

Historicity of Aisyiyah's Da'wa: A Study of Aisyiyah Da'wa Movement from *Sopo Tresno* (1914) Until *Aisyiyah* (2010) from an Aqidah Perspective

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ABSTRACT

The Islamic community experienced a crisis at the beginning of the 20th century. The condition of women at that time was very concerning. Women were regarded as *Konco Wingking* (a term referring to those responsible for household chores), a position that had evolved into an ingrained cultural ideology contributing to women's ignorance and backwardness. This issue was of great importance to Nyai Ahmad Dahlan and her husband, prompting them to initiate the establishment of an *internaat* (boarding school) to support Indonesian girls. This study examines the history of the *Sopo Tresno* and *Aisyiyah* da'wah movements. It is a literature-based research drawing primary sources from books, conference proceedings, and scholarly works. The approach used is descriptive-analytical, with data validity tested using measures of transferability and reliability. The analysis method employed is inductive. The results will establish the foundation of *Aisyiyah's* da'wah from *Sopo Tresno* (1914) to *Aisyiyah* in 2010 from the perspective of *aqidah*.

Keywords: *Aisyiyah*, Da'wa, Historicity, *Sopo Tresno*, *Aqidah* Perspective

INTRODUCTION

The condition of Indonesian women during the Dutch era was one of subjugation, oppression, and restricted mobility. It was not until the 20th century that the awakening of women began to emerge, marked by the establishment of *Budi Utomo* (1908) and *Syarikat Islam* (1912), which began to aspire to the ideals of nation-building. These noble ideals involved unifying strengths and starting to recognise women's issues. The young and educated group began to allow women to leave their homes and attend primary education, although once they reached adulthood, they were secluded again. Nevertheless, this was a slight improvement compared to the previous situation, where women were completely marginalised. The Islamic community also did not lag behind in this endeavour. Although their steps were slow and limited, they started to allow their children to study the Qur'an with religious teachers.¹ Schools specifically for women had not yet been established, but in prayer houses, Islamic boarding schools, and the homes of Qur'an teachers, women learned to recite the Qur'an and to read and write Arabic script.² Gradually, from this situation, public awareness of the importance of education for women began to increase.

Eventually, school buildings gradually began to accept women as their students. Consequently, women from *priyayi*,³ the middle class, and the common people flocked to these schools. *Surau-surau*⁴ and *pesantren*⁵ also began to be filled with women, transforming the concept into classroom settings. This awareness emerged across almost all regions of Indonesia. Religious schools proliferated in Java, Sumatra, and other islands. Some religious schools accepted both male and female students, while others were exclusively for female students. For instance, in Sumatra, schools such as Diniyah, Thawalib, Normal Islam, and Islamic College were established. The Diniyah school, exclusively for female students, was "Diniyah Putri", founded by Rahmah el-Yunusiyah. In Java, there were schools like Madrasatul Banat in Malang, Surabaya, Solo, Menes, and others. The Aisiyiah movement established various general and vocational schools, midwifery schools, and teacher training schools for women throughout Indonesia.⁶

The opportunity for formal schooling for women also advanced, progressing from only primary schools to secondary schools, higher education institutions, and eventually universities, both domestically and abroad. This progress continued, leading schools and Islamic boarding schools to produce female teachers and leaders. Female educators and religious teachers emerged, whose abilities were on par with those of their male counterparts. Alongside this progress, women's movements or organisations, both nationalist and religious in nature, began to emerge.⁷ An example of a women's organisation based on Islamic principles is Aisiyiah. Aisiyiah emerged from the Muhammadiyah organisation as its official women's division.⁸

This research will discuss the foundation of Aisiyiah's da'wah from the early beginnings of the organisation, namely Sopo Tresno, to present-day Aisiyiah. The selection of Aisiyiah as the focus of this study is based on several considerations: Firstly, Aisiyiah is the largest Muslim women's organisation in Indonesia, with 33 Provincial Leaders (*Pimpinan Wilayah Aisiyiah*), 370 District Leaders (*Pimpinan Daerah Aisiyiah*), 2,332 Sub-District Leaders (*Pimpinan Cabang Aisiyiah*), and 6,924 Branch Leaders (*Pimpinan Ranting Aisiyiah*).⁹

Secondly, Aisiyiah has been managing and fostering the following: 86 Playgroups/Early Childhood Education Centres, 5,865 Kindergartens, 380 Madrasah Diniyah, 668 TPA/TPQ (Qur'an Learning), 2,920 IGABA (Association of Aisiyiah Early Childhood Education Teachers), 399 IGA (Association of Aisiyiah Teachers), 10 Special Schools, 14 Primary Schools, 5 Junior High Schools, 10 Madrasah Tsanawiyah, 8 Senior High Schools, 2 Vocational Schools, 2 Madrasah Aliyah, 5 Female Islamic Boarding Schools, and 28 non-formal education institutions. The Government also trusts Aisiyiah to operate hundreds of PAUD (Early Childhood Education) centres throughout Indonesia. For higher education, Aisiyiah has 3 Universities, 2 Health Science Institutes (STIKES), 3 Midwifery Academies (AKBID), and 2 Nursing Academies (AKPER) across Indonesia.

Thirdly, there has not yet been any research that examines the foundation of Aisiyiah's da'wah from its initial form, Sopo Tresno, to the present-day Aisiyiah from the perspective of *aqidah* (faith-based perspective). Existing research tends to focus on only one dimension of its da'wah, the general identification of Aisiyiah's religious thoughts, discussions of its key figures, and analytical studies of Aisiyiah's activities in specific regions. Among the previous studies on Aisiyiah are as follows:

Lelly Qodariyah elaborates on the organization Aisiyiah and social change for women based on important documents regarding the role of women. The first guidance document is "Achieving Meaningful Muslim Wife", the second is a treatise titled *Adabul Mar'ah fil Islam*, and the third is "Guidance to be Harmonious Family".¹⁰ In addition, Dyah Siti Nur'aini describes the thought habits of Aisiyiah characters from the early years of 1917 to 1945. The figures addressed include Siti Walidah, Siti Bariyah binti Hasyim Ismail, Siti Aisyah Hilal, Siti Munjiyah, and Siti Badilah.¹¹ Meanwhile, Rahmi Damis

presents that the basis for the implementation of the dialogical da'wa carried out by the Tabligh Aisyiyah Council of South Sulawesi is derived from the Al-Qur'an and al-Hadist, AD/ART, and Tanfidz Musywil, which define the da'wa programme of Aisyiyah. Then, Mariana Ulfah, Choirul Fajri, and Dani Fadhilah indicate that the majority of the leaders of the Special Region of Yogyakarta are cognizant of the adverse effects of mass media, particularly television and strive to limit their children's exposure to it. They aim to develop innovative educational media to divert children's attention away from television.¹² Lastly, Endang Dwi Wahyuni and Sri Wibawani suggest that technology was utilized for community benefit through mentoring and training aimed at enhancing the management of the Aisyiyah Ranting Sekar Council in Dau, Malang district.

These previous studies have not comprehensively addressed the foundation of da'wa from Sopo Tresno to the current Aisyiyah. Therefore, this research is needed to describe and understand the foundation of the Aisyiyah da'wah movement from the perspective of Aqidah. The researcher hopes that the findings of this study can enhance the spirit of Aisyiyah da'wa or other Muslim women's groups by continuously improving the steps, materials, methods, techniques, and media in da'wa.

RESEARCH METHOD

The study was a qualitative literary or bibliographic investigation, primarily relying on sources such as books, congress results, and writings related to Aisyiyah. Additionally, it employed an analytical-descriptive method complemented by validation tests, including transferability and reliability assessments. The empirical approach used was inductive. Importantly, the results obtained by the researchers are reproducible, enabling other researchers to replicate them.

Literature research includes primary and secondary materials, such as books published by PP Aisyiyah, congress outcomes, proceedings, and related publications. From the perspective of aqidah, the researcher traces the origins of the Aisyiyah da'wa movement from Sopo Tresno to Aisyiyah in 2010. These findings serve as fundamental references for the da'wa movement and da'wa practices.

DISCUSSION

Background of the establishment of Sopo Tresno and Aisyiyah¹³

Islamic society faced a crisis at the onset of the 20th century, marked by variations in the application of Islamic teachings. Muslims strayed from the path of pure Islamic guidance and, regrettably, misinterpreted the teachings of Prophet Muhammad. Practices such as *Bid'ah* (innovation), *khurafat* (superstitions), and *syirik* (polytheism)¹⁴ have become prevalent across the country, leading them astray from authentic religious guidance.

The Islamic teachings of the populace have become entangled with concepts not derived from the Al-Qur'an and the Sunnah. These convictions are passed down through generations without rational understanding or reasoning (*taqlid*). Islamic culture is dominated by orthodoxy, formalism, and mere traditionalism. This stagnation and adherence to orthodoxy have rendered Islam ill-equipped to meet the challenges of an increasingly progressive era. K.H.A. Dahlan emerges as a reformer advocating for a return to Islam led by the Al-Qur'an and the authentic Hadith.¹⁵ The state of women in Indonesia during that period was deeply concerning. Women were often labeled as *konco wingking* (solely responsible for household duties), a cultural stereotype that perpetuated their ignorance and backwardness. Nyai Ahmad Dahlan was deeply concerned about this situation.

Hence, Nyai Ahmad Dahlan established an *internaat* (boarding house) to support Indonesian children. She recognized that education forms the cornerstone of a generation of empowered teachers who possess self-belief, refusing to surrender their agency to others. She commenced a makeshift school on the veranda of her home with merely six students.¹⁶ Her vision was for them to evolve into companions, administrators, and educators within Muhammadiyah's women's community.¹⁷ Prior to the formal establishment of Aisyiyah, the women's development movement was comprised of a group of girls gathering for religious lessons under the guidance of K.H.A. Dahlan and Nyai Ahmad Dahlan. Moreover, these girls, albeit around 15 years old, were encouraged to delve into social issues.

Kiai Dahlan and his wife, Nyai Dahlan, are engaged in teaching and mentoring elderly individuals. This is in accordance with Islamic teachings, which emphasize the indispensable role of women in family, religion, and community. Given their societal importance, it is crucial to raise awareness among them. They require education on essential matters of faith and social welfare. The recitation group for women, encompassing both young girls and the elderly, is known as Sopo Tresno.¹⁸

Sopo Tresno was not yet an established entity; it was merely a recitation movement. In order to formalize and give it an official name, K.H. Mokhtar convened a meeting with K.H.A. Dahlan, H. Fakhrudin, Ki Bagus Hadikusumo, and other Muhammadiyah administrators at Nyai Ahmad Dahlan's premises. Initially, the name Fatimah was proposed for the Muhammadiyah Women's Association, but it was not adopted during the meeting. Instead, the name Aisyiyah was suggested by K.H. Fachruddin. Aisyiyah derives its meaning from 'Aisyah, the wife of Prophet Muhammad, renowned for her wisdom and involvement in social activities. Muhammadiyah chose to name its women's organization after her, symbolizing the aspiration for Muslim women to emulate the noble qualities of the Prophet's wife.¹⁹

Aisyiyah was officially established five years after the founding of Muhammadiyah, on Rajab 27, 1335 H, corresponding to May 19, 1917.²⁰ The foundational concept behind the establishment of Aisyiyah revolves around several key principles: first, the pursuit of religious joy, which is believed to contribute to the creation of a prosperous society. Second, The adherence to Islamic regulations as a path towards societal stability and the attainment of happiness in the afterlife. Third, there is an obligation for every individual, especially Muslims, to contribute to the establishment of a prosperous society. Fourthly, it is necessary to establish an association to facilitate the efficient functioning of individuals in the pursuit of societal productivity. This association is named Aisyiyah. Fifthly, The motivation for the propagation of religious knowledge and organization through the movement.²¹

Regarding the religious interpretation of Aisyiyah, it emphasizes a return to the Al-Qur'an and As-Sunnah, engaging in *ijtihad* (independent reasoning), *qiyas* (analogical reasoning), and *ijma* (consensus) as forms of *ijtihad*, rather than adhering strictly to a particular *madhhab* (school of thought). The religious foundation is based on the following Quranic verses: QS. Ali Imran (3): 104: "Let there be a group among you who call others to good, encourage what is right, and forbid what is wrong. Those who do this shall be successful". QS. Ali Imran (3): 110: "You are the best community ever raised for humanity—you encourage what is good, forbid what is evil, and believe in Allah". QS. An-Nahl (16): 97: "Whoever does good, whether male or female, and is a believer, we will surely bless them with a good life and We will certainly reward them according to the best of their deeds".

The Historicity of Aisyiyah's Da'wa

A description of Aisyiyah's Da'wa journey, as reported and documented in the data sources collected by the researcher, is provided below:²²

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| 1914-1917 | Before officially becoming the Aisyiyah organization, it was renamed Sopo Tresno. This group was part of Muhammadiyah, focusing exclusively on women's issues. Sopo Tresno provided recitations, courses, and schools for women, aiming to enhance their religious knowledge and social awareness. The transition to Aisyiyah marked a formalization of these efforts, solidifying its role within Muhammadiyah as the dedicated women's wing, committed to the education and empowerment of women in alignment with Islamic principles. |
| 1917 | Aisyiyah was officially founded as part of Muhammadiyah, with the specific responsibility of leading and nurturing the female members of the organization. |
| 1919 | Siswo Proyo Wanito was established as an association for female students outside of formal schooling, serving as the precursor to Nasyiatul Aisyiyah. Additionally, it pioneered the creation of a kindergarten named FROBEL, which became the first kindergarten officially recognized by the Indonesian Government. Subsequently, the name of this kindergarten was changed to Aisyiyah Bustanul Athfal (TK ABA). This initiative marked a significant step forward in early childhood education in Indonesia, with Aisyiyah continuing to play a pivotal role in educational development and innovation within the country. |
| 1922 | Establishing the first women's <i>mushala</i> ²³ in Indonesia, known as the Aisyiyah <i>mushala</i> , marked a significant milestone for the organization. This <i>mushala</i> served as a dedicated space for research on faith, the refinement of <i>aqidah</i> (theology), the cultivation of good morals, and the study of worldly <i>mu'amalah</i> (interactions and transactions). It provided women with a nurturing environment to deepen their understanding of Islamic principles and their application in daily life. The Aisyiyah <i>mushala</i> played a crucial role in empowering women spiritually and intellectually, fostering a sense of community and scholarship among its members. |
| 1923 | Aisyiyah is undertaking literacy eradication projects for both the Latin and Arabic alphabets. This initiative, known as the PBH (Illiteracy Eradication) movement, has been elevated to the Aisyiyah Maghribi School' (AMS). Through AMS, Aisyiyah aims to provide comprehensive education and support to individuals, enabling them to acquire proficiency in both Latin and Arabic scripts. This initiative reflects Aisyiyah's commitment to combating illiteracy and empowering individuals with essential literacy skills, thereby contributing to their personal development and societal advancement. |
| 1926 | The launch of the women's magazine "Suara Aisyiyah" marked a significant milestone as it became the official magazine of Aisyiyah. This publication served as a platform for women to voice their thoughts, share experiences, and engage in discussions on various topics relevant to their lives. |

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| 1928 | Aisyiyah took on the role of supporting the establishment of a federation of women's organizations in Indonesia. ²⁴ |
| 1930 | Aisyiyah has set up a Leadership Assistance Entity, namely: <ul style="list-style-type: none"> - <i>Siswo Proyo Wanito</i> Affairs: groups for young women outside of school; Madrasah Affairs: handling special schools for girls and their progress and development; - <i>Tablighi</i> Affairs: handling religious broadcasts by recitation, classes, fellowship, and so on; - <i>Wal-Ashri</i> Affairs: in charge of conducting funds for underprivileged students who want to continue their studies at the Regular School (School Teacher), <i>Mu'allimat</i> and so on. - <i>Adzakirat</i> Affairs: was entrusted with the responsibility of raising funds to support Aisyiyah's financial needs. This included initiatives to fill Aisyiyah's treasury and secure financing for the construction of buildings and cooperatives associated with the organization's activities. |
| 1939 | The Madrasah Affairs department oversaw the rapid development of <i>Bustanul Athfal</i> kindergarten, as well as the establishment of <i>Ibtidaiyyah</i> and <i>Tsanawiyah</i> schools. With this expansion and diversification of educational institutions, the department's focus evolved, leading to a renaming as "Teaching Affairs". |
| 1942-1945 | Madrasah <i>Mu'allimat</i> was replaced by PMA (Pengajian Menengah Aisyiyah), engaged in the fight for freedom by being a member of Palang Merah, running a soup kitchen, becoming a messenger between the front and back lines, and so on. After Indonesia's independence, Aisyiyah founded BKIA, Maternity Homes, Girls' Dorms, Orphanages, and Baby and Child Care, assisted disaster victims, and opened 'Ummul Mukminin' Arabic Literary University. |
| 1956 | Aisyiyah established a kind of family consultation bureau. Later, it collaborated with the Department of Religious Affairs and other organizations, leading to the formation of BP4 (Marriage, Dispute, and Divorce Advisory Body). It has now become an official organization under the Department of Religious Affairs within the Islamic Affairs Division (URAIIS). |
| 1963 | Aisyiyah established a midwifery school, as the realization of the decision was made at the 25th Congress in Jakarta in 1962. The Educational Affairs established SKP, SKKA, SPG TK, and Midwifery Education. |
| 1974 | Aisyiyah is involved in <i>Pembinaan Wanita Desa</i> (PWD) |
| 1986 | The Central Leadership of Aisyiyah collaborates with the Muhammadiyah University of Surakarta to conduct academic-level cadre education by establishing the Hajah Nuriyah Shabran Puteri Boarding School in Surakarta. Its students represent delegates from regions across Indonesia. |
| 1990-1995 | Aisyiyah extensively implements government programs in anticipation of the PJPT (Pembangunan Jangka Panjang Tahap) II. These initiatives include <i>Kesehatan Ibu dan Kelangsungan Hidup Anak</i> (KIKHA), job problems for women, and poverty |

alleviation. The Village Development Program (*qoryah toyyibah*) coordinated by the Tabligh department has been initiated.²⁵

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| 2000-2005 | <ul style="list-style-type: none"> - Training for Mubalighat Instructors, both at the national and regional levels, followed up jointly by the Central Leadership, Regional, and Local levels. - Development of supporting books such as <i>Dakwah Aisyiyah</i> books and <i>Profil Mubalighat Aisyiyah</i>. - Training for Counselors and Core Jamaah members at the national and regional levels I, II, and III. These activities aim to reinvigorate and stimulate the implementation of the Jamaah Movement and Dawah Jamaah programs nationally. - Coordinate and optimize the Qoryah Thoyyibah program that was initiated in previous years. - Establishment of the Child, Adolescent, and Family Consultation Bureau on Nyai Ahmad Dahlan Street. This bureau is a collaboration with the Yogyakarta Health and Social Welfare Office and the Bina Mentari Muhammadiyah Youth Association. - Development of strategies to address apostasy from other religions. - Development of guidelines for handling drug addiction victims and street children. - Collaboration with the LP3 UMY in creating an Aisyiyah dawah map. - Preparation of the Guidance for <i>Muallaf</i> and <i>Dhu'afa</i> Development book. This book was formulated after conceptualizing a development concept for the <i>Dhu'afa</i> and <i>Muallaf</i> living in riverside areas that are highly vulnerable to social and religious issues. - Lectures and discussions on current issues will be held with participants from the Central Leadership along with the BPP, Regional Leadership, Local Leadership, and guests. - Completion of the preparation of books; <i>Profil Ulama Wanita</i>, <i>Tuntunan Dakwah di Kalangan Remaja</i>, <i>Tuntunan Penanganan Korban Narkoba</i>, <i>Tuntunan Pembinaan Anak Jalanan dan Tuntunan Strategi Mengatasi Pemurtadan</i>. - Formulation of forms of dawah through culture in collaboration with Cultural Institutions. - Use of multimedia as one of the dawah methods.²⁶ |
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Table 1. The journey of Aisyiyah's Da'wa from its inception at Sopo Tresno in 1914 until 2005

The theme of Aisyiyah during the period 2000-2005 can be summarized as the role of women in building a new Indonesia through social and community-based dawah movements and moral campaigns to realize a just, peaceful, and united society. To achieve a just, peaceful, and united Indonesian society, Aisyiyah emphasizes both dawah efforts and moral improvement. All programs related to da'wa are always a priority for Aisyiyah at every level of leadership. Moral improvement is one of the targets and goals of these da'wa efforts. Good morals serve as the initial capital for a culture, tradition, attitude, and societal condition.²⁷

Aisyiyah was born out of the spirit of Islamic reform as a real social necessity. This social necessity arises from normative interpretations to elevate the status of women, so they are not left behind and can fight alongside men. It aims to join men in spreading Islam for humanity, thus realizing a truly Islamic society. Apart from dawah, Aisyiyah's main focus is on social and educational fields, which are the hallmark of this organization.

The actualization of Aisyiyah's religious thought in the field of dawah from 2000 to 2010 includes improving the quality of Muballighat, the effectiveness of dawah methods, various approaches to dawah, creating dawah maps to reach a wider audience, optimizing previous dawah programs, establishing a Dawah Laboratory as a center for nurturing and developing the community, and addressing issues faced by the community. Therefore, the conclusion of Aisyiyah's religious thought in the field of dawah from 2000 to 2010 is to enhance Islamic knowledge and address the needs and issues faced by the community.

Aisyiyah's dawah implementation follows the concept of Muhammadiyah, which is cultural dawah. Cultural dawah is an effort to instill Islamic values in all aspects of life, considering the potential and tendencies of humans as cultural beings to realize a truly Islamic society. The characteristics of cultural dawah are dynamic, creative, and innovative. This is evidenced by Aisyiyah's efforts to expand the da'wa target audience with effective methods, collaboration with cultural institutions, and others.

The participation of Aisyiyah leaders in the field of dawah is meticulously studied by the Lembaga Pengkajian dan Pengembangan (LPP) and officially reported and published at the 45th Aisyiyah Congress in Malang in 2005. The aspects studied in this database are not limited to da'wa but also include profiles of leaders such as their educational background, occupation, income, training experience, profession, and more. The purpose of this data collection is to provide an initial step for the evaluation and development of leadership resources, with the aim of enhancing Aisyiyah's role in the community. Returning to the dawah aspect, this database shows that the majority of leaders participate actively as da'wa participants, committee members, and even lecturers.²⁸

At the Central level, the majority of leaders serve as lecturers (45.8%). At the Regional level, most of them serve as managers and lecturers. Meanwhile, at the District and Branch levels, their roles shift to active participants. At the lowest level, leadership roles revert to managers in da'wa activities. This can be observed in detail in the following diagram:

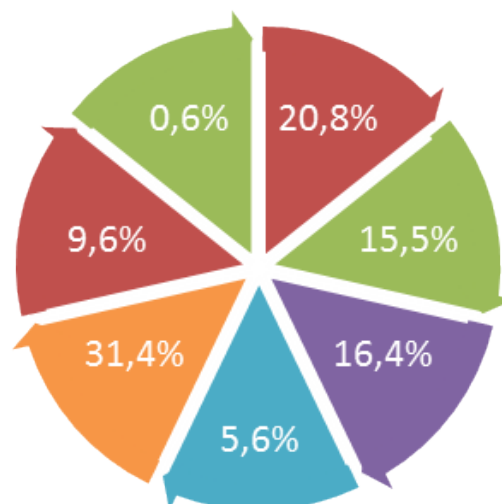


Chart 1. The participation of Aisyiyah leaders in Da'wa events²⁹

The breakdown of Aisyiyah members and their roles is as follows: Lecturers (15.5%): These members are actively involved in delivering educational lectures, seminars, and workshops on various topics related to Islam, women's issues, and community development. Managers of Events (20.8%): This group is responsible for organizing and coordinating events, including conferences, seminars, community outreach programs, and fundraising activities. Fund Supporters (5.6%): Members in this category provide financial support to Aisyiyah's initiatives and projects through donations, fundraising efforts, and sponsorship. Active Participants (31.4%): These members actively engage in Aisyiyah's activities, including attending meetings, volunteering for projects, participating in educational programs, and contributing to community service initiatives. Inactive Participants (9.6%): This segment comprises members who may not actively participate in Aisyiyah's activities due to personal or other commitments but remain affiliated with the organization. Others (0.6%): This category includes members with roles or responsibilities not specifically mentioned in the provided data. Not Addressed (16.4%): This portion represents members for whom their roles or level of participation are not specified or categorized in the provided information. Overall, this breakdown illustrates the diverse roles and contributions of Aisyiyah members, ranging from educational leadership and event management to fundraising, active participation, and various other roles within the organization.

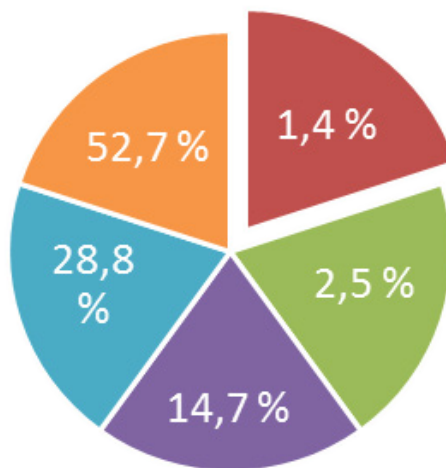


Chart 2. The frequency of Da'wa activities among Aisyiyah leaders within one month³⁰

Based on the provided details, the frequency of Da'wa activities among Aisyiyah leaders within one month can be further broken down as follows: More than 15 times a month (1.4%): These leaders are highly active in Da'wa activities and engage in them more than 15 times within a month. They may be involved in frequent lectures, seminars, outreach events, and organizational meetings. 10-15 times a month (2.5%): This group of leaders participates in Da'wa activities between 10 to 15 times within a month, demonstrating a consistent level of engagement in promoting Islamic teachings and values. 5-10 times a month (14.7%): Leaders in this category engage in Da'wa activities between 5 to 10 times within a month. They may be involved in regular lectures, community events, and organizational activities. Less than 5 times a month (28.8%): These leaders participate in Da'wa activities fewer than 5 times within a month. While their level of engagement may be less frequent, they still contribute to da'wa efforts through occasional lectures, events, or organizational involvement. Uncertainty (52.7%): This segment comprises leaders for whom the frequency of Da'wa activities within a month is uncertain or not specified. Their level of engagement may vary, and they may participate in Da'wa activities

sporadically or as needed. Overall, this breakdown highlights the varying levels of engagement among Aisyiyah leaders in Da'wa activities, ranging from highly active involvement to less frequent participation, with a significant portion having uncertain levels of engagement.

The topics of interest for Aisyiyah leaders to be presented in religious lectures are predominantly focused on morality, reaching up to 40%. Following this, topics include jurisprudence and worship, transactions, current issues, history, and others. This survey result differs from the survey of preachers in 1995, where the majority chose jurisprudence as the primary topic of study, almost reaching 35%.³¹

In addition to the field of dawah, Aisyiyah also considers the political field important. This directly supports their dawah movement. Aisyiyah's view on women's involvement in politics is seen as both a right and a duty in nation-building and governance to enjoin good and forbid evil. In the implementation of enjoining good and forbidding evil, there is no difference between men and women; both have equal rights and responsibilities. The position of women in the political arena indirectly aims to advocate for women and create fair policies, ensuring that no one, especially women and children, is disadvantaged.

The main goal of women's participation in politics is to contribute to the realization of a prosperous society. The concept of a prosperous society, as outlined in the preamble and articles of association of Aisyiyah, is just, prosperous, and secure in the pleasure of Allah. A prosperous society leads its citizens to happiness in this world and the hereafter.³²

The analysis of the Da'wa movement from Sopo Tresno to Aisyiyah

The establishment of KH. Ahmad Dahlan, who was open to change and opposed to the practice of taqlid (blind adherence to traditional interpretations), transformed Muhammadiyah into a dynamic and adaptable organization. Unlike many scholars of his time who viewed modern science and education with suspicion and even labeled them as "*kafir*"³³ (unbeliever) customs, KH. Ahmad Dahlan promoted the integration of modern science with Islamic teachings. This progressive approach enabled Muhammadiyah schools to offer a comprehensive education that included both contemporary and religious knowledge.

A significant aspect of Muhammadiyah's progressive educational reforms was the emphasis on women's education and empowerment. KH. Ahmad Dahlan and Nyai Ahmad Dahlan, through their initiatives, developed schools specifically aimed at enhancing women's skills and knowledge. They also prepared life manuals for women that addressed women's rights in education and sought to liberate them from cultural norms that perpetuated gender inequality and sanctioned male violence. This movement towards women's education and empowerment contributed significantly to the broader concept of women's emancipation within the organization and Indonesian society at large.

The "emancipation of women" in this context refers to the efforts to provide women with equal opportunities for education and personal development, thereby challenging and changing the traditional gender roles that relegated women to subordinate positions. By advocating for women's rights and promoting their active participation in various spheres of life, Muhammadiyah played a crucial role in advancing gender equality and fostering an environment where women could achieve parity with men. This progressive stance not only empowered women but also strengthened the overall community by enabling the full participation of both genders in social, economic, and religious life.

Muhammadiyah's perspective on women is progressive, emphasizing the importance of women being intelligent, active, and capable of contributing beyond the domestic sphere. The educational initiatives within Muhammadiyah aim to prepare women to be independent wives and mothers, equipped to handle both family and societal responsibilities effectively.

Mukhlas Akbar, as cited by Fuad Fachruddin, highlights that Muhammadiyah encourages women to hold leadership positions at various levels, including central, national, federal, and branch levels. This inclusivity is further underscored by the special status and autonomy granted to Aisyiyah within the organization. The decision reaffirmed during the Tanwir Session in Bandung in 2000 established Aisyiyah as a significant, self-governing entity within Muhammadiyah. This status allows Aisyiyah to operate independently while still aligning with the broader goals and principles of Muhammadiyah.³⁴

This progressive stance not only empowers women within the organization but also sets a precedent for other Islamic and social organizations to follow. By fostering an environment where women can lead and contribute meaningfully, Muhammadiyah and Aisyiyah promote gender equality and advance the role of women in various sectors of society. This approach is crucial for the development of a balanced and inclusive community where both men and women can thrive and contribute to the collective well-being.

Buya Syafii Ma'arif's statement on December 15, 2009, at the Muhammadiyah University of Surakarta encapsulates a profound insight into the role and expectations of Muhammadiyah, including its women's wing, Aisyiyah. He remarked, "In line with the quality of Islam as a solution, we hope this formula should also be considered: Muhammadiyah is unable to solve problems-Indonesia 's dilemma is not the real Muhammadiyah! This is where one of the greatest challenges awaits Muhammadiyah".³⁵

This statement underscores several critical points: Quality of Islam as a Solution: It highlights the expectation that Islam, through organizations like Muhammadiyah, should provide solutions to societal issues. This places a responsibility on Muhammadiyah to embody the principles of Islam in a way that addresses contemporary challenges effectively. Self-Reflection and Accountability: The phrase implies that if Muhammadiyah cannot address Indonesia's problems, it will not fulfill its true potential or mission. This calls for introspection within the organization to ensure it remains aligned with its core values and objectives. Consistency and Relevance: The mention of "reacting to the times' challenges" emphasizes the need for Muhammadiyah and Aisyiyah to stay relevant and proactive. They must continuously adapt to changing societal needs and provide guidance that resonates with modern contexts. Empowerment of Aisyiyah: As part of the broader Muhammadiyah movement, Aisyiyah plays a crucial role in this mission. It must remain steadfast in its da'wa (missionary) efforts, ensuring that women are empowered, educated, and active contributors to societal development. Buya Syafii Ma'arif's words serve as a reminder of the dynamic and evolving nature of social and religious responsibilities. For Muhammadiyah and Aisyiyah, this means a perpetual commitment to innovation, education, and community service rooted in the timeless values of Islam. By doing so, they can effectively address both historical and contemporary challenges, thus fulfilling their roles as pivotal Islamic organizations in Indonesia.

The Aisyiyah movement, in subsequent periods, successfully responded to the problems faced by the Muslim community. This aligns with its ideology and societal role. In formulating programs and activities, Aisyiyah always starts with the issues that need to be resolved in that particular period. The goal is for Aisyiyah's presence in society to be truly significant and beneficial, as per the mission of dawah it carries, spreading the message of *rahmatan lil'alam* (mercy to all creation). Aisyiyah conducts specific mapping of community issues, as well as historical and developmental mapping, which provide a framework for Aisyiyah's journey.

After mapping national issues, Aisyiyah analyzes its movement strategy by considering its strengths, weaknesses, opportunities, and challenges. Before implementing its programs, Aisyiyah revisits the consolidation of its foundational movement to simplify and provide clear direction in policy determination. Additionally, this aims to ensure that the steps taken do not violate Aisyiyah's statutes

and bylaws. The ideological consolidation of Aisyiyah is directed at structuring and strengthening the fundamental aspects of the Aisyiyah movement, with programs such as Strengthening Organizational Structure, which ensures that all organizational levels are well-coordinated and function effectively. Enhancing Educational Programs: Providing comprehensive educational initiatives to improve religious knowledge and general education among women. Developing Social Welfare Initiatives: Implementing social programs aimed at improving the welfare of the community, especially women and children. Fostering Economic Empowerment: Encouraging and supporting economic activities that enhance the economic status of women and their families. Promoting Health and Well-being: Initiating health programs and awareness campaigns to ensure better health outcomes for the community. Advocating for Women's Rights: Working towards ensuring that women's rights are protected and promoted within the society. By focusing on these fundamental aspects, Aisyiyah aims to strengthen its movement and ensure that its activities are impactful and aligned with its core values and objectives.

In the science of da'wa (Islamic missionary work), experts typically identify four primary forms of da'wa:³⁶ verbal preaching (*da'wa bi al-lisan*), practical preaching (*da'wa bi al-amal*), written preaching (*da'wa bi al-qalam*), and da'wa through personal example (*da'wa bi al-hal*). By examining the appearance and behaviors of Aisyiyah, we can determine how it aligns with these forms of da'wa:

1. *Tabligh and Ta'lim*: This involves efforts to enlighten and disseminate the message of Islam, internalizing the values of Islamic teachings through various forms of da'wa. *Da'wa bi-lisan* (oral) is conducted through religious gatherings, sermons, lectures, and home visits. The content delivered is prepared written material in accordance with the guidance of the Central Leadership of Aisyiyah. *Da'wa bi al-qalam* (written da'wa) is conveyed through books, bulletins, magazines, newspapers, articles, and several worship guides published by the Tabligh Department of Aisyiyah. *Da'wa bi al-hal* (action-based propagation) involves the deeds performed by female preachers. This method is particularly used to improve the economic life of the community by organizing work skills training, providing interest-free revolving loans, and offering management and marketing training. Other forms include providing educational funding for orphans, children, and underprivileged families, as well as honorarium assistance for TPA (Qur'an Education Parks) and Diniyah School teachers in disadvantaged communities. Jamaah dawah is a model that targets community life as both the goal and the means of dawah.
2. *Irsyad*: This is an effort in Islamic counseling and guidance aimed at problem-solving psychological issues through core activities such as personal, family, and community counseling. Aisyiyah addresses community problems by making them the focus of dawah, using them as the theme for Aisyiyah Milad (anniversary), organizing seminars, or making them the main discussion in Suara Aisyiyah.
3. *Tadbir*: This involves dawah through community management development, human resource empowerment, economic development, and improving community welfare. One of the mandated programs for every regional leader of Aisyiyah is the *Qaryah Thayyibah* program.
4. *Tathwir*: This is the empowerment of the ummah's economy and the transformation of Islamic values into real-life community situations, including humanities, arts, culture, environmental preservation, health, and more. In other words, tathwir is related to dawah activities through social and cultural means or cultural dawah.

A Study of the Aisiyah Da'wa Movement from an Aqidah Perspective

The Aisiyah da'wa movement, from its inception with Sopo Tresno in 1914 to its development into the established organization Aisiyah by 2010, is fundamentally rooted in the teachings of the Qur'an. The primary religious foundation for Aisiyah's da'wa activities is derived from specific verses in the Qur'an, particularly from Surah Ali Imron QS. Ali Imron (3): 104 dan 110, QS. An-Nahl (16): 125. The two verses in Surah Ali Imron both emphasize the command to encourage goodness and prevent evil. One of the verses is as follows:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And let there be among you a group of people who call to virtue, enjoin what is good and forbid what is evil; they are the lucky ones". (QS. Ali Imron: 104).

This verse emphasizes the importance of forming a community dedicated to promoting good and preventing evil. It underlines the collective responsibility of Muslims to engage in da'wa, encouraging righteousness and discouraging wrongdoing. Surah Ali Imron (3): 110 highlights the privileged status of the Muslim ummah as a model community that upholds justice, enjoins good, and forbids evil, all rooted in their belief in Allah. It calls for Muslims to lead by example in their conduct and actions.

Meanwhile, the verses in Surah An-Nahl emphasize the method of preaching; "Call (people) to the path of your Lord with wisdom and good lessons and refute them in a good way". (QS. An-Nahl: 125). This verse provides a methodology for da'wa, stressing the need for wisdom, good instruction, and a respectful manner when inviting others to Islam. It underscores the importance of a compassionate and intelligent approach to da'wa activities.

Viewed from the *aqidah* perspective, Aisiyah's da'wa - according to its basic foundation - the main aim is to instill a stable belief of tauhid in the hearts of people so that they believe in the teachings of Islam without doubt. This is in line with Muhammadiyah's vision, which aims to form Muslims who are far from *bid'ah*, *khurafat*, and *syirik* and form progressive Muslims. The realization of this goal is to make people who do not yet believe become believers, and people who already believe become stronger in their faith. The final point of this da'wa is to bring the ummah to the blessing of Allah.

Aisiyah's excitement for preaching with various tactics, methodologies, and in all parts of life stems from her ambition to become a devout servant, to become God's chosen servant known as *khairu ummah* (the best community). This is as explained in Surah Ali Imron verse 110. Aisiyah's enthusiasm for preaching is also proof of her obedience to Allah in her position as *Khalifah fi al-ardh* (God's messenger on earth).

The principles underlying the Aisiyah da'wa movement resonate with Shaykh Yusuf Qaradawy's insights on human consciousness and responsibility. Qaradawy, a prominent Islamic scholar, emphasizes the unique status of human beings as the best of creation, endowed with intellect and moral responsibility. He highlights the importance of being conscious of one's actions and their consequences in both this world and the hereafter. This perspective aligns closely with the foundational principles of Aisiyah. Shaykh Yusuf Qaradawy articulates the concept of human consciousness and responsibility in the following manner:

If this is the status of man in existence as a human being, then his status is higher and greater when he believes in God Almighty and His messages and believes in meeting Him and being held accountable in the afterlife. This believing person is the spirit of life and the elixir of the world; he is the best of creation and the best *khalifah*, as God Almighty said in these verses: "Indeed, those who believe and do righteous deeds - they are the best of creation" (Al-Bayyinah: 7).³⁷

There is no doubt that man's belief in his dignity before God, his position in the highest assembly, and his leadership role in this universe—especially after his belief in God Almighty—imbues him with a sense of self-awareness and elevates his self-worth. He takes pride in his affiliation with God and his connection to all existence. He lives with a noble soul, refraining from injustice, resistant to degradation and humiliation, and distant from feelings of worthlessness, loss, insignificance, and emptiness. This indicates that the believer's experiences are neither trivial nor superficial. It constitutes a significant gain for humanity in terms of emotional and perceptual depth, as well as in terms of real-life conduct and behavior.³⁸

The awareness of one's position has significant implications for self-awareness, life purpose, responsibilities, and the ultimate goal of existence. This echoes Hasan Al-Banna's statement: *"Know your Lord, improve yourself, and preach to others"*. According to Malik Bennabi, the individual is both the objective and the starting point for change and development. The solution lies in nurturing individuals who bear a message and are enriched with ideas. These individuals must prioritize fulfilling their responsibilities before asserting their rights. Fulfilling obligations is the sole pathway to securing rights. If one seeks to enhance one's social life, one must begin by improving themselves.³⁹

Malik Bennabi posits that the initial step towards social change and cultural reconstruction is transforming the individual from merely an "individual" into a "personnel" by evolving primitive traits connecting them to the species into social inclinations linking them to society. An individual working in isolation cannot foster civilization, but a person engaged within a group—wherein closer social ties prevail—exerts more effective and influential efforts within that society. Conversely, if these bonds dissolve, society becomes inept at executing collective activities and loses its essence as a true community. Bennabi emphasized: *"The web of social relations ensures society's survival and maintains its identity, channeling its vital energy to enable the pursuit of collective endeavors throughout history"*.⁴⁰

Aisiyah emerged from the reformist ethos within Islam in response to genuine social needs. These needs, stemming from normative interpretations, aim to elevate women's status, ensuring they are not marginalized and can equally engage in the struggle alongside men in propagating Islam to humanity, thus realizing a truly Islamic society. Apart from the realm of da'wa, Aisiyah's primary concerns lie in the social and educational domains, distinguishing the organization.

The manifestation of Aisiyah's religious ideology in the realm of da'wa between 2000 and 2010 involved enhancing preaching quality, refining the effectiveness of da'wa methods, diversifying preaching approaches, creating da'wa maps to reach broader audiences, optimizing previous da'wa programs, establishing a Da'wa Laboratory as a hub for guidance and community development, and addressing societal challenges. Consequently, the culmination of Aisiyah's religious endeavors in the realm of da'wa from 2000 to 2010 aimed to deepen Islamic knowledge and address the needs and challenges encountered by society.⁴¹

Aisiyah, in its da'wa efforts, adheres to the Muhammadiyah concept of cultural da'wa. Cultural da'wa entails imbuing Islamic values in all facets of life, taking into account humans' potential and inclinations as cultural beings, with the aim of actualizing a genuinely Islamic society. The hallmark of this cultural da'wa approach is its dynamism, creativity, and innovation. Aisiyah showcases these characteristics through initiatives aimed at broadening the da'wa target audience, employing effective strategies, collaborating with cultural institutions, and pursuing other innovative endeavors.⁴² This is demonstrated by Aisiyah's initiatives to increase the target of da'wa by employing successful strategies, working with cultural institutions, and other initiatives.

CONCLUSION

Sopo Tresno served as a precursor to Aisyiyah, focusing on religious education and social reform within the Muhammadiyah community. It provided a platform for women to engage in religious discussions, Quranic studies, and community service activities under the guidance of Nyai Ahmad Dahlan. The researcher's conclusion regarding Sopo Tresno's main objectives highlights three key points: Promoting True Understanding of Islam: Sopo Tresno aimed to educate and empower women to become true Muslim women who possess a deep and accurate understanding of Islam. This objective underscores the importance of Islamic education and spiritual development in shaping the lives of women within the community. Supporting Male Companionship in Da'wa: Another objective was to encourage women to support and assist their male counterparts in preaching Islam. This highlights the collaborative nature of da'wa efforts, emphasizing the complementary roles of men and women in propagating Islamic teachings and values. Addressing Social Issues: Sopo Tresno also sought to address social issues within the community, reflecting a holistic approach to religious activism. By engaging in social welfare activities and community service, women were empowered to contribute positively to society while upholding Islamic principles.

The transition from Sopo Tresno to Aisyiyah marked several key milestones, including the adoption of a formal organizational structure, the formulation of guiding principles based on Islamic teachings, and the implementation of various initiatives to address women's issues and promote community development.

The da'wa movement led by Sopo Tresno and later Aisyiyah had a profound impact on Indonesian society, particularly in empowering women, advancing education, and promoting Islamic values. It contributed to the emergence of a generation of educated and empowered Muslim women who played active roles in social, religious, and educational spheres. Despite evolving social and cultural dynamics, the principles and objectives of the Da'wa movement remain relevant in contemporary Indonesia. Aisyiyah continues to play a vital role in promoting women's rights, education, and community development, serving as a beacon of Islamic activism and social reform.

Viewed from an *aqidah* perspective, Aisyiyah's main aim, as elucidated by Surah Ali Imran verses 104 and 110 and Surah An-Nahl verse 125, is to instill a firm belief in *tauhid* (the oneness of Allah) in the hearts of people. This belief forms the cornerstone of Islamic teachings, emphasizing the importance of unwavering faith in Allah's unity and sovereignty. Additionally, Aisyiyah seeks to increase Islamic knowledge among individuals, addressing their needs and resolving the challenges they face. By spreading awareness of Islamic principles and teachings, Aisyiyah aims to foster a deeper understanding and appreciation of the faith.

Furthermore, Aisyiyah's enthusiasm for preaching reflects its commitment to fulfilling its role as *Khalifah fi al-Ardh* (steward of the Earth) and *Khaira Ummah* (the best community). By actively engaging in Da'wa activities and addressing social issues, Aisyiyah demonstrates its obedience to Allah's commands and its dedication to serving as a positive force for change in society. Through its efforts, Aisyiyah strives to embody the values of compassion, justice, and righteousness prescribed by Islam, thereby fulfilling its duty as a representative of the Muslim community and a beacon of guidance for humanity.

ENDNOTES

¹The revival of the Indonesian nation was profoundly influenced by the ulama, or religious scholars. These scholars and educators sowed the seeds of faith and patriotism in their Islamic boarding schools and suraus (prayer rooms). The educational style prevalent in these suraus and pesantrens nurtured and cultivated the seeds of faith and patriotism within the Indonesian populace. The ulama served as the vanguard in igniting a love for the homeland. Despite being under colonial rule and facing opposition from Dutch and Japanese colonizers, scholars tirelessly worked to earn the people's trust. This trust became a shield for the people, empowering them to endure hardships and persevere through adversity. Additionally, scholars played a pivotal role in fostering a spirit of resistance and struggle against invaders. Notable examples include Imam Bonjol in West Sumatra, Tengku Umar Djohan in Aceh, Pangeran Diponegoro, Sultan Hasanuddin in Makassar, and Pangeran Hidayat in Banjarmasin. These exemplary figures instilled confidence and religious education in their followers, all while embodying a fervent love for the nation, guided by the principles of Islam, monotheism, and faith. see: Aisjah Dachlan, *Sedjarah Lahirmja Muslimaats Nahdlatul Ulama di Indonesia*, (Jakarta: PP Muslimat NU, 1955), p. 27; PP Aisyiyah, *Bidang Agama dan KeAisyiyah-an*, (Yogyakarta: Sumbangsih Offset, 1982), p. 63-64.

²The majority of these scholars delved into the study of both the Al-Qur'an and the Yellow Book. The Yellow Book is akin to the traditional pesantren realm, comprising texts encompassing worship regulations, social interactions (mua'malah), ethics, descriptions, history, Arabic literature, and more. It serves as a derivative of the Al-Qur'an, the Sunnah, consensus (Ijma'), and analogical reasoning (Qiyas) interpretations by scholars. The objective of studying the Yellow Book lies in comprehending, through the intellectual endeavors or ijtihad of the ulama, the principles governing religious arguments. Refer to: Nur Hidayat Muhammad, *Hujjah Nahdliyah Keilmuan-Tradisi-Tasawuf*, (Surabaya: Khalista, 2012), p. 1-2; Musthofa Bisri, *Membuka Pintu Langit*, (Jakarta: Kompas, 2008), p. 19; Nur Hidayat Muhammad, *Meluruskan Doktrin MTA*, (Surabaya: Muara Progressive, 2012), p. 40-41.

³Those who are believed to be in honorable positions within certain social strata, such as civil servants (<https://kbbi.kemdikbud.go.id/entri/priyayi>)

⁴The location (house) where Muslims conduct their religious activities (praying, reciting the Qur'an, etc.); *Langgar* (<https://kbbi.kemdikbud.go.id/entri/surau>)

⁵Santri dormitory, a place for students to study the Qur'an, etc.; a cottage (<https://kbbi.kemdikbud.go.id/entri/pesantren>)

⁶PP Muslimat NU, *Ibu Kartini Seratus Tahun* (Jakarta: PP Muslimat NU, 1979), p. 25-26 & 37-39.

⁷Aisjah Dachlan, *Sedjarah Lahirmja...*, p. 24-26; PP Aisyiyah, *Bidang Agama dan KeAisyiyah-an ...*, p. 65-66; PP Aisyiyah, *Pedoman Kepribadian Muslimah*, (Yogyakarta: PP Aisyiyah, Bagian Pembinaan Kader, 1995), p. 4-5.

⁸The emergence of religious movements or sects such as Muhammadiyah can be attributed to four underlying causes. Firstly, there is an emphasis on religious purification, which extends beyond mere religious practices to the purification of religious sources themselves, including the rejection of sources other than the Al-Qur'an and hadiths. Secondly, there is a desire to challenge mainstream religious orthodoxy, particularly concerning the freedom of every Muslim to interpret Islamic teachings independently, without being constrained by traditional frameworks of imitation. Thirdly, there is an idealized vision of the social system, such as advocating for a unified leadership structure under an Amir, or promoting the concept of a unified ummah (community). Fourthly, there is a stance towards Western influence, including ideologies such as modernism, secularism, and capitalism. In this context, Islam is positioned as an alternative that transcends these philosophies. See: Rusydi Sulaiman, *Pengantar Metodologi Kajian Sejarah Peradaban Islam* (Jakarta: Raja Grafindo Persada, cet.2, 2015), p. 82-83.

⁹<http://m.muhammadiyah.or.id/id/content-199-det-aisyiyah.html>, accessed on 27 September 2020.

¹⁰Lelly Qodariyah, Aisyiyah Organization and Social Change for Women in *Journal of Education and Practice* ISSN 2222-1735 Vol. 7, No. 24, 2016, p. 2-3.

¹¹Dyah Siti Nur'aini at the Muhammadiyah University of Surakarta Master Program in Islamic Thought, 2012 (published in the journal *Profetika* volume 14 number 2, December 2013), p.132-136.

¹²Mariana Ulfah, Choirul Fajri and Dani Fadhillah, Understanding Media Literacy in the Aisyiyah Regional Executive Board of the Yogyakarta Special Area for the period 2015-2020, in the *Knowledge Journal of Communication Studies*. Vol. 47, No.2 Desember 2017, p. 255-269

¹³The organizational relationship between Muhammadiyah and Aisyiyah' is delineated in Decree No. 1/1966 of the Muhammadiyah Central Executive regarding Aisyiyah's Organizational Role in Muhammadiyah.' It explicitly states that "Aisyiyah is an autonomous entity within Muhammadiyah, possessing full authority to govern and manage the organization, establish its regulations (AD/ART), implement decisions, and carry out its policies". Concurrently, Muhammadiyah entrusts Aisyiyah with the primary responsibility of supporting the women within Muhammadiyah to achieve the organization's objectives. See this: PP Aisyiyah, *Bidang Agama dan KeAisyiyah-an* (Yogyakarta: Sumbangsih Offset, 1982), p. 61-62.

¹*Bid'ah*: something new in religion, *Khurafat*: fairy tales (teachings and so on) that don't make sense; superstition, *Syirik*: fellowship with Allah SWT. with others, for example recognition of the ability of knowledge rather than the ability and strength of Allah, devotion other than to Allah SWT. by worshiping statues, sacred places and graves, and belief in the efficacy of ancestral relics which are believed to determine and influence the course of life (<https://kbbi.kemdikbud.go.id/entri/syirik>)

¹M. Yusron Asrofie, *Kyai Haji Ahmad Dahlan Pemikiran dan Kepemimpinannya*, (Yogyakarta: MPKSDI PP Muhammadiyah, 2005), p. 20-21; PP Aisyiyah, *Sejarah Pertumbuhan dan Perkembangan Aisyiyah*, (Yogyakarta: PP Aisyiyah, t.t.), p. 9.

¹K.H. Ahmad Dahlan and his wife resided in the village of Yogyakarta known as Kauman. According to Adaby Darban, Kauman is the village of "abdi dalem pamethakan" or scholars directly under the king's leadership. They are responsible for managing religious affairs and mosques. Kampung Pakauman, often referred to as Kauman, can be interpreted as a religious village, as it originates from the term "Qaimuddin". See: Muhammad Fuad Riyadi, *Kampung Santri Tatanan dari Tepi Sejarah*, (Yogyakarta: Ittaqa Press, 2001), p. 55-56.

¹The six individuals were: Siti Bariyah (the late H. Fachrudin's younger brother), Siti Dawimah (H. Fachrudin 's cousin), Siti Dalalah (Nyai Ahmad Dahlan's son-in - law), Siti Busyro (his own daughter), Siti Wangidah (later Penghulu Yogyakarta 's wife) and Siti Badilah Zuber. Refer to: PP Aisyiyah, *Sejarah Pertumbuhan...*, p. 21-23.

¹<http://m.muhammadiyah.or.id/id/content-199-det-aisyiyah.html>, accessed on 27 September 2020.

¹Kuntowijoyo, "Arah Pengembangan Organisasi Wanita Islam Indonesia: Kemungkinankemungkinannya" at Lies M. Marcoes-Natsir, *Wanita Islam Indonesia dalam Kajian Tekstual dan Kontekstual*, (Jakarta: INIS, 1993), p. 130.

²After the official formation and inauguration of the organization Aisyiyah, K.H. Ahmad Dahlan provided guidelines for the struggle, including: a) Sincerity in fulfilling Islamic duties according to one's abilities, without seeking praise or being deterred by criticism, b) Emphasizing knowledgeable charity, c) Avoiding excuses to shirk assigned tasks, d) Committing to defend the sanctity of Islam, and e) Maintaining unity among colleagues. Aisyiyah's first actions included dispatching female preachers to villages during Ramadan for tarawih prayers, celebrating Islamic holidays, and conducting religious courses for villagers and employees' wives. See: Suratmin, *Nyai Ahmad Dahlan Pahlawan Nasional*, (Yogyakarta: Basonta Caya Parama, 1982), p. 52-53; M. Yusron Asrofie, *Kyai Haji Ahmad Dahlan Pemikiran dan Kepemimpinannya*, (Yogyakarta: MPKSDI PP Muhammadiyah, 2005), p. 81-85; PP Aisyiyah, *Bidang Agama dan Ke-Aisyiyah-an...*, p. 66.

²The concept of organization pursued by Muhammadiyah and subsequently adopted by Aisyiyah is a form of struggle aimed at upholding and advancing the tenets of Islam to establish a truly Islamic society. As elucidated in the explanation concerning the Muqaddimah (Introduction) of Muhammadiyah's Articles of Association, the sixth fundamental principle underscores: "The endeavor to realize these viewpoints can only be effectively and successfully pursued through organization. Organization is the sole means or method of conducting the struggle in the most efficient manner". The principle of organization within Muhammadiyah embodies a dynamic, progressive, militant, and revolutionary movement, guided by deliberation and dedicated to the propagation of Islam, enjoining what is right and forbidding what is wrong. See: M. Djindar Tamimy & Djarnawi Hadikusuma, *Pendjelasan Muqaddimah Anggaran Dasar dan Kepribadian Muhammadiyah*, (Yogyakarta: Persatuan, 1972), p. 21-23; PP Aisyiyah, *Sejarah Pertumbuhan...*, p. 15.

¹PP Aisyiyah, *Sejarah Pertumbuhan.....*, p. 33-39; PP Aisyiyah, *Religious Affairs ...*, p. 66-71; Suratmin, *Nyai Ahmad Dahlan ...*, p. 59-66.

²Mushala: Place of prayer (<https://kbbi.kemdikbud.go.id/entri/musala>)

²As the host, A. M Joyodipuran delivered a speech outlining the history of the Women's Congress's establishment, highlighting its aim to foster connections among Indonesian women's associations. The congress emerged out of necessity and as a platform for the advancement of Indonesian women, aimed at addressing mutual obligations and promoting collective progress. See: Suratmin, *Nyai Ahmad Dahlan....*, p. 62

²As an initial step in implementing the *Qaryah Thoyyibah* concept, Aisyiyah conducted a trial in Mertosanan Wetan Hamlet, Potorono, Banguntapan, Bantul in 1989. The outcome of this trial was the formulation of Guidelines for the Implementation of *Qaryah Thoyyibah*, which would serve as a blueprint for all regions across Indonesia. Seven regional leaders of Aisyiyah have already facilitated villages as part of the realization of the *Qaryah Thoyyibah* concept. See: PP Aisyiyah, *Sejarah Pertumbuhan...*, p. 57

²Aisyiyah has embraced the advancements in information technology as a means of spreading its message. This includes the production of CDs, VCDs, and tapes featuring Islamic songs and recitations suitable for children, as well as profiles of Aisyiyah itself. Aisyiyah has collaborated with Mix Production and is currently in the process of launching a children's TV program. The team overseeing these initiatives includes Dra. Hj. Siti Wardanah Muhadi, SH., Hj. Siti Hadiroh Ahmad, S.Pd., Dra. Hj. Latifah Iskandar, and Dra. Hj. Cholifah Syukri. Moreover, Aisyiyah has organized interactive dialogues on radio stations such as PTDI Kotaperak and radio Retjo Buntung in Yogyakarta. See: PP Aisyiyah, *Report of the Central Executive of Aisyiyah for the 2000-2005 Period Delivered at the Tanwir Session of Aisyiyah III in Malang*, (Yogyakarta: PP Aisyiyah, tt.), p. 13 & 33-35; PP Aisyiyah, *Tanfidz Tanwir Aisyiyah's Decree 2005-2010 Samarinda 6-8 July 2007*.

Yogyakarta: PP Aisyiyah, 2007), p. 9-10 & 16

²PP Aisyiyah, *Report of the Central Executive of Aisyiyah for the 2000-2005 Period Delivered at the Tanwir Session of Aisyiyah III in Malang*, (Yogyakarta: PP Aisyiyah, tt.), p. 10-11

²PP Aisyiyah, *Profil Organisasi dan Pimpinan Aisyiyah*, (Yogyakarta: LPP PP Aisyiyah, 2005), p. ii-ix.

²PP Aisyiyah, *Profil Organisasi...*, p. 17-18.

³*Ibid.*, p. 19-20.

³*Ibid.*, p. 20-21.

³PP Aisyiyah, *Materi Peneguhan Ideologi Gerakan Aisyiyah*, (Yogyakarta: PP Aisyiyah, 2007), p. 16-17.

³*Kafir*: people who do not believe in Allah SWT. and His apostles (<https://kbbi.kemdikbud.go.id/entri/kafir>)

³Fuad Fachruddin, *Agama dan Pendidikan Demokrasi Pengalaman Muhammadiyah dan NU*, (Jakarta: Pustaka Alvabet, 2006), p. 140-142

³Kasiyarno, "Muhammadiyah Mengawal Perjalanan Bangsa" at *Suara Muhammadiyah* no. 03 yrs. 98th, 1-15 February 2013, p. 49

³Suriati & Samsinar, *Ilmu Dakwah* (Tulung Agung: Akademia Pustaka, 2021), p.106-112.

³Yusuf Qaradawy, *Qiimatu al-Insan wa Ghayatu Wujudihi fi al-Islam* (Kairo: Maktabah Wahbah, 2004), p.13-14.

³*Ibid.*, p. 15.

³Buma'aly Nadzir, *Nuqaad Taqatu' fi Fikri Malik bin Nabi wa Fikri Ba'dhu Madaris al-Ishlah fi al- 'Alam al-Islamiy* (Jazair: Markaz bashiroh, 2009), p.118.

⁴Fathimah Buar, *Al-Amradh ats-Tsaqafiyah fi al- 'Alam al-Islamiy min Mandzuri Malik bin Nabi* in *Journal of 'Ulum Syar'iyah* Volume 5, March 2017, p. 126.

⁴PP Aisyiyah, *Tanfidz Keputusan Tanwir Aisyiyah Periode 2005-2010 Samarinda ...*, p. 12-13.

⁴PP Muhammadiyah, *Da'wa Kultural Muhammadiyah*, (Yogyakarta: Suara Muhammadiyah, 2004), p. 26-29.

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