



Progressive Women's Da'wah Movement in Southeast Sulawesi, Indonesia

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Article Information

Submitted October 13, 2023

Revision December 20, 2023

Accepted May 1, 2024

Published October 1, 2024

Abstract

This research aims to explain the pattern of the Aisyiyah Da'wah Movement in Southeast Sulawesi and how Aisyiyah's strategy manages opportunities and mobilizes her strength to realize the ideals of its da'wah movement. This research data was obtained through in-depth interviews, observation, and document review. In-depth interviews were conducted with female Muhammadiyah figures in Southeast Sulawesi. Observations were used to observe the da'wah activities female Muhammadiyah figures carried out. All data were analyzed using the Miles and Huberman paradigm. Based on the data and analysis carried out, the following conclusions were obtained: Aisyiyah's da'wah movement was carried out in two patterns, namely: (1). Da'wah in the form of tabligh, namely transmitting Islamic teachings verbally (lectures) both offline and online and through writing in the form of distributing brochures, magazines containing religious understanding from a Muhammadiyah perspective. In its implementation, tabligh in the form of recitation is mainly carried out in the internal environment. In contrast, tabligh, in the sense of the involvement of Aisyiyah figures in providing recitations in mosques and majlis taklim, has not been touched by Aisyiyah. (b) Da'wah bi al-hal, namely an approach that integrates da'wah with social and humanitarian action. The phenomenon can be seen in Aisyiyah's active involvement in tackling TB and the Covid-19 outbreak. Aisyiyah also integrates da'wah into the learning system in the schools and universities she owns. The Southeast Sulawesi Aisyiyah da'wah movement through educational institutions is quite progressive.

Keywords: Da'wah Movement, Progressive Women, Southeast Sulawesi.

Introduction

Da'wah is part of Aisyiyah's cultural identity or character (Kusumah & Alawiyah, 2021). This perspective is stated explicitly in Article 4 of Aisyiyah's AD/ART, where it is said that Aisyiyah is a women's organization, the Muhammadiyah organization is an Islamic movement, the message of Amar Makruf Nahi Mungkar and tajdid is based on Islam and is based on the Al-Quran and Sunnah (PP. Aisyiyah, 2011, 5). In principle, Aisyiyah's

da'wah movement is as old as its age, which has now exceeded one century. Historical data informs that in 1914 St. Walidah/Nyai Ahmad Dahlan founded a women's study group called Sopo Tresno. Through Sopo Tresno, Walida grounded the idea of progressive Islam among women. Namely campaigning and proclaiming the urgency of education for women and transmitting the concept of gender equality. In 1917, Sopa Tresno was changed to Aisyiyah (Nasution, n.d.).

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Now, Aisyiyah has crossed geographical boundaries; apart from being found in all provinces in Indonesia, this organ has also spread its wings to several countries. Aisyiyah may even be the only Indonesian women's organ that has been able to build early childhood education institutions outside Indonesia, namely in Egypt (Handayani, 2019).

Aisyiyah's work and commitment to da'wah in joining society cannot be doubted, and this phenomenon can be seen from its progress in building infrastructure as a means of da'wah. Quantitatively, Aisyiyah has tens or even hundreds of infrastructure as a means of da'wah. However, the record is that more than half of this infrastructure is in the western region (Pranawati, 2019). Meanwhile, in the eastern region of Indonesia, Aisyiyah's activities, which manifest as da'wah infrastructure, are not as fast as those carried out in Java and Sumatra (Hadisaputro, 2021).

Based on this anxiety, researchers are interested in studying Aisyiyah's da'wah movement in Southeast Sulawesi (Southeast Sulawesi), in the Eastern region of Indonesia. Thus, this research, apart from being an effort to describe the pattern of Aisyiyah's da'wah movement, also seeks to prove that da'wah for Aisyiyah is something that must be done sustainably so that even though it is not as fast as the Javanese phenomenon, Aisyiyah still grows together and empowers the community, especially the women's community through da'wah.

Many researchers have conducted studies on the Aisyiyah da'wah movement locally and nationally. In the national context, Aisyiyah's missionary movement is oriented towards fighting for the growth of women's rights. Nuraeni (2013) stated that since

'Aisyiyah began to develop rapidly in the archipelago. The way of thinking of 'Aisyiyah figures shows that this organ has a vision and is oriented towards modern Islamic understanding, namely Islam as a progressive religion, which is egalitarian, enlightening and empowering. This understanding was very influential in the development of 'Aisyiyah's da'wah in the following period. That's why 'Aisyiyah figures from the beginning until now continue to provide awareness about the importance of women participating and playing a role in the Islamic da'wah of amar makruf nahi munkar together with men to accelerate the realization of *baldatun thayibatun wa rabbun ghafur*. The progress and achievements of 'Aisyiyah can be seen from 'Aisyiyah's achievements in raising the status of women so that they obtain their rights.

Research by Remiswal, (2021), Pranawati, (2019), and Rof'ah, (2016) states that the enlightenment movement to empower and fight for women's rights to get equal opportunities in careers in all fields is actively and continuously carried out by Aisyiyah. This effort is taken by providing input in discussing draft bills raising awareness of women's rights in the political and economic fields. These are facts to postulate that the 'Aisyiyah da'wah and philanthropy movement (especially at the central leadership level) has led to social justice philanthropy (Pranawati, 2019).

Considering that the Aisyiyah women's movement is growing in almost all provinces, regencies and cities in Indonesia, several studies with a focus on Aisyiyah da'wah in various regions have also been carried out by a number of researchers. Susanto, (2013) states that the Central Java Aisyiyah da'wah

movement was carried out by mobilizing an ideal organization. This phenomenon can be seen in the da'wah management that they carry out, where they can coordinate activities in an integrated manner through a solid pattern of cooperation between institutions in the organization so that Aisyiyah can apply its da'wah activities in society. As Susanto, Samsidar (2021) states, Aisyiyah's programs and activities complement each other and come with an Islamic mission to become rahmatan lil 'Alamin because Aisyiyah moves with a commitment to values and has the potential to develop and mobilize da'wah, including doing good deeds in life without discrimination.

Apart from encouraging the strengthening of women's rights in education, politics and economics, Aisyiyah is also active in brightening people's lives through health assistance for people with Tuberculosis (TB). In her research in Sinjai, South Sulawesi, Hasmiati (2021) stated that TB Care Aisyiyah cadres' active support for Tuberculosis showed deep concern for people with TB. TB Care Aisyiyah's activities in the da'wah approach can be categorized into verbal da'wah, bil hal and bil qalam. However, Hasmiati suggested that Aisyiyah improve the quality of knowledge and the approach and method of delivering da'wah to TB Care Aisyiyah cadres (Hasmiati, 2021). In principle, several studies presented the description and focus of the study, which are similar to this study, namely about the Aisyiyah da'wah movement. The significant difference lies in the choice of locus and tempus and the conceptual framework used.

Da'wah invites goodness (makruf) and prevents evil things (munkar). From Muhammadiyah's perspective and Aisyiyah's,

da'wah has two main components: First, da'wah is a process of conveying the values of Islamic teachings both orally (tabligh) and in writing. Second, Da'wah is implementing Islamic normative values practically in real life in various fields, including socio-cultural, political, economic, philosophical, etc. (Azizah et al., 2021). Muhammadiyah and Aisyiyah then labelled their da'wah movements using the term "enlightenment" da'wah. The concept of "enlightenment" da'wah is oriented towards developing and building just social relations without discrimination, glorifying human dignity, upholding tolerance and pluralism, and building healthy social institutions. This movement uses bi-al-lisan, written and bi-al-'amal methods (Anggriani et al., 2024).

Three elements have a significant influence in the context of a social movement that grows in society (Wictorowicz, 2006): (1). Political opportunity spaces / Structure is an explanation of the relationship between changes in a political structure and system and the mobilization efforts of a movement (Benford, 2000). Eishinger stated that POS is a multidimensional space that can not only provide opportunities for the growth of social movements but can also hinder the development of social movements over some time (Kriesi, 2004); (2). Resource mobilization is where social movements are actualized. Dissatisfaction with the existing socio-cultural situation means nothing without a group of people (social institutions) trying to carry out mobilization activities that rely on existing resources. (3). Social framing is an interpretive framework that allows people to place, understand, identify and name events that occur in social life around them and the world (Snow, 2004). Frames play a role in

helping people distil events into meaningful experiences, then organize these experiences and provide guidance for action. The three variables mentioned in this research are used as benchmarks in dissecting Aisyiyah's da'wah movement, namely whether Aisyiyah's enthusiasm occurred because of the opening of political opportunities. How related organizations mobilize resources and "peddle" their da'wah activities to get a positive response from members and outside parties.

In Burdah (2022), the progressive women's movement is often called Nasyiatul Aisyiyah. This autonomous organization is an Islamic women's movement that covers the fields of women, religion, society and education. Burdah (2022), in his research, said that the strength of this progressive women's organization is in the management aspect, which includes organizational management to increase women's diversity.

Other research conducted by Datin, shows the same thing. The women's movement is progressing in East Java and is even focusing on cases of sexual violence against women. The progressive women's movement advocated for this case, one of which was handled by the Aisyiyah Center for Human Rights by presenting three institutions at once, namely LKBH, Sakinah Family Clinic and the Social Welfare Council. It means that the progressive women's movement is strategic and influences policy (Datin, 2022).

Research by Hadisaputra, et al. confirms the historical aspects of progressive women. One of them is in South Sulawesi. They presented the historical fact that Aisyiyah has been active in South Sulawesi since 1926.

Since its inception, this organization has been more active in da'wah, education and social (Hadisaputra et al., 2022).

From several of these studies, the author wants to identify the progressive women's movement in Southeast Sulawesi to see its intersection and connection philosophically, as well as its management and movement.

Method

This study used qualitative research methods. Qualitative research is carried out to understand the phenomena experienced by research subjects, for example, behaviour, perceptions, actions, motivations, and so on, through descriptions in the form of words and language in specific natural and natural contexts, using various methods (Moleong, 2014). This research data was obtained through in-depth interviews, observation and document review. All data were analyzed using the Miles and Huberman paradigm.

The interviews in this research involved Muhammadiyah figures spread across branches and regions. It serves to obtain a significant picture of the progressive women's movement.

Result

Genealogy of the Aisyiyah Movement in Southeast Sulawesi

The history of Aisyiyah's presence and existence in Southeast Sulawesi can only be traced back to 1967. Aisyiyah's existence in 1967 was pioneered by several mothers born into Muhammadiyah families. The women's group took strategic steps to prepare for the formation of Aisyiyah in Kendari. Nurhayati Andi Mappatombong spearheaded the

initiation of the formation of Aisyiyah in 1967; she was the wife of a Muhammadiyah figure and activist who at that time served/served as head of Agrariah (Badan Pertanahan) Sulawesi-Southeast (Alifuddin, 2019).

Peacock (1968) views Aisyiyah as a female organization with a dynamic and progressive character. These two characters manifest in several regions in the archipelago, including Southeast Sulawesi. One indicator of Aisyiyah Southeast Sulawesi's progress is the strength of their efforts in implementing ideas into tangible and measurable work actions. In the early days of its formation, Aisyiyah, with all its limitations, initiated the development of an educational institution for pre-school children by establishing a Kindergarten (TK) school. Considering that in the early days of its formation, the political situation did not allow for the name Aisyiyah to be made explicit, the educational institution was not named TK Aisyiyah Bustanul Athfal (TK ABA) as is common within the Muhammadiyah organization. This policy was carried out to avoid counter-productive actions by policymakers, who at that time were under the control of the New Order. Based on this, Aisyiyah called the educational institution a kindergarten. Islam. Ahmad Al-Jufri said the kindergarten was founded on Andi Mappatombong's waqf land, and the Minister of SA donated the first building. Mintarejaa (Alifuddin, 2022).

As an organization where mothers affiliated with the Muhammadiyah organization gather, Aisyiyah has moved non-stop since 1967 until now following the cycles of time and era. The members' mothers continue to be active and compete to provide good service to the country. The desire to continue working makes this organization

continue to regenerate leadership. As the saying goes, one disappears, and many grow. As the years passed, restructuring through the succession mechanism in Aisyiyah's body proceeded naturally. NA cadres (Nasyiatul Aisyiyah and IMM-wati), along with the dynamics of the times, have grown to continue the relay of the leadership of the autonomous organ that accommodates the Aisyiyah community (Alifuddin, 2022).

Throughout its history, Aisyiyah has continued to be active and tireless in creating gifts of goodness for humanity. Several activities with da'wah and social dimensions continue to develop as their work traditions and culture, from active social assistance for weak groups, family counselling, increasing literacy among mothers and women, solving TB and stunting cases, and building educational charities. Like its parent organization, which operates in the da'wah and social religion, the Aisyiyah organ has initiated and built social goodness since its inception. In the context of Southeast Sulawesi, Aisyiyah, in the early years of its founding, apart from being active in tabligh in the form of routine recitations for women, also built non-formal education institutions/kindergartens (Anwar, interview) (Yusuf, 2022). Until this research was written, the Southeast Sulawesi Aisyiyah community had no less than 30 PAUD/TK, 1 (one) elementary school and one college.

Aisyiyah Da'wah Activities, Southeast Sulawesi

Da'wah is a process of planned social change aimed at making the subject of da'wah more advanced and meaningful, both in terms of spiritual and worldly life. Through da'wah, humans learn simultaneously and can teach goodness to the entire community. 'Aisyiyah

uses its da'wah to bring social change to society (Samsidar, 2021). As intended, the process of social change is carried out using various approaches according to the context of the situation faced and the actors' abilities (actors). In its implementation, the da'wah patterns that develop within Islamic organizations and with Aisyiyah Southeast Sulawesi have similar forms and approaches. If differences occur, they generally occur at the level of implementation techniques. Below, we will describe several forms of da'wah activities developed by Aisyiyah in Southeast Sulawesi.

Discussion

Tabligh Activity

Like its parent organization, the Aisyiyah community, in its work in society, is also actively engaged in da'wah amar makruf nahi munkar and making efforts to renew people's thoughts or insights about Islam (tajdid). All da'wah activities are oriented towards upholding the Islamic religion to realize an actual Islamic society. One of the approaches taken by Aisyiyah to achieve this goal is to carry out tabligh. Namely the effort or process of transmitting Islamic teachings through oral and written (Azizah et al., 2021). The process of transmitting Islamic teachings as intended aims to (1) Instill confidence, increase understanding and practice, and disseminate Islamic teachings in various aspects, (2). Islamic studies are being developed in multiple elements to obtain purity and truth. (3) Increase enthusiasm for worship, jihad, zakat, infaq, endowments, sadaqah, grants, and other authentic deeds. (4) Increasing the dignity and quality of human resources so that they are competent and virtuous. (5)

Advancing education, developing science, technology, culture and arts, and increasing research. (6) Advancing the economy and entrepreneurship towards improving quality of life. (7) Improving the quality of public health and welfare. (8) Maintain, develop and utilize natural resources and the environment for prosperity (Alwi, 2021; 77).

In historical review, tabligh is among the oldest activities in the Muhammadiyah and Aisyiyah organizations. Tabligh has been held since the early days of this organization, namely by using various forms of activities, such as recitations and lighting in different public places, such as markets and train stations. As described, Nyai Dahlan 1914 organized special recitations for women called the sopo tresno group (Nasution, n.d.). That is why, in the Aisyiyah organization structure, there has been one division called the Tabligh Council from the past until now. This assembly is tasked with socializing and developing Islamic teachings in all forms of social goodness to the community. In the context of Aisyiyah Southeast Sulawesi, this is done both in the internal and external environment.

Tabligh in Internal Aisyiyah Internal

Tabligh, as an effort to ground Islamic values in society's social and cultural life, is one form of internalization of Islamic teachings that Aisyiyah most commonly holds. Tabligh, in the form of recitation, is a model of da'wah that confirmed Aisyiyah's existence in Southeast Sulawesi. Anwar (interview), one of the early Southeast Sulawesi Muhammadiyah exponents, said that in the 70s to late 80s, Aisyiyah and Muhammadiyah carried out routine house-to-house recitations. In an internal context, through active recitation

activities organized by Aisyiyah, da'wah aims to increase Aisyiyah members' understanding of Islamic teachings. To achieve the intended objectives, each study material is presented according to the context and needs. However, all study materials, especially those related to al-Islam, always refer to religious doctrine according to Muhammadiyah's understanding, as stated in the decision of the Tarjih Council.

The transmission of Islamic teachings through recitations within Aisyiyah's internal scope, apart from broadening the Islamic knowledge of citizens, also aims to serve as a medium for organizational consolidation. For this reason, sometimes, through friendship and recitation, new ideas grow to develop my organization or even produce new business charities. One case that proves how recitation in the Aisyiyah environment can mobilize new organizational energy is the birth of the Aisyiyah Kendari Science Technology and Health Institute (Institut Sains Teknologi dan Kesehatan/ISTEK). This higher education institution, the first tertiary institution in Eastern Indonesia managed by a group of women, initially emerged through Aisyiyah's monthly recitation activities at the end of 2019 (Alifuddin, n.d.).

As time progressed, the intensity of tabligh in the form of house-to-house recitations decreased and began to shift to the Muhammadiyah Da'wah Building (GDM/1999) Jalan KH. Ahmad Dahlan. From 2003 until 17 years later, the recitations moved to the Islamic Center Building (GIC) of Muhammadiyah University of Kendari (UMK). However, recitations from homes are still carried out, especially during the month of Ramadan. Entering 2020, when Aisyiyah has its own office, the recitations they manage are

centralized in the Aisyiyah Building, which is located on Captain Piere Tendean Street.

Tabligh, to increase religious insight by Aisyiyah, is carried out orally and in the form of spreading Islamic ideas through written media. Muhammadiyah's perspective on various religious and social issues is frozen in written form in various media published by Muhammadiyah. For the Aisyiyah environment, apart from spreading and requiring its leaders to subscribe to Suara Muhammadiyah, they also access religious information through Suara Aisyiyah. Likewise, brochures and special circulars issued by PP are also included. Muhammadiyah about an issue. For example, during the Covid19 pandemic, PP. Muhammadiyah issued a fatwa regarding the procedures for worshipping in the pandemic room, including congregational prayers in mosques, tarawih prayers in the month of Ramadhan, Eid al-Fitr and Eid al-Adha prayers, instructions for carrying out the Qurbani service as well as a number of fatwas related to the implementation of religious rituals during the Covid19 era. Aisyiyah circulated and disseminated all of them not only to its citizens but also to the general public.

The Aisyiyah da'wah movement is held both offline and online in an internal context. Aisyiyah held online recitations during the pandemic, and this tradition continued until the pandemic subsided. According to Marlina (interview), this effort was carried out to strengthen Aisyiyah members' capacity and as a medium for friendship. Bearing in mind that during the pandemic, through a circular from the Muhammadiyah Central Management, members of the organization imposed strict rules on members to limit direct interactions

to avoid the negative implications of COVID-19 in public spaces. For this reason, activities are generally carried out online to maintain the rhythm of organizational movements, including recitation. During the pandemic, Aisyiyah Southeast Sulawesi held recitations through tafsir studies and Thematic Quran Tahfiz by Zoom. This study is carried out once a week every Tuesday evening with the speaker Ustazah Lailatul Fitriyah Az-Zakiyah from the Tabligh Aisyiyah Council of Malang City material.

Aisyiyah Tabligh in the Public Space

Tabligh is an effort to transmit Islamic teachings through verbal narratives in the internal context of Asyiyah. It has become a tradition in the history of Aisyiyah in Southeast Sulawesi. Tabligh or these recitations are not only internal but also target broad groups of society. For this purpose, we need resources with insight into Islamic teachings and rhetorical abilities to convey religious messages in public spaces. To fulfil these expectations, the Aisyiyah Regional Leadership programs muballighah training and sometimes these activities are synergized with the Muhammadiyah program. Based on Muhammadiyah archive data, in March 2022, a da'i training was held, which also involved Aisyiyah at Pondok Tahfidz Muhammadiyah. This activity was held ahead of Ramadan 2022 (archive of Muhammadiyah).

Even though efforts to encourage the birth of muballighah cadres in Aisyiyah's internal environment are often carried out, as far as researchers are concerned, the phenomenon of the appearance of Aisyiyah muballighah in public spaces is so rare as to say that it does not exist. For example, Aisyiyah Muballighah provides tabligh

(religious studies/lectures) at majlis taklim a. This reality also confirms that Aisyiyah's tabligh movement in the public sphere is not as systematic as the tabligh movement they carry out in the internal environment. The phenomenon of Aisyiyah's lack of muballighah appearing in public spaces to present lectures does not mean that Aisyiyah does not have these resources. As a result of the document review by researchers, it was discovered that several Aisyiyah cadres could be categorized as reliable resources, including Dr. Fatira Wahidah and Dr.Hj.St. Kuraidah has expertise in the field of Tafsir and Hadith, Hj.Marlina Ghazali, M.Pd.I., Dr. Hj. Hadi Mahmud, Hj. Fatima Kadir, M.Ag. Dr. Muallimah and Aisyah Mukmin, M.Pd. with expertise in the field of Islamic education, as well as Dr. Zulaihah, Dr. Imelda Wahyuni and Betti Mulu, M.Ag. with specific expertise in the field of Arabic. The names of the individuals mentioned above are generally academics who are active on the IAIN campus and the Muhammadiyah University of Kendari. Moving on from the fact about the "wealth" of resources it has, in the future, Aisyiyah Southeast Sulawesi must encourage its superior cadres to appear more in public spaces; in this way, Aisyiyah's mission can be socialized on a broader scale and scope.

Aisyiyah Social Da'wah

Aisyiyah, as a particular autonomous organization of Muhammadiyah in its work, is entirely consistent in reconstructing the forms of its da'wah so that they can be more effective and current. This effort can be interpreted as a wise path for Muhammadiyah and Aisyiyah to educate and provide understanding to the public that da'wah cannot only be done by tabligh or by those who are skilled at giving lectures in mosques and majlis taklim.

However, it has a broad scope, covering religious problems such as economics, law, health, art, culture and social education. In the future, it is possible to birth various forms of da'wah that are more current and capable of being in line with advances in the field of information technology and the era of globalization (Nisa, 2022).

In principle, da'wah movements integrated with social action are nothing new in Muhammadiyah. This thinking is an old concept being actualized again (Nisa, 2022). Nakamura (1983) states that Muhammadiyah is a multifaceted movement. He said that Muhammadiyah is a social movement besides a da'wah organization. Muhammadiyah/Aisyiyah carried out social movements long before Indonesia became independent. Historical records inform that in 1923 Muhammadiyah established a polyclinic to provide and facilitate health services for the weak. In the same year, Muhammadiyah established a poor house (2015)

As an integral part of Muhammadiyah, Aisyiyah is one of the prominent supporters of these movements. Therefore, every Muhammadiyah social activity is included in Aisyiyah. Different from social movements from social organizations in general, as a religious women's organization, Aisyiyah's social movements are part of da'wah. Therefore, in Aisyiyah, da'wah has a broad dimension, which is not just the advice of the muballigh transmitted rhetorically through the mosque or in the study room of the majlis taklim but also includes all kinds of social activities that can direct individuals and society to good deeds. Aisyiyah Southeast Sulawesi's missionary work in the social field includes:

Providing Educational Services

Aisyiyah's educational efforts in Southeast Sulawesi consist of formal and non-formal education services. At the non-formal education level, Aisyiyah established several kindergartens/PAUDs, which were nationally named Aisyiyah Bustanul Athfal Kindergarten (TK ABA). The importance of education for early childhood encouraged Aisyiyah to establish a kindergarten/PAUD. The first educational institution founded by Aisyiyah was the ABA Kindergarten in Kauman Yogyakarta in 1919. The kindergarten was founded as Aisyiyah's form of concern for early childhood education. During its development, the Aisyiyah Central Leadership issued a policy requiring every Aisyiyah Branch Leader to establish at least one ABA Kindergarten (No Title, n.d.) (Kementerian Pendidikan Nasional, 2011: 8). In Southeast Sulawesi, there are dozens of ABA Kindergartens/PAUDs to provide educational services for early childhood children.

Educational materials in the Aisyiyah Kindergarten/PAUD learning program generally include religion and noble morals, social and personality, knowledge and technology, aesthetics, and sports and health. The program for developing religious and moral values includes creating a learning atmosphere for developing behaviour from spiritual and moral values and social life in the context of play. This material teaches students to start getting to know their religion, carry out worship, behave nobly, maintain personal and environmental cleanliness, and understand and respect other people's religions (Mir'atunnisa, 2020).

As mentioned, the description of the Aisyiyah Kindergarten/PAUD learning program clearly shows that Aisyiyah

integrates Islamic values into learning materials in its educational service activities. At the same time, this is a form of da'wah which is deliberately designed to ground Islamic values in children's minds. Kindergarten/ PAUD level.

Apart from providing non-formal education services, since 2020, Aisyiyah has opened an elementary school integrated with the tahfidzul Qur'an program in Konawe (interview with Mustam). In 2022, Aisyiyah will officially have an institute-level university, the Kendari Institute of Science Technology and Health (ISTEK) (Alifuddin, 2022). In principle, this institution not only aims to develop science but, more than that, as an organization of da'wah, Aisyiyah's higher education institutions are also oriented towards strengthening the existence of da'wah in the public sphere. The above perspective refers to Article 1 of the basis for the establishment of higher education within Muhammadiyah, which states that "Muhammadiyah Higher Education, from now on referred to as PTM, is Muhammadiyah's charity business in the field of higher education which is imbued with and based on the values of Al-Islam and Muhammadiyah at the ideological level. -philosophical and practical-applicative as well as being one of the forces for the survival and continuity of Muhammadiyah in achieving its goals as a da'wah and tajdid movement that spans the ages" (diktilitbangmuhammadiyah.org).

The success of Aisyiyah Southeast Sulawesi in establishing a higher education institution means that Aisyiyah's missionary movement through the channels of educational institutions has become increasingly widespread. Therefore, if previously Aisyiyah's da'wah in the field of

education only targeted young children, now it is entering the youth and student segments. This reality also shows that Aisyiyah continues to move relentlessly to improve people's lives through positive steps to improve Indonesian people's quality of life, especially in Southeast Sulawesi. Aisyiyah's steps and success in realizing ISTEK also shows that this organization is quite progressive in developing the forms of da'wah they carry out, so that the tagline Aisyiyah enlightening the universe is actualized, not just jargon.

Public Health Services

Even though until this research was carried out, there had been no health facilities or facilities established by Aisyiyah in Southeast Sulawesi, and this does not mean that Aisyiyah has not touched the region. One of Aisyiyah's programs based on restoring public health is TB care. This program aims to prioritize Tuberculosis (TB) treatment in the community. This activity is Aisyiyah's concrete effort to equalize access to health and achieve sustainable development goals (Hasmirati, 2021).

Aisyiyah's active role in dealing with Tuberculosis in Southeast Sulawesi was carried out from 2009 to 2020. Aisyiyah's TB care program is implemented in 5 (five) Cities and Regencies: Kendari City, Bau-Bau City, Konawe Regency, Muna Regency and West Muna (Hasmira, interview). This program is run based on the spirit of al-Ma'aun, namely the social paradigm built into Muhammadiyah culture. In the al-ma'un concept, faith and, subsequently, a person's safety in the afterlife is determined mainly by concern for others' fragile communities. So, an attitude of neglect and not caring about weak groups will cause someone to be in the circle of God's wrath.

Based on that spirit, the Aisiyyah women's community moves in unison to free the community from the threat of endangering lives caused by Tuberculosis.

For Aisiyyah, handling Tuberculosis to save human children from the threat of disease, which will cause them to not be optimal in carrying out their caliphate functions on earth, is the responsibility and business of the people. Efforts to save fellow humans from threats that endanger life in the concept of *ushul fiqh* fall into the category of *dharuriyat* (priority). It is because it concerns the safety of the human soul (*hifdz an-nafs*). In this context, it can be understood why Aisiyyah takes an active role in treating Tuberculosis (Sugiran, 2019).

Apart from being actively involved in handling Tuberculosis in the field of public health, Aisiyyah Southeast Sulawesi, together with elements of Muhammadiyah and the Muhammadiyah Youth Force (Angkatan Muda Muhammadiyah/AMM) during the COVID-19 pandemic, carried out da'wah activities by educating the public to avoid Covid19 transmission. One form of this effort is socializing the 3 M program (using masks, washing hands and maintaining distance). Aisiyyah not only calls for the use of masks but also carries out activities to share masks in public places (markets, ports, etc.) (Alifuddin, 2021).

Forms and Patterns of Aisiyyah Da'wah from a Social Movement Perspective

Based on the interviews and observations of researchers, there are generally two forms of da'wah patterns carried out by Aisiyyah Southeast Sulawesi: First, da'wah is in the form of *tabligh*. Namely, it transmits Islamic teachings through a verbal narrative

approach (lecture) and disseminates ideas through writing, whether through brochures or magazines. Second, da'wah through grounding and practising/practising Islamic teachings in various fields of life in the public space, including socio-cultural, political, economic, philosophical, etc.

In the following description, researchers will examine how the Aisiyyah da'wah movement was carried out in Southeast Sulawesi. The continuous movement of Aisiyyah's da'wah in this era was related to the openness of political opportunities, the ability to mobilize resources, and their skills in packaging ideas in the public sphere. The analytical description of the Aisiyyah da'wah movement during the 2015-2022 period in this research refers to the framework of social movement theory. In the concept of social movements, three variables can show how a social activity to bring about change can exist and be sustainable. These variables are political opportunity spaces / Structure, resource mobilization, and social framing.

Aisiyyah Da'wah in Open Political Dynamics

Empirically, the da'wah developed by PW Aisiyyah Southeast Sulawesi for the 2015-2022 period is within the political landscape of Indonesia during the reform period. The basis of the political spatial context of the reform era provides freedom for every individual and society to express their ideas in the public space freely but responsibly. This reality encourages and causes the growth of organizations, both in political and purely social dimensions. For Aisiyyah as a purely social organization, the opening of the political system in 1998 did not make this organization fall asleep in the euphoria of

"freedom", but this opportunity was utilized wisely and elegantly. Aisyiyah utilized the era of political openness to compete in increasing goodness (*fastabiqul khairat*) through da'wah movements, both tabligh and social da'wah.

Tabligh, as an approach to transmitting Islamic teachings, is carried out consistently by Aisyiyah. Likewise, with the dimensions of social advocacy and empowerment, da'wah continues to be encouraged and even increases its dimensions and scope. Previously, socialism focused on charitable philanthropy activities such as assisting people experiencing poverty (distributing necessities, distributing zakat and sacrificial animals) and da'wah through educational facilities. Now, Aisyiyah Southeast Sulawesi is expanding into health areas such as treating Tuberculosis as previously described.

A further question regarding Aisyiyah's da'wah activities in Southeast Sulawesi is: does the open structural space significantly influence Aisyiyah in developing the wings and forms of its da'wah? This influence is particular to exist, at least in the reform era; Aisyiyah had more freedom to convey its reform ideas in the public sphere than during the New Order. Benford's perspective states that open political structures allow social movements to emerge and develop (Benford, 2000).

The open political structure space allows each community to express its ideas. It even includes space for movement actors to criticize and provide input on every bill that will be used as a product of government policy. Even though this has not been done in the Southeast Sulawesi context, in the national context, Aisyiyah, as a da'wah movement, is said to be actively aware of the importance of protecting women's rights. In

its work during the reform period, Aisyiyah, as a women's organization, actively provided input to the process of discussing draft bills, raising awareness of women's rights in the legal, political, economic and other fields (Pranawati, 2019 Remiswal, 2021; Rof'ah, 2016).

Therefore, for Aisyiyah, the reality of the pattern of relations between actors and an open system political structure is only one variable. In other words, Aisyiyah's movement in the field of da'wah, especially the success of this organization in building da'wah infrastructure in the field of higher education, was achieved because Aisyiyah had innovation combined with strong motivation to move forward to make changes. The proof of this thesis is that only Aisyiyah, a woman in Southeast Sulawesi, at least until now, can surf in the da'wah field based on higher education institutions. This reality occurs because Aisyiyah and da'wah are like two sides of a coin that are impossible to separate. Da'wah is built into Aisyiyah's organization, so it is sustainable. That's why the space for an open political structure brought about by the reform movement in developing the Aisyiyah da'wah movement in Southeast Sulawesi only contributes as a supplement.

Resource Mobilization

Resources have a wide range of meanings, consisting of financial strength, access to the media, and support from sympathizers or loyalists from a group. Resources include ownership of things such as building infrastructure, knowledge, skills, and ideological values owned by actors (Almasri, 2013). However, the general perspective still "views" funds (financial power) as the "most" main resource so that not a few individuals or

communities depend on "money" to drive the wheels of the organization.

The various forms of da'wah movements as presented by Aisyiyah in the past 7 (seven) years, such as Tuberculosis handling, prevention of COVID-19 and development of da'wah infrastructure in the world of education, is an undeniable fact that this person can mobilize the potential resources they have. As a non-profit organization, Aisyiyah's businesses are not businesses oriented towards financial gain; on the contrary, at the same time, every business and movement definitely requires funds for financing. The question is, how does this organization finance all its da'wah activities? Marlina (interview), Chairperson of PW Aisyiyah, said that all funding for Aisyiyah's missionary movement was obtained from Rahiman, the "collection" of funds from Aisyiyah members. Even the construction of the building as a da'wah centre and as the ISTEK Aisyiyah campus was largely sourced from the helping hands of the organization's members. The fact that its tabligh movement and social da'wah are good in the area of tackling TB and COVID-19, as well as its ability to establish universities as a medium for da'wah, is enough to prove that Aisyiyah Southeast Sulawesi can mobilize optimally and effectively the resources they have.

The development of Muhammadiyah and Aisyiyah infrastructure in Southeast Sulawesi, which is quite significant in number compared to other social organizations, shows the character of hard work, unity and strength in collaboration with organizational elements. All of these things were realized because of the power of philanthropy, which was strongly embedded in the system of thinking and actions of the organization's

elements. At the same time, actors, such as the Aisyiyah leadership, can mobilize this power effectively and elegantly. Therefore, the lack of funding sources is not a significant obstacle for Aisyiyah to realize the hope of its citizens to have means in the form of infrastructure facilities to mobilize and support their da'wah. The important thing that must be noted is the willingness and readiness of the organization's members to donate to mobilize da'wah, as well as an explicit indicator of the success of da'wah within the Muhammadiyah/Aisyiyah organization. (Alifuddin, 2021, 10)

Social Framing

The Aisyiyah da'wah movement in Southeast Sulawesi has more or less made a real contribution to the people of Southeast Sulawesi, especially the Aisyiyah social da'wah movement in overcoming Tuberculosis. Apart from existing because it is supported by a conducive socio-political situation and the ability to mobilize resources, this movement is also closely related to the "intelligence" and expertise of the Aisyiyah community in promoting associated ideas. By carrying out the concept of enlightenment da'wah, Aisyiyah's various da'wah-oriented activities are promoted in an elegant, structured, systematic and massive manner. In social movement theory, this process is called "framing", a scheme of interpretation that allows individuals to map, understand, identify and label every event in life and the world in general (Benford, 2000; Snow, 2004).

Aisyiyah views various social and cultural problems, both ideological in nature and social inequality and their implications in the dynamics of community life, as part of its responsibility. This fact sparked the

enthusiasm of the Aisiyah community to think about and formulate solutions. For Aisiyah, surfing the rapids of discourse is only a stage in framing theory called diagnosis. Discourse functions to build shared passion to give birth to real action in reality as a solution to the problem map. The solution taken is straightforward: the obligation to enlighten people's lives spiritually and physically through a da'wah approach.

With the predictive, we can see how the actors (Aisiyah administrators) are trying to build the motivation of their citizens and outside parties to realize the solution lines that have been carved out. Conditioning is packaged through an elegant idea, namely by translating the concept of building institutional capacity into sentences complete with meaning and motivational (vocabularies of motive) to "tempt" the involvement of all parties. Framing to convince actors and stakeholders was carried out from its formation until the first time this institution entered the public market. The idea of Islam as an advancing and enlightening ideology was injected into the subconscious mind of the Aisiyah community. The participation of a person and group in building the mind and improving the quality of life through a da'wah approach is a prerequisite for becoming the best people. This perspective refers to the command of Al-Qur'an Surah Ali Imran, verse 104. This verse explicitly states that the condition for becoming the best ummah (khairah ummat) is the certainty of being amar makruf nahi mungkar. Implementation of these orders carries out the enlightenment missionary movement.

Aisiyah views that all efforts made to brighten human life are something that a Muslim must do to prove his faith before God.

The doctrinal basis that accompanies the above perspective is al-ma'un theology. It is a theological perspective which believes that a person's position and existence before Allah will be primarily determined by their concern for others, fragile and poor groups.

Al-Ma'un's theological perspective succeeded in encouraging Muhammadiyah members to be more persistent and enthusiastic about liberating weak people from their oppression. That's why, to enlighten and advance civilization, all members of the organization, especially leaders, will undoubtedly become vanguard subjects and have the responsibility to promote da'wah (Naufal & Jinan, 2022; Saefudin, 2022).

Based on the description above, it is clear that Aisiyah strengthens the conceptual basis of the obligation to carry out and follow the da'wah of its members. At the same time, all its members are vanguard subjects who work to realize enlightenment by da'wah to advance the people by framing. Benford said that framing is presented by movement processors so that the ideas or even ideology promoted by a movement receive support. Through this framing, there is also a movement to label experiences that will become a guideline for action (Benford, 2000; Snow, 2004).

In general, the context that we want to build in the Aisiyah da'wah movement by framing several ideas, as mentioned, aims to provide an understanding of problematic situations and conditions which require solutions as answers and changes. In this phase, we can see the efforts of Aisiyah activists to articulate the problem and the person responsible. In this stage, Aisiyah actors try to define the main issues that encourage them to want change. The framing carried out by Aisiyah Southeast Sulawesi

to build the confidence of its citizens and stakeholders can be said to be successful. The indicator is seen in Aisyiyah Southeast Sulawesi's ability to construct various da'wah infrastructures.

Conclusion

Based on the data and analysis, the following conclusions are obtained: (1). Aisyiyah's da'wah movement was carried out in two patterns: (a). Da'wah in the form of tabligh. In this context, the Aisyiyah community transmits Islamic teachings through oral (lectures) both offline and online and through writing in the form of distributing brochures magazines which contain religious understanding from a Muhammadiyah perspective. This tabligh pattern is more internal. In contrast, tabligh, in the sense of involvement of Aisyiyah figures in providing recitations in mosques and taklim assemblies, has not been touched by Aisyiyah. (b) Da'wah bi al-hal, an approach that integrates da'wah with social and humanitarian action. The phenomenon can be seen in Aisyiyah's active involvement in tackling TB and the Covid-19 outbreak.

Another reality shown in this case is Aisyiyah's progress in providing educational services to the community, both non-formal such as kindergarten/PAUD elementary schools and even now expanding into the world of higher education.

All of the things mentioned above were realized because Aisyiyah could carefully maximize the political opportunity space, providing freedom for every social element to carry out its activities in the public space. Aisyiyah can also mobilize the power of its resources to carry out a da'wah mission based

on social activities for the enlightenment of humanity, both in the realm of education and social da'wah in the sphere of public health.

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