

The Existence of Dakwah Aisyiyah In Realizing Commitment To Strengthening Family Resistance

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Abstract

Aisyiyah as a women's organization in Muhammadiyah which was founded on May 19, 1927 AD is an organization engaged in the social, educational, religious and health fields. Even as time goes by, the Aisyiyah organization continues to grow and provide benefits for the dignity of women. The establishment of thousands of kindergartens, elementary schools, middle schools to tertiary institutions is a concrete manifestation of the existence of the Aisyiyah organization. This study uses a qualitative approach. This qualitative research process involves important efforts, such as asking questions and procedures for collecting data from participants, analyzing data, and interpreting the meaning of data. The data collection technique uses observation and literature study while the data analysis technique is to describe in a narrative way all the data obtained. The results obtained are that Aisyiyah has an identity, vision and mission. During movement's, Aisyiyah has implemented three programs, namely empowerment, health and education. The movement carried out by Aisyiyah certainly provides space for women to empower themselves. The existence of Aisyiyah's da'wah in realizing the commitment to strengthening family resilience, one of which is realized by the existence of the Bikksa institution, the role of Bikksa in assisting efforts to maintain and enhance marital values, preventing arbitrary divorce and trying to create a happy and prosperous household according to teachings Islam. This is in accordance with Bikksa's goal of helping organization cadres both individually and as a family to solve problems faced in

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Abstrak

Aisyiyah sebagai organisasi keperempuanan di Muhammadiyah yang didirikan sejak 19 Mei 1927 Masehi merupakan organisasi yang bergerak dalam ranah sosial, pendidikan, keagamaan dan kesehatan. Bahkan seiring berjalannya waktu organisasi Aisyiyah terus berkembang dan memberikan manfaat bagi harkat dan martabat kaum perempuan. Dan berdirinya ribuan taman kanak-kanak, sekolah dasar, sekolah menengah hingga perguruan tinggi merupakan wujud nyata dari keberadaan organisasi Aisyiyah. Penelitian ini menggunakan pendekatan kualitatif. Proses penelitian kualitatif ini melibatkan upaya-upaya penting, seperti mengajukan pertanyaan, dan prosedur pengumpulan data dari para partisipan, menganalisis data, dan menafsirkan makna data. Adapun teknik pengumpulan data dengan menggunakan observasi dan studi literatur sedangkan teknik analisa datanya adalah dengan mendeskripsikan secara naratif dari seluruh data yang diperoleh. Adapun hasil yang diperoleh adalah bahwa Aisyiyah memiliki identitas, visi (yang mencakup visi ideal dan visi pengembangan), dan misi. Dalam Pergerakannya Aisyiyah memiliki tiga program yang dijalankan, yaitu pemberdayaan, kesehatan dan pendidikan. Pergerakan yang dilakukan oleh Aisyiyah tentunya memberikan ruang bagi perempuan untuk memberdayakan dirinya. Sehingga akan memberikan kontribusi bukan hanya bagi dirinya, melainkan juga keluarganya dan masyarakat pada umumnya. Eksistensi dakwah Aisyiyah dalam mewujudkan komitmen pengauatan ketahanan keluarga, salah satunya diwujudkan dengan adanya lembaga Bikksa, Peran Bikksa dalam membantu usaha untuk mempertahankan dan mempertinggi nilai-nilai perkawinan, mencegah terjadinya perceraian yang sewenang-wenang dan berusaha mewujudkan rumah tangga yang bahagia dan sejahtera menurut ajaran Islam. Hal ini sesuai dengan tujuan Bikksa untuk membantu kader persyarikatan baik secara individu maupun keluarga untuk memecahkan masalah yang di hadapi dalam pengelolaan keluarga agar mencapai keluarga sakinah mawadah wa rahmah untuk mewujudkan ketahanan keluarga yang lebih baik.

Kata Kunci : Eksistensi Dakwah; Aisyiyah; Berkemajuan; Komitmen; Ketahanan Keluarga.

A. Introduction

Aisyiyah is a women's organization in Muhammadiyah which was founded on 27 Rajab 1335 Hijriyah or to coincide with 19 May 1927 AD. This organization is active in the social, educational, religious and health fields. Over time, the Aisyiyah organization continues to grow and provide benefits for the dignity of women. And the establishment of thousands of kindergartens, elementary schools, secondary schools to tertiary institutions is a concrete manifestation of the existence of the Aisyiyah organization (Lelly Qodariah, 2016). Empowerment Woman is strategy important for empower potency and role woman, so that them can more independent and work more Good. Awareness will role Woman start develop which reflected in program-program development. This based on idea about need Woman will independence. So development seen by all which involved. K.H. Ahmad Dahlan founding father Muhammadiyah, is Wrong One scholar leading Of early century the 20th which put attention on

Woman. Far before equality gender, or feminism, develop Of Indonesia, is organize that Woman must equivalent with man, although own role Which different.

The proof KH. Ahmad Dahlan no highlight difference gender moment compile list lecturer Muhammadiyah Which No always dominated man. Can is said that This is success new on decades second century the 20th, when preacher Woman very A little. Since early founding Muhammadiyah of Yogyakarta on date 18 November 1912, KH. Ahmad Dahlan looking at Woman as pillar important for sustain the organization. It means KH. Ahmad Dahlan and his wife Siti Walidah establish Aisyiyah on year 1914 as receptacle movement woman Muhammadiyah. The existence of the Aisyiyah organization is not for differentiate between man and woman. Especially KH. Ahmad Dahlan realize that Muhammadiyah very need role woman. 'Aisyiah is hand right Muhammadiyah for finish question woman at a time empower them through education and filial piety social

(Remiswal, Remiswal; Suryadi Fajri; Putri, 2021). Together 'Aisyiyah, Ahmad Dahlan move Woman for civilization modern and become pioneer emergence come on woman which previously very rare. Aisyiyah become one of heritage KH. Which most precious is Ahmad Dahlan naturally Also in role crucial his wife Siti Walidah or gammer Ahmad Dahlan.

K.H Ahmad Dahlan gave a message for administrators who fight for Islam. His message (Latifa, 2022) is as follows:

1. Fulfill your obligation as women muslimah with sincere in accordance talent and holds you said, No looking for flattery and No Defeat from criticism.
2. Enlightened that amal That must professional.
3. Don't make reason that Lord Allah No believe valid only for avoid task certain.
4. Determined for maintain purity Islam.
5. Guard brotherhood and the union of colleagues and comrades.

Aisyiyah is organization Muhammadiyah which based on Amar

Ma'ruf wish donuts and guided on Al-Quran and Sunnah. Problem social which moment This Lots get attention public is violence to Woman and child. Incident crime which involves Woman as victim already old become attention government and organization public. Until this moment, the question still important for continue search by prediction. And Muhammadiyah as wrong one from that's all lots layers public which very care to solution problem Woman Because them discriminated against. Discrimination to woman wready become question since founding Association Muhammadiyah of era KH. Ahmad Dahlan. Teachings KH through Ahmad Dahlan Muhammadiyah arrange that man and woman is same KH. Ahmad Dahlan very care to Woman as generation successor people Islam. That the reason KH. Ahmad Dahlan set that Woman Also must Study and go to school like man. For women is order: "Problem kitchen don't made barrier for solving task interaction social." Yes clear know that no there is work big which can resolved without help women. For create his dream, help women fine required, and that, on in fact, determine success or failure his efforts. Not only man which

role important of Muhammadiyah in responding to various situations in this country (Kadir, Rudji, Nurhayati, & ..., 2022).

Difference gender is not problem real during No raises injustice gender. Injustice gender manifest himself in various shape injustice, that is marginalization (exclusion), subjugated (assumption seconds or seconds), stereotypes (stigma negative), violence, burden beauty (double or overtime), and socialization role gender. Ideology Difference gender this only can complicate problem for man and women. Public Islam which want to established by Muhammadiyah and 'Aisyiah is public which lil'alam Grace. "Aisyiah Muhammadiyah work together Woman as part from create public Which equivalent and fair gender with answered problem woman (like violence in House ladder, poverty, trade man, pornography and activity, education, health and well-being) and empower them for organize. For A program, used and exploited completely.

Aisyiyah expect program work which very concrete, strategic and visions that is Woman. Role and mission

Woman is part most important in wheel life. Because say proverb women is pole country, If women is good for country will prosperous, but If women country this destroyed for reputation country Also will destroyed. So it is important for women to understand their nature so that they do not violate the applicable Shari'a and norms. Empowered women will be able to make their families empowered as well so that it will help the family's economic resilience as well and in the end it will also have an impact on the health and education of family members, namely their children. Because the da'wah carried out by Aisyiyah was not just preaching on the pulpit even though the da'wah was still needed (G. F, 1934).

Based on this description, the authors are interested in conducting a study of Aisyiyah's da'wah with the title "The Existence of Aisyiyah's Da'wah in Realizing Commitment to Strengthening Family Resilience".

B. Method

This study uses a qualitative approach. This qualitative research process involves important efforts, such as asking questions and procedures for

collecting data from participants, analyzing data, and interpreting the meaning of data (Creswell, 2010). The purpose of qualitative research is to understand certain situations, events, groups, or social interactions (Locke, L. E., Spirduso, W. W., & Silverman, 2007). The data collection technique uses observation and literature study while the data analysis technique is to describe in a narrative way all the data obtained.

C. Result And Discussion

1. Identity, Vision and Mission of Aisyiyah

Aisyiyah's identity:

Aisyiyah, the Muhammadiyah women's organization, is an Islamic movement and preaches amar makruf nahi munkar, which is based on Islam and originates from the Al Quran and As-Sunnah.

Visi Ideal

The uprightness of the Islamic religion and the realization of a true Muslim society.

Development Vision

Achievement of 'Aisyiyah's efforts that lead to the strengthening and

development of preaching amar makruf nahi munkar in a more qualified manner towards civil society, namely a true Islamic society.

Aisyiyah Mission

As for Aisyiyah's mission created in the form of charity, programs and activities (Jateng, 2016) as follows:

- 1) Instill confidence, deepen and broaden understanding, increase practice and disseminate Islamic teachings in all aspects of life.
- 2) Increasing the dignity of women according to Islamic teachings.
- 3) Improving the quality and quantity of studies on Islamic teachings.
- 4) Strengthening faith, strengthening and exhilarating worship, and enhancing morals.
- 5) Increase the spirit of worship, jihad, zakat, infaq, shodaqoh, waqf, grant, as well as building and maintaining places of worship, and other charitable endeavors.
- 6) Fostering AMM Puteri to become a pioneer, implementer and perfecter of the 'Aisyiyah movement.
- 7) Improving education, developing culture, expanding science and

technology, and stimulating research.

- 8) Promote the economy and entrepreneurship towards quality improvement of life.
- 9) Improving and developing activities in the fields of social, community welfare, health, and the environment.
- 10) Improving and pursuing law enforcement, justice and truth as well as fostering a spirit of national unity and unity.
- 11) Improving communication, ukhuwah, cooperation in various fields and among the public at home and abroad.
- 12) Other efforts in accordance with the aims and objectives of the organization.

2. Aisyiyah movement

In her movement, Aisyiyah has three programs being implemented (Adryamarthanino, 2023) namely:

a. Empowerment

In program This, Aisyiyah expected can show dedication and his work for increase level life public, specifically alleviation

poverty. A number of program empowerment Aisyiyah is as following: Development Building Business Economy Family Aisyiyah (BUKA) and Business Micro, Small and Secondary (UMKM).

b. Health

In program This, Aisyiyah develop centers activity service and increase quality health public through education. A number of program Which developed between others: Improve quality service health Which affordable Of whole House pain, House giving birth, Public health center, Public health center mother and child Which managed Aisyiyah Make unit-unit operation This as agent development through Hall Health and Environment Aisyiyah, Which Also do campaign awareness public in combat disease contagious (Setyowati & Rosemary, 2020). So There is prevention HIV/AIDS and drugs, danger cigarette and heritage, enhancement education and protection health reproduction woman.

c. Education

For reach objective advance education formal, Aisyiyah already develop a number of program Which relate with women lessons education start from preschool until school secondary until teaching. Besides That, Aisyiyah Also notice formation force armed Generation Time Daughter Muhammadiyah and development source one pasta.

The movement carried out by Aisyiyah certainly provides space for women to empower themselves by joining the community, in this case the Aisyiyah organization. So that it will contribute not only to himself, but also to his family and society in general. Thus family resilience will be formed because the family economy also increases and in the end it has a positive impact on the development and growth of family members. Because to be able to advance the ummah, it must also begin with a miniature family that is advanced as well. As we all know that the economy has an effect on all fields so that when the family economy is not good it will have an impact on the health and education of family members.

In this context, indeed women must progress so that they no longer only think for themselves but also want to think for the people as well. But again, it needs to be understood for women who have the opportunity to have a career in the public sphere, you must pay attention to your family.

3. The Existence of Aisyiyah's Dakwah in Realizing a Commitment to Strengthening Family Resilience

Aisyiyah in carrying out her roles and functions is always based on the Al-Quran and Hadith. One of the foundations that Aisyiyah holds is QS. An-Nahl (16): 97 as follows:

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ
مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيٰوةً طَيِّبَةً ۗ وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

It means:

“(Whoever does good deeds, both men and women in a state of faith, then We will actually give him a good life) according to one opinion it is said that what is meant is life in heaven. According to another opinion, it is said that this is the life of the world, namely by getting a sense of qana`ah or

accepting what is or he gets lawful sustenance (and we will actually reward them with a better reward than what they have done) ".

This verse is an encouragement for women who are members of the Aisyiyah organization to take part in advancing the ummah as echoed by Muhammadiyah (Mu'arif, 2020) as the parent of the autonomous organization under it in QS. Ali Imran (3) : 104 as follows:

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

It means:

"(There should be a group among you who call to the good) teachings of Islam (and enjoin what is good and forbid what is evil. They are) those who call, who enjoin and who forbid earlier (those who are fortunate) or happy".

Based on the verse, the movement carried out by both Muhammadiyah and Aisyiyah positioned itself that Aisyiyah is a group that seeks to invite and call for goodness so that both men and women have the responsibility to carry out this role. Aisyiyah plays many roles in realizing her existence both in the local community and in the world, such as giving attention to realizing Islam

Rahmatan Lil 'alamin, Islam that is peaceful, Islam that is tolerant, Islam that advances women. This is part of Aisyiyah's main da'wah so that the sakinah family will become the foundation for Aisyiyah in broadcasting Islam Rahmatan lil 'alamin.

In terms of creating a sakinah family, the Aisyiyah Central Leadership initiated the formation of the Sakinah Family Information and Consultation Bureau (Bikksa). The foundations for the formation of Bikksa in Aisyiyah (Aisyiyah, 2010) include:

1) QS. at-Tahrim [66] : 6,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ
نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

It means:

"O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones; the guardians are angels who are harsh, harsh, and do not disobey Allah against what He commands them to do and always do what is commanded".

2) QS. ar-Ruum [30] : 21),

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ
 أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
 وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

It means:

"And among the signs of His power is that He created for you wives of your own kind, so that you may be inclined and feel at ease with them, and He made love and affection between you. Indeed, in such a thing there are indeed signs for the people who think".

3) Q.S.An Nisa'[4]: 9),

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ
 ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
 وَلْيَقُولُوا قَوْلًا سَدِيدًا

It means:

"And those who should fear God should leave behind them weak children, whom they fear for their (well-being). Therefore, they should fear God and they should speak the truth".

4) Hadits Riwayat Ibnu 'Asakir,

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي.
 مَا أَكْرَمَ النِّسَاءَ إِلَّا كَرِيمٌ وَمَا أَهَانَهُنَّ إِلَّا لَنِيمٌ

رواه ابن عساكر

It means:

"The best of you is the person who is the best to his family; and I am the best person to my family. No respect

for women except noble people; and do not insult women except the cursed".

- 5) Hadits Riwayat. Muslim no. 995, which means: "One dinar you spend in the way of God, then one dinar you spend to free a slave, then one dinar you spend for a poor person, compared to one dinar you spend for your family, then the reward greater (than the good deeds mentioned earlier)".
- 6) Decision of the 47th Aisyiyah Mukhtamar in Makassar
- 7) Decree of the Central Leadership of 'Aisyiyah No: 001/SKPPA/C/V/2016 concerning Tanfidz Decision of the National Work Meeting of the Tabligh Assembly of Central Leadership of 'Aisyiyah.
- 8) Law of the Republic of Indonesia Number 1 of 1974 concerning Marriage.
- 9) Law of the Republic of Indonesia Number 35 of 2014 concerning Child Protection.
- 10) Law of the Republic of Indonesia Number 23 of 2004 concerning the Elimination of Domestic Violence (PKDRT).

Bikksa's role is in assisting efforts to maintain and enhance marital values, preventing arbitrary divorce and trying to create a happy and prosperous household according to Islamic teachings. This is in accordance with Bikksa's goal of helping organization cadres both individually and as a family to solve problems faced in family management in order to achieve a *sakinah mawaddah wa rahmah* family. Some of the services provided by Bikksa cover various fields of services, including: (1) Marriage consultation, (2) Family Consultation, (3) Health Consultation, (4) Legal Advocacy, (5) Training or guidance (marriage guidance) marriage college, and young family guidance).

And based on the types of services available, Bikksa has a very important role in minimizing divorce, which is sometimes an option when problems occur between husband and wife. The steps taken are *First*, promotive; in this case not only socializing regarding the existence of Bikksa but also socializing regarding the definition of marriage. Because there are many cases in the field that marital problems arise due to the absence of documents that can be used as

evidence when problems arise such as betel marriage or marriage under the hand. In this case, of course, the parties that suffer the most are women because they do not have legal power due to the absence of supporting documents (Rasta Kurniawati Br Pinem, Nur Rahmah Amini, 2021).

So in this case, women who are about to get married or are already married need to be educated about the definition of marriage. A valid marriage is a marriage in which there is a contract (consent and consent) which forms the legal basis for the biological relationship between husband and wife and is registered. In this recorded context, sometimes there are still many who are neglected, but when a problem has occurred, they realize that apparently it is not being recorded that makes the problem more complicated (Lestari, 2012).

It is hoped that with this education, women who become union cadres will no longer be stuck with the same problems so that the slogan of the family of *sakinah mawaddah wa rahmah* can truly be realized. The role of women that is carried out is the role of progressive

women who not only have the responsibility of taking care of the household but also taking care of the people (Siti Mujiatun, 2020). And in this case the bride and groom also need to get guidance and direction so that when they go through the household bidder they will be prepared with all the consequences. Because living a household life is not always smooth but there are pebbles that will become obstacles. So that when you are not ready or do not have readiness, there will be new problems that must be resolved as well.

Bikkxa is expected to be able to help members of the organization's cadres, although it does not rule out the possibility for residents outside the organization to create a complete and harmonious family, empower themselves productively and be able to play an active role in realizing family resilience (Hamzah, 2019), (Mavianti Mavianti, Hasrian Rudi Setiawan, 2020). Services can be carried out at a predetermined place or based on an agreement with the client, as long as the place of service is representative and refers to the client's comfort & safety. Operationally, Bikkxa

must have several completenesses, adapted to the book "Organizational Administration Guidelines" published by the Central Executive of 'Aisyiyah. And in implementing its program, Bikkxa cooperates with assemblies/institutions, namely the Advisory Council, the Social Welfare Council, the Law and Human Rights Council, the Economic and Employment Council, and the Environment and Disaster Management Institute (LLHPB).

Even though carrying out da'wah is certainly not as easy as turning the palm of the hand, Aisyiyah women must be sure that they can get through every challenge and obstacle that comes their way. So that in carrying out its role it can be balanced between its role in the family and its role in the organization. This is important because women play a central role not only in the family but also in the public sector. So that when a woman is able to play a role in the public sector, she should not ignore her nature that she has a main family that also needs her attention.

D. Conclusion

Aisyiyah in showing the existence of her da'wah by paying attention to realizing Islam rahmatan lil 'aalamin, Islam that is peaceful, Islam that is tolerant and Islam that promotes women. This became Aisyiyah's main da'wah so that the sakinah family became the foundation in broadcasting the Islam rahmatan Lil 'alamin. So that women who are members of the Aisyiyah organization must have progressive thoughts because their presence is awaited by the community. So that when fulfilling the call of the people, they should not neglect their main family. Because the main family also has the right to get attention from female figures in the family. So Aisyiyah cadres must be able to divide their time between family and the organization so that they can go hand in hand. Families are cared for and their rights are fulfilled, and the organization can also run the programs that have been designed. Aisyiyah women must have the will to empower themselves so that their families are also empowered and can have an impact on the family's economy so that the growth and development of the family can run as

well as possible. Because a woman is a reflection of her family, if the woman is happy then her family will be happy and vice versa. So it is important for Aisyiyah cadres to maintain the existence of their da'wah so that a commitment to strengthening family resilience is realized which will have an effect on the surrounding environment.

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