionaries. The pilgrims of this majelis ta'lim, 75% are ustadz and ustadzah. They came from various regions and delegates from the majelis ta'lim in their respective regions. while the other learning is dawah support skills. Therefore, a book about da'wah was published, for example Guidance to the

Tabligh and Prayer. (Ministry of Religion Research and Development Agency, 2002). So the learning of majelis ta'lim will be tailored to the objectives, learning materials, methods, infrastructure, and religious teachers.

Purpose of the Ta'lim Assembly

The objectives of the majelis ta'lim differ from one another. Tuty alawiyah said that the objectives of the majelis ta'lim were varied, because the founders of the majelis ta'lim, organizations or management, the environment, and worshipers were different. The founders of the majelis ta'lim never realized their purpose. Tuty formulated the objectives seen from its functions, including first, the majelis ta'lim functioned as a place to study, then the aim was to increase knowledge and religious beliefs, which would encourage the practice of religious teachings. Second, it functions as a social contact, so the goal is friendship. Third, it functions to realize social interests, the aim is to increase awareness and welfare of the household and the environment of the congregation. (Tuty, 1997).

Learning Materials in the Islamic Board

Learning materials in the majelis ta'lim are not given every day, like formal schools, but there are those who study once a week, some twice a week and there are three times a week in their learning, depending on the policy of the leader of the majelis ta'lim. Therefore Tuty Alawiyah classifies the types of majelis ta'lim from the material taught, including, firstly the ta'lim assemblies which do not teach something routinely, but only as a gathering place, reciting prayers together, reading yasin letters, reading the Prophet's birthday, and praying Sunnah in congregation. Once a month the board of ta'lim board organizers invite a teacher to give a lecture. This lecture is the content of the study group. Second, the majelis ta'lim which teach religious knowledge about fiqh, monotheism, and morals. The material is given in sermons of preachers / preachers, sometimes also equipped with questions and answers. Third, majelis ta'lim which teach basic knowledge and skills of religious teachings, such as learning to read the Qur'an, or fiqh in which learning prayer and others. Fourth, majelis ta'lim who teach certain books, the book is a guide for religious teachers and worshipers. Fifth, the majelis ta'lim that teach with lectures and subject matter that are given written texts. The subject matter is adapted to current or current situations based on Islamic teachings.

Assembly Method of Islamic learning

The learning methods used include reading together, imitating, lecturing and asking questions. In the larger category using the tabligh method. Tabligh is part of the da'wah method. The method of preaching is pentablighan, publishing, pilot and joint observation. (Tuty, 1997). Learning in the majelis ta'lim includes learning objectives, learning objectives are adjusted to the functions of the majelis ta'lim, learning material is adjusted to the needs of pilgrims and the objectives of the majelis ta'lim, learning methods used in general use the lecture method in the form of speeches of the preachers / ghah, the question and answer method, and also the demonstration method (practice). Evaluation of learning is indirectly carried out but not systematic, that is by non-test. Non-tests are carried out after learning ends. The means to study majelis ta'lim use more mosques or mosques. Some use special buildings.

Mobile devices

In this global era, students are generally technology literate, not to mention congregations of Islamic majors who are familiar with mobile devices. Mobile devices come from two words, device and mobile. Device means equipment, mobile is light-handed or easy to carry anywhere. So lightweight equipment that can be carried anywhere is called portable. Which includes the category of mobile devices including mobile phones, smartphones, cellphones. (Simpleeducation, 2016). According to data from Hootsuite (social media content management site) internet users and social media in Indonesia at the end of January 2019 are: 150 million internet users (an increase of 13% from 2018) and active social media users 150 million (an increase of 15% from 2018). The number of users is pantastic, it can be said that one person can have more than one smartphone. No wonder Indonesia has become one of the lucrative markets for mobile application developers in the world.

Specifically mobile applications have categories including:

1. Communication, this application can be used for communication easily
2. Education, this application contains content about education, such as mathematical formula material and others.
3. News and magazines, by using this application, can read news easily.
4. Games, this application is used to dispel boredom in activities, by taking the time to play games.
5. Social networking, this application can exist and connect with others : To get the above application, you must register at Play Store. Applications that are widely used in Indonesia, including:
 6. Whatsapp, this application is free to send messages, can chat, call and video call easily
 7. Facebook, this application is quite popular in the world, with our application can connect with many people in the world.
 8. Youtube, is the largest video sharing application in the world.
 9. Instagram, an application to share photos with the world. (Guntoro, 2020) : Jamaah majelis ta "lim have generally been literate in technology, one of which has an application in a mobile device.

II. METHODS

The research method used in this research is descriptive qualitative research method. Researchers focus on actual problems through data collection, data arrangement, and data analysis (Moleong, 2009). Researchers use informants / informants as sources of data to obtain information. The resource persons used in this study consisted of internal and external sources. Internal sources are used to obtain information and data needed and are directly related to research. The speakers are the leadership of the Islamic Board and the Board of Directors of the Islamic Board. The external speakers are used to complete the data and information needed. This external speaker was chosen randomly from the congregation of maj Ta ta. The data is collected through interviews and observations. Researchers participated in attending learning as pilgrims. The data collection is complemented by documentation techniques in the form of gathering the documents of the majelis ta "lim activities that have been carried out. The data is taken from the field by participating in learning every Monday at 13.00-15.00. The research focuses on learning innovations carried out by the Islamic study assembly based on mobile devices.

This research was conducted at the Raudhatun Nisa ta'lim assembly in 2019. The subject of the research was the Raudhatun Nisa ta'lim assembly located in Palmerah, West Jakarta. The number of pilgrims around 100 people. The background of the pilgrims varied, there were housewives, teachers, civil servants, retirees, the private sector and others.

III. RESULTS AND DISCUSSION

A glimpse of the Ta'lim Raudhatun Nisa Assembly

Majelis ta'lim Raudhatun Nisa is located on Jl. H. Monday Palmerah West Jakarta. This ta'lim assembly is one of the superior ta'lim assemblies in DKI Jakarta. The superiority of the majelis ta'lim can be seen from the achievements. This majelis ta'lim won first place in a management competition held by the DKI Jakarta Ministry of Religious Affairs Regional Office in 2018.

Raudhatun Nisa's ta'lim assembly in general learning is no different from other ta'lim assemblies. The material taught emphasizes more on individual skill, this can be seen from the material being taught. These materials include Fiqh Safinatun Najah, Al Qur'an and Tajweed, Tafsir juz Amma, Al Qur'an and Hadith, Rawi and Sholawat. The material is delivered conceptually and in practice.

The curriculum used in the majelis ta'lim is not standard, even though the learning materials have been determined. The majelis ta'lim are always open to important changes that do not deviate from the vision and mission of the majelis ta'lim. As for the vision of the majelis ta'lim Raudhatun Nisa is to realize a generation of Muslims who have faith and piety as well as morality according to the instructions of the Qur'an and Hadith. The first mission, prioritizing the sense of unity and unity of ukhuwah Islamiyah. Second, showing love, gratitude and sincerity and trust in God and expecting His rido. Third, grow love for the Prophet Muhammad by carrying out his sunna.

Learning of Raudhatun Nisa Ta'lim Assembly

Learning activities are methodologically rooted on the part of the teacher, and pedagogical learning activities are rooted in students. In the majelis ta'lim Raudhatun Nisa learning is rooted in teachers and students (pilgrims). Learning activities involve several components, including ustadz / dzah, pilgrims, objectives, lesson content, methods, media, and evaluation.

Each learning activity is led by a teacher. The teacher (ustadz / dzah) who conveys learning. Teachers in the majelis ta'lim teach according to their expertise. Students (pilgrims) are parties who are ready to save the knowledge delivered by the teacher. The teacher conveys learning material in accordance with the learning objectives to be achieved. The learning activities of the majelis ta'lim raudhatun Nisa once a week, namely Monday starting at 13:00-15.00. The following is the schedule for learning activities of the Raudhatun Nisa ta'lim assembly:

Table 3. Learning Schedule of Raudhatun Nisa Ta'lim Assembly

Learning Time	Learning materials	Learning Time
1st Monday	Fiqh Safinatun Najah	13.00-15.00
2nd Monday	Alqur'an dan Tajwid	13.00-15.00
3rd Monday	Tafsir Juz Amma	13.00-15.00
4th Monday	Alqur'an dan Hadis	13.00-15.00

5th Monday

Rawi dan Sholawat

13.00-15.00

Source: Documents of the Raudhatun Nisa Ta'lim Assembly Year 2019

Learning activities on Monday the first material is fiqh Najah safinatun followed by approximately 100 worshipers. These 100 worshipers consist of several majelis ta'lim who are normally active. Place to carry out learning is the home of one of the pilgrims. The congregation volunteered to the leadership of the majelis ta'lim so that his house would become a place of study for worshipers of the majelis ta'lim. The second Monday the learning material is the Qur'an and recitation. The second Monday was only attended by the congregation of majelis ta'lim Raudhatun Nisa, numbering 30 people. The place of implementation is the majelis ta'lim Raudhatun Nisa. Whereas the 3rd Monday the learning material is the interpretation of juz amma, the congregation is the congregation of majelis ta'lim Raudhatun Nisa. The place of study is the majlis ta'lim hall. The 4th and 5th Monday of the congregation were the majors of the Raudhatun Nisa ta'lim assembly and the place of study was the assembly hall of the Ta'lim. Learning material is the Qur'an and Hadith. Whereas if there is Monday to 5 learning materials rawi and sholawat. Every event on Islamic holidays such as the Prophet's birthday, isra mi'raj, Islamic new year and others, the majelis ta'lim call the famous ustadz / dzah. Tuesday to Friday from 13.00-16-00 is used for the Al-Qur'an Education Park activities. The teachers who teach at the Alquran Education Park are administrators of the Raudhatun Nisa ta'lim assembly.

Learning Objectives of Raudhatun Nisa Ta'lim Assembly

The learning objectives of the Raudhatun Nisa ta'lim assembly are not much different from the vision and mission of the institution. According to Tuty Alawiyah that the purpose of the majelis ta'lim can be seen from its function. According to the results of interviews with the head of the majelis ta'lim Raudhatun Nisa that the initial purpose of the majelis ta'lim was as a place to increase knowledge and religious beliefs, which encouraged religious practice. This can be seen from the material being taught. There is fiqh material in which to learn about the procedures for worship, such as prayer, zakat, fasting, and pilgrimage. Qur'anic material and recitation in it learn to read the Qur'an in accordance with recitation. So the material being taught places more emphasis on individual kesholehan.

Learning Materials

As explained earlier that learning materials provided to worshipers place more emphasis on individual achievement. These materials include Fiqh Safinatun Najah, Al Qur'an and Tajweed, Tafsir juz Amma, Al Qur'an and Hadith, Rawi and Sholawat. The materials are given in accordance with the wishes of pilgrims, because it is needed. In general, the age of the congregation of majelis ta'lim is over fifty years old, because the above material is very much needed. This ta'lim assembly, is always open to change including in learning material. Jama'ah majelis ta'lim have participated in lessons other than religious studies, such as Master of Ceromony (MC) training. This training was held between the majelis ta'lim Raudhatun Nisa by collaborating with other educational institutions. Pilgrims are enthusiastic in participating in this training.

Methods, media and learning evaluation

The learning method is a way that is done and taken by the teacher to systematically make learning efforts that have been processed so that it belongs to his students. (Aminnudin, 2003). There are many methods used by the majelis ta'lim Raudhatun Nisa, including lecture, reading together, imitation and question and answer methods. The lecture method is the delivery of learning material by communicating learning material verbally. The lecture method is one of the mainstay methods in the majelis ta'lim. The lecture method if in the ta'lim assembly is also called the tabligh method, the point is to convey the material orally. The lecture method or the Tabligh method is delivered at Islamic holidays, such as the Prophet's birthday, Isra mi'raj and the Islamic new year.

Another learning method is reading together and imitating. If according to the writer's observation, this method is closer to the demonstration method. Demonstration method is a way of learning by demonstrating or displaying something in front of students in class or outside the classroom so as to clarify understanding. Demonstrations performed by pilgrims is a way of praying, reading the Koran according to recitation. If not using the demonstration method, worshipers do not really understand. And finally the question and answer method, the question and answer method is used at the end of the lesson. In general the question and answer method is the way the teacher transforms learning material through question and answer between teacher and student. In this case, pilgrims ask questions to their teacher. This ta'lim assembly has innovations in asking questions for worshipers. Pilgrims may ask questions through the application, the application used is wathsapp. His teacher was happy to answer the congregation's questions. This is the uniqueness of this majelis ta'lim, although the age of the congregation is no longer young, but the spirit of innovation and learning is high. High enthusiasm is strengthened by interesting learning media.

Arief S mentioned that learning media are all physical forms that can present messages and stimulate students to learn. There are various forms of learning media with original objects, artificial objects, sketches, miniatures and others. The learning media used by the majelis ta'lim have experienced innovation, which at first when the lecture was only verbal or using a whiteboard, now it has begun to use infocus. Every Koran learning, every congregation already has the Koran. And the latest is using a mobile device. So the media used by the majelis ta'lim experienced advanced innovation, even though the age of the pilgrims was no longer young. Please note that the age of the congregation of majelis ta'lim is on average above 50 years. Here is the data:

Table 4. Age of Ra'hatun Nisa Ta'lim Assembly members in 2019

Age	Total	Percentage
40-50	1	5%
51-60	5	25%
61-70	11	55%
71-80	2	10%
81-90	1	5%

Source: Documents of the Majlis Ta'lim Raudhatun Nisa Year 2019

In the evaluation, the majelis ta'lim held a non-test, meaning the test was not conducted as in formal education. The test is carried out if pilgrims demonstrate the lesson. For example the Qur'an reading test, conducted one by one facing the Koran teacher. Congregation does not feel that he is being tested again. If pilgrims experience an increase in learning pilgrims feel happy.

The uniqueness of the Ta'lim Assembly Council Raudhatun Nisa

Raudhatun Nisa ta'lim assembly has its own uniqueness from other ta'lim assemblies. The uniqueness of which, firstly the majelis ta'lim in their learning have used a mobile device. The accounts used on mobile devices are WhatsApp and Facebook. Whatshapp is used for learning schedule information, if there is a change because of something, for question and answer learning, and contains information relating to learning or other activities related to the majelis ta'lim. The Facebook is used to inform the activities carried out by the Islamic Board, whether related to learning or other activities related to the Islamic Board. With the Islamic da'wah Facebook carried out by the majelis ta'lim, it became increasingly known to the wider community.

It is quite reasonable for the majelis ta'lim, in their learning to use mobile devices. 85% of the Jama'ah majelis ta'lim have an Android mobile phone and have several accounts. The following is the data of the majelis ta'lim that have cellphones and accounts.

Table 4. Data on the pilgrims of the Ta'lim Raudhatun Nisa Assembly who have mobile devices and accounts

Number	Types of information system facilities	Total	%
1	Pilgrims who have an Android phone	17	85
2	Pilgrims who do not have an Android phone	3	15
3	Pilgrims who have the Whatsapp application	17	85
4	Congregation who has a facebook application	8	40
5	Congregations who have the Instagram application	5	25

Source: Results of interview with Assembly member Taklim Raudhatun Nisa

The data above shows that the majelis ta'lim have high innovation and motivation in learning. The innovation is the means used, which originally did not use an android phone, now has an android phone. So the motivation to learn this congregation is higher. This can be seen from the media used in learning. The congregation of ta'lim majors has 85% of android phones. They want to learn anything to improve religious insight and religious skills, including by using mobile phones. The cellphone application used by the majelis ta'lim is 85% using wathtsapp, 40% facebook, 25% instragram. This Wathsapp application is considered an easy way to use it. This Wathsapp can be used to write messages as well as call. Thus, the congregation of the majelis ta'lim can get any information quickly.

The second uniqueness is the place of learning. The learning place of majelis ta'lim is generally held in mosques or prayer rooms. The ta'lim assembly joins the mosque or mosque. A mosque or mosque is generally used as a center of activity. Not so with the majlis ta'lim Raudhatun Nisa. Raudhatun Nisa ta'lim assembly does not have a mosque or mosque but has its own building for the majelis ta'lim activities. The hall is a place for learning activities. In contrast to the majelis ta'lim in general, which made mosques and prayer rooms the center of activity. In addition to using the hall for learning, it also uses the house of one of the worshipers. The use of this house does not have an element of coercion, but at the request of the owner himself to be a place of learning.

The third uniqueness is that there is a merger between the majelis ta'lim and the Qur'an education park. The intended merger is where the learning takes place in the same place as the Islamic Board. Therefore, the majlis ta'lim activity schedule is only once a week which is Monday only, Tuesday to Friday is filled with the Qur'an education park.

However, the majelis ta'lim did not yet have an operator to operate facebook, considering the age of the pilgrims was no longer young, the busy schedule of the administrators, because there were some who were still active in formal institutions. Because it takes pilgrims or administrators who are proficient in operating mobile devices. Because training is needed, this was revealed by Heni Ani Nuraeni. One of the ways to improve human resources is by training. (Heni, 2019). So it is recommended for the majelis ta'lim to provide training to one of the administrators for information systems management training.

IV. CONCLUSION

Raudhatun Nisa ta'lim assembly in its learning has been doing innovation, learning innovation that is with a mobile device. Mobile device accounts used are WhatsApp and Facebook. WhatsApp is used for learning schedule information, if there is a change because of something, for question and answer learning, and contains information relating to learning or other activities related to majelis ta'lim. The Facebook is used to inform the activities carried out by the Islamic Board, whether related to learning or other activities related to the Islamic Board. With the Islamic da'wah Facebook carried out by the majelis ta'lim, it became increasingly known to the wider community. This mobile account as well as learning innovations in the use of media. Learning material emphasizes more on individual kesholehan, this can be seen from the learning materials implemented. The learning place of majelis ta'lim is in the hall because it has its own building, which is a place for learning activities. In addition to using the hall for learning, it also uses the house of one of the worshipers. The use of this house does not have an element of coercion, but at the request of the owner himself to be a place of learning. The learning method used is the lecture method, the question and answer method and the demonstration method. The lecture method is used for large tablighs, while the question and answer method is used to ask problems that are not yet understood, this can be done via mobile devices. While the evaluation of learning is done in the form of non-tests.

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