

# Aisiyah Organization and Social Change for Women

Lelly Qodariah

History Education Study Program, Teacher Training and Education Faculty

Prof. Dr. Hamka Muhammadiyah University, Jakarta Indonesia

## Abstract

The rise of Indonesian women cannot be separated from the role of Aisiyah organization since it was established in 1917. The examples are in education, social, religious, charity and society for more than four thousands of Aisiyah Bustanul Afthal Kindergarten, big hospitals, health business such as mother children health, economic activities, the orphanage, women documents mainly Aisiyah about women who have to struggle and have activity in the society. The documents such as books of “A guidance to be a meaningful wife in Islam”, “Adabul Marah fil Islam”, “A guidance to be harmonious family” and “The relation of men and women in Muhammadiyah”. Something interesting that the book of “A guidance to be harmonious family” becomes the reference for Family Planning Department to support government program in forming the prosperity family. From the facts above, it can be concluded that Aisiyah has positive contribution for Indonesian and women to develop their own potential optimally in accordance with the role that want to be implemented in the society.

**Keywords:** Aisiyah Women Organization, Activities on Education, Health, and Social Change for Women.

## 1. Introduction

The role of Indonesian women in the society has a long history. It is influenced by the condition of social and culture, tradition, politic, and religious understanding. When someone is born, whether men or women, it is start to learn the different role, in patriarchy culture, women as an object, women is hidden, previlage of women is lost systematically. (Arivia, 2006:40).

In Patriachy culture, men is associated with positive things such as active, sun, culture, day, writing, high. On the other hand, women is associated with negative things such as passive, moon, nature, oral, low. (Arivia, 2006:41). Patriarchal is a social system that places men as a main figure central in social organization, and implies the isntitutional government and men special rights and demands the women subordination (<https://id.wikipedia.org/wiki/Patriarki>).

The role is played by women in the domestic sphere or the public during this time is fully of interpretation, imagination, which is built, which is constructed, which is produced and reproduced by understanding that is created socially and culturally, and actors or social agents are men with various of social, religious, cultural, and economic, and politic. The patriarchy construction begins from those things, including the religious interpretation of hegemony and domination. (Abdullah, 2015:10).

Islam does not distinguish between women and men in the public sphere. The teachings of Islam does not separate between faith and good deeds, therefore, Islamic education is the education faith and charity. Because Islam contains teachings about personal attitudes and behavior of society towards the welfare of the individual and the group. Therefore, Islamic education is the education of individuals and public education.

The birth of Aisiyah women organization was motivated by helpless women, there is a poor society, powerless of economic and social, in the environment of Kauman Yogyakarta. Syncretism that has distanced the values of the Qur'an and Sunnah, belief in superstition, heresy and superstition has blinded the truth of the Qur'an.

Aisiyah organization as a supporting significant change to the big role of women that women become a part that cannot be separated from men to build jointly the society, and nation. Women become the family power to build a peaceful society, harmony, and blessed by God, “*baldatun toyyibatun gaffur*” society. For those reasons, women should be able to get out from curry ignorance and backwardness. Make women smart, intelligent, has the ability in preaching, has the ability to balance between religion and science knowledge, will benefit for the establishment of a harmonious family, harmonious family will born the amazing generations.

Education will direct man not only has the ability to adapt to the environment, but can reconstruct, even deconstruct it, thus allowing humans to live in a democratic social order, to provide equal opportunities for everyone without exception, men and women. Thus, when the women and men potentials are together to build the strength, it would create a powerful energy to build a great society.

Almost one hundred years, Aisiyah (1917 – 2016) in Indonesia, has many activities performed although at the beginning of the activities is seen "simple" but in substance is opened the women mind which cause the enlightenment tremendous impact. "Renewal of the education done by Kyai H.A. Dahlan has spawned breakthrough the modern Islamic education system that is holistic or integrative ". (Nasir, 2010:125).

Nowadays, the equality, gender equity has become a universal claim. This is due to the gender gap is not just a local issue, regional or national, but also international issues. The demands of the role of equality between men and women (gender equality) is often expressed by women and men as the fighters gender, as an attempt to

gain a chance to succeed in social life, national and state.

Since 1917, Aisyiyah have to appreciate the view of justice and gender equality. In the development, the terms of activity to respond the changes continue to a better direction, Aisyiyah helped move actively contribute the ideas and concrete action in establishing the women equality as evidence shown in the important documents such as Aisyiyah which shows the contribution to the social changes of Indonesian women. Since 1917, Aisyiyah has come out of the negative labeling of women. Through education organizations, Aisyiyah has done for women to participate in the society, as is often asserted by Kyai H. A. Dahlan "That should not take the kitchen affairs obstacle to running the task in the face of society" (Nasir, 2010:369).

Associated with it, then this article will elaborate on the organization "Aisyiyah and social change for women, how Aisyiyah through educational and social areas of religious and social role in giving the enlightenment, while contributing positively elevate the role and opportunities of women and men to fighting together for the nation and the state.

### 1.1 Research Objectives

In general, this study aims to formulate the history of Aisyiyah organization in charitable efforts in education, and to analyze the movement of Aisyiyah organization in fighting for women's rights in addition to explore Aisyiyah organization as an organization of Indonesian women who have concern for the education sector as a means of people progress, namely education for all people, education based Islam, equality-based oriented to the future, progress and civilized.

### 1.2 Research Questions

- a. How the Aisyiyah organization formulate the basic education as a renewal movement?
- b. What are the women rights that want to achieved by Aisyiyah organization?
- c. What values that can be given by Aisyiyah for the progress of Indonesia?

## 2. Methodology

This research was conducted with a qualitative approach using case study method. Case study is defined as a method of qualitative research reveals certain cases. Subject of this research is the organization staffs and the charitable efforts of education. Research conducted in Aisyiyah Bustanul Afthal Kindergarten, on Gondomanan Street Yogyakarta, and in Aisyiyah University Yogyakarta on Diploma of Midwifery Study Program.

Data collection technique was collected through participant observation, interviews, document analysis and triangulation. Data analysis techniques used a technique which is presented by Miles & Huberman (1992:16-19), namely: 1) data reduction; 2) data display; and, 3) conclusion or verification.

## 3. The Research Result

Several activities has been made by Aisyiyah organization since it was established in 1917, the pioneering K.H. A. Dahlan had changed the situation of Muslims, the activity is the purification of religious, charity on social and religious, awareness of the knowledge and education to rise the women position, breakthroughs in the field of modern education in an integrated manner, from a simple thing but very amazing at the moment.

Aisyiyah organization has already aware of gender in Indonesia since 1912, when the Indonesian society is still backward, still alive with the tradition of thick patriarchy, all women are still in the kitchen, but Muhammadiyah, has brought women out, society, teach the Al Qur'an, studying Al Quran, learned to read Latin, KH A Dahlan said "do not you bothered by the kitchen affairs", this shows, the demolition of a thought, meaning that women must think of preaching, society, equal to men.

Muhammadiyah is a pioneer organization in the field of education, to teach women who are still illiterate in latin, nor the Quran, women are invited out of the habit of tradition of Kauman to do the preaching, teaching women to be smart. Aisyiyah build the awareness of all the parties to intelligently, updates accomplishments, education that is not commonly done in that time, which integrates the religion science with general science, integrates the religion values in public education; develop the public education system in Muhamamdiyah schools.

The views that men and women are equal, the same mental, but physically are different. Women, when given the opportunity able to reach a huge potential, because the essence of God according to the women and men were not different from anything except the faithful. Aisyiyah in education charity efforts to integrate the religious education and general science and build a strong personality or character and berkemajuan through the school system forms an integrated Islamic education (integrative) even holistic (comprehensive). The spirit and the efforts to realize the Aisyiyah achievement to educate the children of the nation's, men and women to reach citizens who are responsible and capable of being part of a good citizen, ready to face society changes fastly, to be a society that want to be achieved "baldatun toyyibatun wa rabbun gaffur (your nation is a good and comfort nation, while the God is a merciful God (Q. Surat Saba, verse 15).

Documents that are created are important documents about the role of the woman in question is the first

guidance document “ Achieving Meaningful Muslim Wife”, the second is a treatise of Adabul Mar'ah fil Islam, and the third is “Guidance to be Harmonious Family, "Relation Fiqh between men and women”.

#### 4. The Discussion of Research Result

Muhammadiyah women's organization namely 'Aisyiyah, established by Muhammadiyah, on May 19, 1917. Day by day, since congress in 2005 became an autonomous organization specifically from Muhammadiyah, it means that all members are members of Muhammadiyah which given the authorized to organizes the charitable efforts established by the leader of Muhammadiyah in coordination element with the head assistant in charge in accordance with the applicable provisions of the charitable efforts of it (Article 5, paragraph 2, AD / ART Aisyiyah,:6). Aisyiyah is a socio-religious organization which has grown into a modern woman's organizations, the movements in the fields of education, health, social, characterized by strongly religious activities.

Kyai A. Dahlan teaches Aisyiyah, then it implemented in addressing the modern problems. His opinion, Islam is directed to the changes, the teachings of Islam which is ideal to be able to move people to change from anguish, sorrow to happiness and progress. Abdurrahman stated that: "The history of a people will only be changed by God if there is the will and an effort of all segments of the clan themselves and the transformation is basically changing the life history of a society to be participative, open and emancipate "(Rahman, 1995:140).

Since 1917, Kyai and Nyai A. A. Dahlan Dahlan with full of sprit providing the valuable knowledge and learning. One of the things they teach is analyzing the verses of the Qur'an related to society, such as the letter of Al Ma'un, Ali Imron 104, an Nahl 97. Another important point is the recommendation and to allow women outside the home for preaching business. The work is a proof of the spirit of change that was initiated and at the same time done by Kyai brings about change, and leads to a good direction.

The idea of other changes to continue what they have learned in the study, to be forwarded, taught to other women, so that other women also get the same knowledge. This is the beginning of the “*bimubalighot-mubalighot*” born in Muhammadiyah, The point of view of changes on women, that women can equally with men can work to progress and able to help improve the health, charitable and pious behavior can preach become a main attitude in developing Aisyiyah organization.

The basic foundation in implementing the Aisyiyah organization is acts of worship that must be accomplished, is struggling for the happiness and society prosperity. Acts of worship that is done are social, for and within Muhammadiyah is striving for goodness, happiness and human prosperity, as the completeness of deeds personally direct to God (Zamahsari, et al., 2011:83), as the starting point of the movement women in Muhammadiyah stems from the understanding of Islam with modernity approach (Muarif, 2011:15).

Aisyiyah activities continues to grow, education and learning continue to be done, until 1922, it is necessary to establish the mosque itself that serves as a gathering place for mothers to talk about various activities and activities of the organization. Aisyiyah mosque is a new place to accommodate Aisyiyah mothers in planning, carrying out the various activities of humanitarian action. In this mosque, the “*Taraweh*” prayers during the fasting month made specifically for women. Aisyiyah called by many observers as a reformist movement that has the characteristics of urban and rational (Kuntowijoyo, 1993:131-135), can be explained from a variety of activities, Aisyiyah how women can be preachers, able to give an opinion, informing the right thing, dare to act against things that are wrong along entirely devoted to devotion to God, the other is a woman can make a decision, can be a politician, certainly not to leave the unity, integrity and family welfare, organization, being a harmonious family through *qoriyah thoyyibah* activity, became " signs that women not only take care of herself "(Kuntowijoyo, 1993:133). So Aisyiyah has a lot of value that can be extracted and exemplary by the wider society in order to increase the better role of women.

An important document that is recorded is the first Islamic Guidance to Achieve Meaningful wife, it has twelve critical points (HB Majlis' Aisyiyah, 1939:19-36 in Gunawan, 2015:9), the author divided into the guidance ;1-9 are domestic points and 10-12 are public points as follows: 1) keep her husband's household; 2) make her husband happy; 3) obedience to the command of her husband; 4) keep the sanctity themselves and their households; 5) parenting (woman,) the children; 6) to help her husband in educating their children; 7) shut her nakedness; 8) does not act/inappropriate attitude; 9) do not get along with men of the opposite sex; 10) when traveling fulfill the decision of the Legal Affairs Committee; 11) stay at home and if the outside is not as women of ignorance; 12) do good to relatives, in-laws, and the waiter.

The second document is a treatise of Adabul Mar'ah fil Islam (Kuntowijoyo, 1993: 132; Ruhaini, 2015:8; Gunawan, 2015:10). Adabul Mara'ah fil Islam open access and participation of men and women progressively and positive about education, another important affirmation of the document as much as 99 pages related to women's rights, there is no problem anymore if women have the power to decide, especially when as a judge, director, village, district, ministers, mayors, regents, as part of the inheritors of the earth, active in politics, actively involved in the *Jihad* arena, contributing to the science field, work in the art field, may join the procession, marches, demonstrations, the social aspects of society is a balance between men and women (Ruhaini, 2015:8; Gunawan, 2015:10). Another important part of this document is publishing the principles of consensus, equality of men and

women; Islam gives equal rights for men and women, as well as an explanation that God would treat equally to men and women who have been responsible based on the charity.

The third document is formulated the guidance towards Harmonious family. This idea as a response to criticism of the changes in the ethos of the family, especially in urban metropolitan cities of Indonesia, industrialization and high-free life outside the family have threatened the unity of the family of workers which full of mobility (Kuntowijoyo, 1993:133 ). Understanding of Aisyiyah organization about family is the embodiment of fostering harmonious family, a family filled with love, respect and supports each other; in terms of religion has the power of faith and piety. Realization of a harmonious family believed would help implement the increased role of women in achieving prosperous families and society as a whole (Darban, (et al), 2010:173). Actually, to develop each family became a harmonious family is the fulfillment of the five basic elements of family life as follows: the establishment of religious life and *Ubudiyah* in the family, good family education, family health is assured, stable economy, and good relations of inter family members in the society (Darban, 2010:173).

Aisyiyah as a women's component of Muhammadiyah in creating a society that is equitable and gender justice, fight and respond to issues concerning women, even though at the beginning of its establishment in the field of education, but in its development struggle in another way such as to reduce poverty, unemployment, pornography, trafficking, health, prosperous, this is done in well-organized, well-programmed by utilizing the full potential of Aisyiyah. As the thinking guidelines contained in the fourth document is Muhammadiyah as a document of the fourth "Relationships fiqh men and women".

## 5. Conclusion

The struggle for equality and justice for women and men to participate in the society and the development of the country continues to be fought, by women and men, individually or in groups, by the community and government. All simultaneously together contribute according to their respective portions. Because the essence of men and women with the each capacity has a role and the same potential to play a role and contribute positively to the advancement of society and the nation.

Aisyiyah in the organization since it established in 1917 until today have contributed in various charitable efforts that the convening, education has been scattered throughout the country, thousands of educational pre-school, thousands of kindergartens, maternity hospital, economic activities, orphanages, and at this time has Aisyiyah University, the only one university run by women's organizations in Indonesia.

In the begining of Muhamamdiyah and Aisyiyah have "provocated" the establishment of modern education, holistic and integrated education, combining religious education and general science, even in the past is regarded as odd and even considered "infidels", but after a century is gone, now "modern " school is appeared, " integrated modern school ", " Islam school".

Muhammadiyah and Aisyiyah have been made almost a century ago. Another concept to provide support to the role of mainly Indonesian women, Aisyiyah has made an official document as a reference ideological involvement of women in the society development, even if they should be criticized, but this effort to show concern and alignments. Aisyiyah on women's role in public space, the documents are a book of "Islamic guidance to be meaningful wife (1939), Adabul Mar'ah fil Islam (1972), "Guidance to be harmonious family (1989), the relationship of men and women in view of Muhammadiyah.

### 5.1 Academic Recommendation

Aisyiyah organization which has a century old had a long history with many heritages of the activities and thoughts, therefore:

- a. For researchers who are interested in Aisyiyah organization can try other approaches and methods to be able to find a variety potential of Aisyiyah more detail.
- b. Education which is held by Aisyiyah organization is holistically and integrally combines the general science and religion when a trend education in Indonesia with the title "Integrated Islam", "Modern School" etc., for researchers who are interested can perform comparative studies of public schools and integrated school, where lies the advantage between the two models of school, etc. For researchers who are interested can perform comparative studies of public schools and integrated school, where lies the advantage between the two models of school.

### 5.2 Practical Recommendation

- a. It takes clearly idea to constantly reposition become "*Tajdid*" organization, reformer, not stuck with pride and routine care of the charitable efforts of an increasingly broad and large, because the challenge increasingly complex in the future and the quality of social issues is higher.
- b. To the head of Aisyiyah organization from the center to the branch to keep working hard and earnest sincerity, not stuck with the routines and "carried away" by the amount of the charitable efforts of education which is continued and grow.

- c. Experiences, dedication, sincerity, hard work, role model, are the example of the values of Islam has become a valuable character in Aisyiyah organization. It can be beneficial for educators to teach the character.

### References

- Abdullah, A. (2015). *Pengaturan Hak-hak Perempuan dalam Undang-Undang Kesetaraan dan Keadilan Gender (RUU KKG) di Indonesia*. Makalah Focus Group Diskusi Pandangan Muhammadiyah terhadap perempuan Yogyakarta, 4 April 2015.
- Arivia, G. (2006). *Feminisme: Sebuah Kata Hati*. Jakarta: Buku Kompas.
- Baried. B. (1989). Islam dan Modernisasi Wanita Indonesia dalam Buku *Tradisi dan Kebangkitan Islam di Asia Tenggara*. terj. ed. Taufik Abdullah, Siddique. S. Jakarta: LP3ES.
- Rajab, B. (2002). Pendidikan Sekolah dan Perubahan Kedudukan Perempuan. *Jurnal Perempuan untuk Pencerahan dan Kesetaraan Nomor 23*. Jakarta: Yayasan Jurnal Perempuan.
- Darban, A. A. dkk. (Ed.) (2010). *Aisyiyah dan Sejarah Pergerakan Perempuan Indonesia Sebuah Tinjauan Awal*. Yogyakarta: Jurusan Sejarah UGM, Eja Publisher.
- Gunawan, W. A. (2015). *Perempuan dalam Dokumen Resmi Muhammadiyah*. Makalah Focus Group Diskusi Pandangan Muhammadiyah terhadap perempuan. Yogyakarta, 4 April 2015.
- <https://id.wikipedia.org/wiki/Patriarki>, diakses 20 Juni 2016
- Kuntowijoyo. (1993). "Arah Pengembangan Organisasi Wanita Islam Indonesia: Kemungkinan-Kemungkinannya". dalam Lies Maroes-Natsir (ed.), *Wanita Islam Indonesia dalam Kajian Tekstual dan Kontekstual*. Jakarta: INIS.
- Nashir, H. (2010). *Muhammadiyah Gerakan Pembaharuan* (Cetakan pertama). Yogyakarta: Suara Muhammadiyah.
- Ruhaini, S. D. (2012). Dinamika Ideologisasi Gender Dalam Keputusan-Keputusan Resmi Muhammadiyah Musāwa, Vol. 11, No. 1, Januari 2012. Download this PDF file - E-Journal UIN Sunan Kalijaga Yogyakarta.
- Ruhaini, S. D. (2015). *Rezim Gender dan Implikasinya Terhadap Perempuan Muhammadiyah*. Makalah Focus Group Diskusi Pandangan Muhammadiyah terhadap Perempuan Yogyakarta, 4 April 2015.
- Zamahsari, dkk. (2011). *Kemuhammadiyahan*. Jakarta: Uhamka Press.