

## The Role of Aisyiyah in Women's Empowerment in Bandar Lampung City in 1971-2000

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### Abstrak

Penelitian ini bertujuan untuk mengkaji peran Aisyiyah dalam pemberdayaan perempuan di Kota Bandar Lampung pada periode 1971-2000. Metode yang digunakan dalam penelitian ini adalah metode sejarah, yang meliputi tahapan heuristik (pengumpulan sumber), kritik sumber, interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa Aisyiyah berperan aktif dalam pemberdayaan perempuan melalui berbagai program. Di bidang pendidikan, Aisyiyah mendirikan taman kanak-kanak (TK) sebagai bagian dari upaya mencerdaskan generasi muda. Dalam aspek sosial, organisasi ini menginisiasi program Anak Asuh Aisyiyah, pelatihan "Aisyiyah Membangun Umat dengan Keadilan Sosial", serta program Keluarga Sakinah Aisyiyah. Sementara itu, dalam bidang ekonomi, Aisyiyah mengembangkan Bina Usaha Ekonomi Keluarga Aisyiyah (BUEKA) guna meningkatkan kemandirian finansial perempuan. Di bidang kesehatan, Aisyiyah melaksanakan pelatihan Kesehatan Ibu dan Kelangsungan Hidup Anak (KIKHA) serta program pencegahan penyakit menular dan AIDS di Bandar Lampung. Penelitian ini mengungkap bahwa keberhasilan Aisyiyah tidak hanya terletak pada inovasi dalam metode dakwah, tetapi juga pada kemampuannya menyesuaikan diri dengan dinamika sosial tanpa meninggalkan nilai-nilai Islam. Temuan ini memberikan kontribusi penting dalam memahami strategi dakwah Islam di tingkat lokal serta peran strategis Aisyiyah dalam pemberdayaan perempuan.

**Kata kunci:** aisyiyah, dakwah islam, pemberdayaan perempuan.

### Abstract

*This study aims to examine the role of Aisyiyah in women's empowerment in Bandar Lampung City from 1971-2000. The method used in this study is the historical method, which includes the stages of heuristics (source collection), source criticism, interpretation, and historiography. The study results show that Aisyiyah plays an active role in women's empowerment through various programs. In the field of education, Aisyiyah established kindergartens (TK) as part of efforts to educate the younger generation. In the social aspect, this organization initiated the Aisyiyah Foster Children program, the "Aisyiyah Building the People with Social Justice" training, and the Aisyiyah Sakinah Family program. Meanwhile, in the economic sector, Aisyiyah developed the Aisyiyah Family Economic Development (BUEKA) to increase women's financial independence. In the health sector, Aisyiyah carries out Maternal Health and Child Survival (KIKHA) training as well as infectious disease and AIDS prevention programs in Bandar Lampung. This research reveals that the success of Aisyiyah not only lies in innovation in da'wah methods but also in its ability to adapt to social dynamics without leaving Islamic values. This finding makes an important contribution to understanding Islamic da'wah strategies at the local level as well as the strategic role of Aisyiyah in women's empowerment.*

**Keywords:** aisyiyah, Islamic da'wah, women's empowerment.

### INTRODUCTION

The history of the Indonesian women's movement illustrates strong affiliations

with larger male institutions, including political parties, student groups, and even government agencies. Among the

prominent Muslim women's organizations are Aisyiyah, Wanita Syarikat Islam, Wanita Perti, and Muslimat NU, (Mutiah Amini, 2021) which are part of larger Islamic institutions. Aisyiyah, which is the focus of this article, was founded in 1917 by Nyai Ahmad Dahlan and is part of Muhammadiyah, one of the largest modern Muslim organizations in Indonesia (Ro'fah, 2016, p. 21). Aisyiyah started from the desire to increase women's participation in da'wah and social activities. As part of Muhammadiyah, Aisyiyah focuses on women's empowerment through religious development and social activities. Initially, Aisyiyah formed a women's recitation group consisting of various ages, with the aim of teaching religious values and increasing social awareness among women. This organization is famous for its struggle in da'wah, social, and women's empowerment activities. Through various programs focused on education, health, and religion, Aisyiyah is committed to improving the quality of life of women, as well as strengthening their role in society (Pimpinan Pusat Muhammadiyah, 1988, p. 7).

The period 1971-2000 was an important period in the history of Islamic da'wah in Indonesia. During this period, Indonesia was under the New Order regime, which emphasized political stability and economic development. In this context, women face various obstacles, such as low access to

education, limited health services, and lack of participation in the formal economic sector. Based on data from the Lampung Central Statistics Agency (BPS), the participation rate of women in the labor force in Lampung in 1980 only reached 35%, much lower than that of men who reached 65% (BAPPEDA, 1980).

Aisyiyah, as an Islamic women's organization, strives to address this challenge through various women's empowerment programs known as charitable efforts. In Bandar Lampung, Aisyiyah's programs include the establishment of Islamic-based educational institutions, the management of health programs, and skills training for women, such as sewing and entrepreneurship. Economic and Social Welfare Assembly (Pimpinan Wilayah Aisyiyah Lampung, 1995a). Additionally, Aisyiyah is also active in da'wah through tables and taklim gatherings. These activities aim to enhance religious understanding and build collective awareness among women about the importance of their roles in family and community development. This activity aligns with the principle of amar ma'ruf nahi munkar, which serves as the foundation of Aisyiyah's da'wah (Ro'fah, 2016, p. 9).

An analysis of Aisyiyah's activities in empowering women in the community of Bandar Lampung will provide a deeper understanding of the organization's

contribution to the spread of Islamic values in the region. Therefore, this study elaborates on the role of Aisyiyah in women's empowerment in Bandar Lampung. Thus, this article focuses on Aisyiyah's role in Bandar Lampung in three main aspects: the tabligh program, education, and women's empowerment. This research aims to answer three main questions: (1) What is the role and contribution of Aisyiyah in da'wah and the propagation of Islam in Bandar Lampung during the period 1971-2000? (2) How does Aisyiyah in Bandar Lampung enhance access to and the quality of Islamic education, particularly through the establishment of Aisyiyah Kindergarten? (3) What efforts does Aisyiyah in Bandar Lampung undertake to empower women through social, economic, and health programs?.

To answer this question, the author uses written sources and oral sources. Written sources include the Suara Aisyiyah magazine published during the period under review, the Aisyiyah Regional Working Meeting guidebook for Education and Culture of Lampung Province, the report on the activities of the Maternal Health and Child Survival Program (KIKHA) of the Aisyiyah Lampung Regional Executive for the period 1987-1988, the history of Aisyiyah growth and development book compiled by the Aisyiyah Central Executive, and the Aisyiyah National Program book which was

also published by the Aisyiyah Central Executive. In addition, this research is also supported by oral sources through interviews with several Aisyiyah figures, including Husni Dinar (86 years old; Chairman of the Aisyiyah Regional Executive of Bandar Lampung City 1995-2000), Sustini (87 years old; Aisyiyah elder), Ning Maidani (85 years old; Aisyiyah elder), and Maryati Nasution (68 years old; Aisyiyah Regional Leadership 2024). Archive in the form of photos of Aisyiyah activities obtained from the city of Bandar Lampung.

#### **METHODS**

This research uses a historical research method which includes four stages, namely: heuristic (collection of sources), source criticism (determining the authenticity of the sources that have been obtained), interpretation (interpretation), and historiography (writing sources) (Kuntowijoyo, n.d.) The sources used include the Suara Aisyiyah magazine, the Aisyiyah Regional Work Meeting Guidebook for the Education and Culture Section of Lampung Province, the Report on the Activities of the Maternal Health and Child Survival Program (KIKHA) of the Aisyiyah Lampung Regional Leadership for the Period 1987-1988, the Aisyiyah Growth and Development History Book written by the Aisyiyah central leadership, the Aisyiyah National Program Book written by the Aisyiyah central leadership. Then an

oral source, Interview with Husni Dinar (86 years old; Chairman of the Aisyiyah Regional Executive of Bandar Lampung City 1995-2000, Sustini (87 years old; Aisyah elder), Ning Maidani (85 years old; Aisyiyah elder), and Maryati Nasution (68 years old; Aisyiyah Regional Leadership 2024). In addition, there is also an archive of photos of Aisyiyah activities obtained at the Aisyiyah regional office of Bandar Lampung City.

## **RESULTS AND DISCUSSION**

### **The Role and Contribution of Aisyiyah in Da'wah and Islamic Syiar in Bandar Lampung**

The existence of Aisyiyah cannot be separated from the long history of Muhammadiyah, Aisyiyah is a women's organization which is a religious organization with the background of Muhammadiyah as its parent. An Islamic Women's Organization that has the same goal, namely the da'wah of Amar ma'ruf nahi munkar which is sourced from the Qur'an and As-Sunnah. Aisyiyah was established on 27 Rajab 1335 H which coincided with May 19, 1917, in Yogyakarta. This organization was founded by Nyai Siti Walidah, also known as Nyai Ahmad Dahlan, the wife of KH Ahmad Dahlan, the founder of Muhammadiyah (Pimpinan Pusat Aisyiyah, 1993, p. 13). According to Kuntowijoyo's analysis, Aisyiyah plays the role of mother or wife, while Muhammadiyah takes the role of

father or husband. This combination is part of an effort to preserve the Islamic concept of a couple or a family (Ro'fah, 2016, p. 34).

Initially, in the meeting held at the house of KH Ahmad Dahlan in Kampung Kauman Yogyakarta, the name Fatimah was proposed for this Muhammadiyah women's organization, but it was not approved. Therefore, at the suggestion of H. Fakhruddin, it was agreed to use the name "Aisyiyah," which is derived from the name Aisyah, the wife of the Prophet Muhammad PBUH, who always participated in preaching and fighting, known as an intelligent, brave, and knowledgeable woman. Aisyiyah was established to enhance education, welfare, and the role of women in society. The foundation of struggle in the form of sincerity and a strong determination to defend the sanctity of Islam and maintain brotherhood, is the key to the rise of the Aisyiyah organization. The basis of Aisyiyah is the holy verse of the Qur'an, Surah An-Nahl, verse 97, which means: "Whoever performs righteous deeds, whether male or female, while believing, We will grant them a good life." In its development, the ideals of Aisyiyah are formulated in its articles of association, aiming to realize a truly Islamic society within the women's community (Pimpinan Pusat Aisyiyah, 1993, p. 14).

The progress of Aisyiyah became more solid after 1922 when it was decided

at the 11th Muhammadiyah Congress in Yogyakarta that every branch of Muhammadiyah must have its own Aisyiyah section. In 1922-1923, Aisyiyah pioneered the establishment of women's mashallah, and Aisyiyah's initiatives continued to advance. In 1926, ABA Kindergarten (Aisyiyah Bustnul Atfhal Kindergarten) was established in Yogyakarta, and in the following years, this was followed by other cities throughout Indonesia, including Bandar Lampung. In the same year, the Aisyiyah Magazine was published, named Suara Aisyiyah. Aisyiyah's national involvement was marked by its sponsorship of the first Indonesian Women's Congress held in Yogyakarta on December 22, 1928. Aisyiyah's efforts range from raising the dignity and status of women to charitable initiatives that benefit the community, such as the establishment of schools, madrasas, orphanages, and publishing press releases.

Muhammadiyah has been present in Lampung since before 1965, but at that time it was still under the South Sumatra Muhammadiyah Regional Leadership. At the XIII Lampung Regional Muhammadiyah Conference held from June 24-27, 1965, it was decided that Muhammadiyah Lampung would be divided into three Regional Muhammadiyah Leaders (PMD), namely South Lampung, Central Lampung, and North Lampung. This decision was eventually officially ratified by the Central Leadership of Muhammadiyah on

April 11, 1966. A few months later, on July 20, 1966, the Central Leadership of Muhammadiyah also ratified the Muhammadiyah Regional Leadership (PMW) of Lampung for the term 1965-1968, marking the official establishment of Muhammadiyah Lampung as a separate region (Nurrohman, n.d.)

In line with the development of Muhammadiyah in Lampung, Aisyiyah, as an autonomous organization of Muhammadiyah that focuses on women's empowerment, began to pioneer its steps in this area. Initially, the island of Sumatra consisted of three main provinces, namely North Sumatra, Central Sumatra, and South Sumatra. However, in the 1960s there was an expansion of the territory that divided South Sumatra into three new provinces, one of which was Lampung Province which was officially formed in 1964 in Tanjung Karang, Teluk Betung (Pimpinan Pusat Aisyiyah, 1991). Along with the formation of Lampung Province, Aisyiyah also began to be active in the Bandar Lampung area, with the first leadership in the period 1971-1974 led by Fatimah Majid as the Chairman of the Aisyiyah Lampung Leadership (Wawancara dengan Hj. Husni Dinar, 2024). Aisyiyah is a da'wah movement that has always been a principle in implementing programs and its main consequences are revealed in every step and movement (Pimpinan Wilayah Aisyiyah Lampung, 1995b, pp. 5-6). Aisyiyah as a Muhammadiyah women's

organization has played an important role in broadcasting Islam through Islamic da'wah in Bandar Lampung in various fields, especially in the field of religion, and education, as well as community empowerment.

Aisyiyah's belief is that Islam is a religion revealed by Allah SWT to His messengers. The religion of Islam is believed to be a guide to the life and life of mankind throughout the ages in order to achieve happiness, welfare, and safety of life, both in the present life in this world and in the future life, namely in the hereafter (Pimpinan Pusat Aisyiyah, 2000, p. 10). The concept of tabligh is an activity of conveying information or teachings about Islam, as well as inviting and providing examples to others to perform righteous deeds in daily life, often referred to as syiar or da'wah. During the period of 1971-1974, led by the chairwoman of Aisyiyah Lampung, Fatimah Majid, the Aisyiyah Organization in Bandar Lampung played a significant role in Islamic da'wah during that time by establishing da'wah activities through regular studies held by Aisyiyah for the general public in Bandar Lampung. The Aisyiyah da'wah movement, consistently invites Muslims, especially its cadres, to always draw closer to Allah. The Tabligh da'wah program or Aisyiyah routine study in the Bandar Lampung area has a unique habit where each member always sets aside a handful of rice every day when

cooking, then the rice is then brought and collected during the routine study, as a form of alms based on concern and contribution to others (Wawancara dengan Sustini, 2024).

The studies conducted by Aisyiyah are the main means to spread the understanding of Islam among the Bandar Lampung community, the studies conducted by Aisyiyah focus on education, cadre, and empowerment of women. In delivering a study on education, Aisyiyah pays great attention to the importance of science as the foundation for a better Islamic life because Islam strongly emphasizes the importance of education for all its people, including women. The education in question is not only limited to religious knowledge but also includes general knowledge that can support daily life. Aisyiyah in Bandar Lampung also established an educational institution, namely a kindergarten, which not only emphasizes the formal curriculum but also character education based on Islamic values. In delivering studies on education, Aisyiyah often reads Surah Al-Alaq verses 1-5. These verses are considered very important because they contain Allah's first command to the Prophet Muhammad to read and learn, emphasizing the importance of science and education in Islam, that the search for knowledge is a direct command from Allah and is highly valued in Islam. In educational studies conducted by Aisyiyah, these verses are

often used as a basis to encourage the importance of learning and seeking knowledge for women because, with education, women can be better at educating their children. By reading Al-Alaq verses 1-5, Aisyiyah emphasized that education is an obligation and necessity for every Muslim, and is the first step towards a deeper understanding of religion and life. These verses also remind the study participants of the greatness of Allah as the source of all knowledge, and the importance of starting every educational effort by mentioning His name.

For cadres, Aisyiyah focuses on fostering and developing female cadres who can become leaders in the community. This cadre activity involves learning about organizational management, communication techniques, and da'wah strategies ineffective cadre. In addition, the cadres are also equipped with in-depth knowledge of Islamic teachings so that they can spread da'wah correctly and wisely. Then in the study of women's empowerment, Aisyiyah directed her efforts to improve women's welfare and welfare. This study covers various topics such as women's rights in Islam, and the role of women in the family and society. Islam grants clear and respectable rights to women, the right to work and participate in social and economic life, as long as it does not conflict with Islamic values. In the household, women have the

right to be treated well by their husbands and family members. In the role of women in the family and society, women have an important role both in the family and in society.

In the family, women are responsible for educating children and managing the household. Islam highly values this role and pays high respect to mothers, as mentioned in the hadith: "Someone came to the Messenger of Allah and said, 'O Messenger of Allah, to whom should I serve?' The Messenger of Allah replied, "Your mother, your mother, your mother, and then your father" (HR. Bukhari and Muslim). In society, women can also play a role as leaders, educators, and workers. They contribute to the well-being of society in a variety of ways, including through social, educational, and economic activities. The Qur'an shows that women have the right to participate actively in the life of society: "The believers, men and women, some of them are helpers to others. They tell them to do what is ma'ruf, prevent from the ungodly, establish prayers, pay zakat, and obey Allah and His Messenger" (QS. At-Taubah: 7). By understanding the rights, the importance of education, and the role of women in the family and society, the participants are expected to be more aware of their potential and motivation to contribute positively in various aspects of life. This recitation material also aims to strengthen the belief that Islam provides

equal respect and opportunities for women to develop and play an active role in society.

These studies emphasize the pure understanding of Islam by directly referring to the two main sources of Islamic teachings, namely the Qur'an (the holy book of Muslims) and the Sunnah (an example of the behavior of the Prophet Muhammad PBUH). This means that all the discussions and guidance given in the study are based on the teachings contained in the Qur'an and the hadiths of the Prophet Muhammad, which are considered the most authentic and reliable guides in Islam.

#### **Improving Access and Quality of Islamic Education through the Establishment of Aisyiyah Kindergarten**

Aisyiyah in Bandar Lampung has shown its strong commitment to education since its inception. One of the tangible manifestations of this commitment is the establishment of Kindergartens (TK) by Aisyiyah in various regions in Bandar Lampung. The establishment of an educational institution which is one of the core activities of Aisyiyah, is one of Aisyiyah's main vehicles in spreading Islamic religious education. Aisyiyah in broadcasting Islam through da'wah to form an Educational Institution in the Bandar Lampung Region, is by establishing the oldest Aisyiyah Bustanul Atfhal Kindergarten located in South Betung Bay,

the background of the establishment of this kindergarten began with the community's need for kindergarten education which at that time there was no Kindergarten School established in Teluk Betung.

Aisyiyah Bustanul Atfhal Kindergarten later became a pioneer of children's education in the Bandar Lampung area. In 1961 Bustanul Atfhal Kindergarten was granted a license to operate and was confirmed by the Ministry of Education and Culture with letter number A.11.7813/1.12/T/1988. And the registration certificate was issued by the Aisyiyah Central Executive in Jakarta number 29, on June 6, 1963 which was signed by Siti Fatimah as the chairperson of the Aisyiyah central leadership.

The curriculum that was applied at the beginning was not only general learning such as reading, writing and arithmetic, but emphasized more on religion, such as learning daily prayers, learning ablution procedures, learning prayer movement procedures, and providing learning that has the characteristics of Bustanul Atfhal Kindergarten, which is learning to memorize the Qur'an starting with short letters in juz 30. Where the role of Aisyiyah in Da'wah and Broadcasting Islam in Bandar Lampung is taught more on religious elements (Hidayat et al., 2020).

Seeing the success and positive response from the community to this first

kindergarten, Aisyiyah continues to develop its wings in the field of education. In 1967 Aisyiyah established a second kindergarten in the Enggal area of Bandar Lampung. At first, this kindergarten only had about 20 students. Although the number of students is small, the enthusiasm and dedication of Aisyiyah educators and administrators are very high. They strive to provide quality education with a friendly and educational approach, by the Islamic values embraced by Aisyiyah. Then in 1989, Aisyiyah established the third kindergarten on Jalan Dewi in the Panjang area of Bandar Lampung.

At the beginning of its establishment, this kindergarten had 25 students and along with the passage of time this kindergarten has experienced significant development, the number of students who were initially small has now increased. And it has grown rapidly with a total of 353 students, as well as other Aisyiyah kindergartens. This increase in the number of students reflects the public's trust in the quality of education provided by Aisyiyah.

The development of education managed by Aisyiyah in Bandar Lampung does not stop there. Aisyiyah continues to strive to expand the reach of their education to ensure that more children can benefit from the education they offer. Until 2024, Aisyiyah has succeeded in establishing a total of 17 kindergartens

throughout Bandar Lampung. This achievement is a tangible proof of Aisyiyah's commitment to supporting early childhood education and empowering the younger generation with a strong educational foundation and Islamic values. Every kindergarten established by Aisyiyah not only focuses on academic aspects such as reading, writing, and arithmetic but also prioritizes character and moral education based on Islamic teachings. The educational program that is implemented includes the study of the Qur'an, manners, and social values that are important to form a noble person. Thus, Aisyiyah Kindergarten is not only a place of learning but also a place to instill noble values that will guide children in their lives.

The growth and success of Aisyiyah in managing kindergartens in Bandar Lampung are also inseparable from the support of the community and parents who believe in Aisyiyah's vision and mission in the field of education. Aisyiyah always strives to maintain the quality of education provided by providing competent teachers and adequate facilities. This ensures that every child gets a fun and useful learning experience. Overall, Aisyiyah's dedication to the field of education in Bandar Lampung shows their strong commitment to the empowerment of the young generation and the development of a better society through education based on Islamic

values. With the number of kindergartens that continue to grow, Aisyiyah hopes to continue to make a positive contribution to the development of education in Bandar Lampung and its surroundings (Wawancara dengan Maryati Nasution, 2024).

### **Aisyiyah's efforts in women's empowerment**

Aisyiyah in Bandar Lampung has various programs and initiatives that aim to empower women. These programs include efforts in the health, economic, and social fields, designed to improve the quality of life of the community, especially women, in Bandar Lampung. Aisyiyah plays an active role in encouraging women's independence and welfare in the area.



Picture 1. Aisyiyah Foster Children in Bandar Lampung 1995  
(Source: Arsip Kantor Pimpinan Wilayah Aisyiyah, Enggal Bandar Lampung, 2024)

Aisyiyah in Bandar Lampung has shown its active role in Islamic Da'wah by forming a Compensation Program for orphans and the poor, which Aisyiyah named Aisyiyah's Foster Child, wherein the period of Dr. Sumini Surip in 1990-1995 this

compensation program began well coordinated. Sumini Surip not only served as the 5th regional leader of Aisyiyah Lampung from 1990 to 1995, she is also known as a Lecturer at the IAIN Raden Intan Lampung Campus, which has now developed into the Raden Intan Lampung State Islamic University (Pimpinan Pusat Aisyiyah, 1993, p. 8).

This program aims to provide financial support, and education to orphans and poor people. This assistance eases the burden on families who can afford it and provides better hope and educational opportunities for disadvantaged children. Through this program, Aisyiyah carries out its various activities such as routine infaq from its members, and fundraising that they do at the Yellow Bamboo Market from store to store which is carried out every month, with an extraordinary spirit of struggle and sincerity.

The goal is to meet the basic needs of foster children with affection and care. Aisyiyah also seeks to invite and create a more caring community, for this compensation program not only improves the welfare of orphans and poor children but also strengthens solidarity among Muslims in Bandar Lampung by prioritizing the value of religious values (Wawancara dengan Hj. Husni Dinar, 2024).



Picture 2. Aisyiyah Regional Conference in Bandar Lampung 1986

(Source: Arsip Kantor Pimpinan Wilayah Aisyiyah, Enggal Bandar Lampung, 2024)

In 1986, Aisyiyah held a Musda (Regional Conference) in Bandar Lampung with the theme "Aisyiyah builds the community with social justice" which took place on April 27, 1986. The Regional Conference is a form of Aisyiyah's organizational activity aimed at directing the efforts of the Aisyiyah organization in creating a just and prosperous society. In this context, Aisyiyah is committed to empowering the community through programs that uphold the principles of social justice, ensuring that every member of society has equal access to resources, services, and opportunities, as well as reducing significant social and economic disparities among various groups.



Picture 3. KIKHA Program Training in Bandar Lampung 1989

(Source: Arsip Kantor Pimpinan Wilayah Aisyiyah, Enggal Bandar Lampung, 2024)

Aisyiyah in Bandar Lampung has implemented the KIKHA (Maternal Health and Child Survival) program based on the trust of UNICEF through the Department of Religious Affairs. UNICEF has appointed several women's organizations, including Aisyiyah because Aisyiyah is known as an organization with significant potential and a variety of activities and experiences. Aisyiyah's community empowerment reaches the affairs of children, adolescents, and mothers. Additionally, Aisyiyah members spread throughout the archipelago are quite reliable, including in Bandar Lampung. Aisyiyah is also brave and confident in carrying out this humanitarian task, which can be linked to Aisyiyah's commitment to da'wah. This program in Bandar Lampung ran for two years, from 1987 to 1988. Although the results during that period were inadequate, Aisyiyah remained committed to continuing the program. In accordance with the instructions of the Aisyiyah Central Executive, Aisyiyah in Lampung prioritizes KIKHA program activities to increase immunization coverage with a religious language approach to the general public, as well as members of Aisyiyah and Muhammadiyah recitation in particular. This activity began to be carried out in December, involving 36 motivators of Aisyiyah members in Bandar Lampung.

In 1989 Aisyiyah held a Supervisor Training for the Maternal Health and Child Survival Program which was held in Bandar

Lampung on 29-31 years 1989, to strengthen the implementation and supervision of the program. It is also one of the important initiatives in improving the quality of maternal and child health in Bandar Lampung. This training was carried out during the leadership of Yulias Rusli as the chairman of Aisyiyah Bandar Lampung in the 4th period, which served from 1985 to 1990.

This training is an important momentum in strengthening the capacity of supervisors in the field to support and be responsible for supervising the implementation of health programs held by the Aisyiyah Organization in the field so that maternal health and child survival programs run more effectively. With a total of 160 motivator missionaries and has carried out the task of motivating the community about health and the need for complete immunization for children, pregnant women, and brides-to-be. The training covers a wide range of topics such as maternal health, child nutrition, and prevention of childhood diseases.

In 1990 it was improved by dividing the UCI (Universal Child Immunization) area, which aims to ensure that all children get the basic immunizations needed to prevent infectious diseases that can be prevented with vaccines. This program usually includes vaccination against diseases such as polio, measles, tetanus, and hepatitis B. The KIKHA program has provided many benefits felt

by Aisyiyah, especially in the Lampung Region. Since 1990, Aisyiyah Tabligh has succeeded in motivating people in various villages to increase awareness and health practices. This initiative includes health coaching that focuses on mothers and children, with the establishment of assisted villages in various regions such as South Lampung, Central Lampung, North Lampung, and Bandar Lampung, precisely in Kaliawi Village (Pimpinan Pusat Aisyiyah, 1991, p. 36).

This method aims to improve health conditions through education and direct counseling to the community, especially in Bandar Lampung. At that time, the assistance provided to the assisted villages was incidental and had not been structured as an official program from Aisyiyah. However, starting in 1992, during the leadership period of Dra. Sumini Surip, the program had begun to be programmed.

This allows Aisyiyah to provide more targeted assistance to the assisted villages in Bandar Lampung. The KIKHA program is also growing and has a positive impact, creating significant changes in the health sector in the community, this support also strengthens Aisyiyah's position in carrying out their da'wah and social missions in the Bandar Lampung area (Wawancara dengan Hj. Sustini, 2024).



Picture 4. Bina Usaha Ekonomi Keluarga Aisyiyah di Bandar Lampung 1995  
(Source: Arsip Kantor Pimpinan Wilayah Aisyiyah, Enggal Bandar Lampung, 2024)

The Aisyiyah organization in empowering the community in Bandar Lampung in the economic sector has established BUEKA, which stands for Aisyiyah Family Economic Development. BUEKA is a concrete program of the Aisyiyah Economic division, whose growth, guidance, and development are carried out and are the responsibility of the Aisyiyah Economic division. BUEKA, as an economic platform for Aisyiyah, is a unified activity unit from Aisyiyah, by Aisyiyah, and for Aisyiyah. In general, BUEKA aims to improve the economic conditions of the community and enhance the living standards of the nation by striving to explore and develop the resources and potentials possessed by Aisyiyah members in particular, as well as the Muhammadiyah family and the general public. They endeavor to explore and develop Aisyiyah's knowledge and skills to manage businesses that can generate profits in a halal manner and to nurture and educate Aisyiyah's families so that they can become independent and mature

entrepreneurs by developing a system of mutual assistance among fellow believers (Pimpinan Pusat Aisyiyah, 1938, pp. 69-71).

This program aims to improve family welfare through the development of small and medium enterprises. The way BUEKA works through several strategic stages, namely, first, Aisyiyah provides skills training and business management to members and the surrounding community. Second, Aisyiyah provides access to capital through a loan system that is managed transparently and responsibly. Third, BUEKA also assists newly formed businesses by providing continuous guidance and facilitating product marketing. In the Bandar Lampung area, the BUEKA program was active from 1990 to 1995, empowering many families through the development of various types of businesses such as handicrafts, culinary, and small trade. Some families have resulted in increasing their economic income, thus contributing to the overall welfare of the community (Pimpinan Wilayah Aisyiyah Lampung, 1995c).



Picture 5. Pelatihan Kader Keluarga Sakinah Aisyiyah di Bandar Lampung 1995  
(Source: Arsip Kantor Pimpinan Wilayah Aisyiyah, Enggal Bandar Lampung, 2024)

In the era of globalization that has become worldwide, it will have some influence on family resilience. The family is the foundation and main focus of the Aisyiyah struggle. Therefore, family resilience is the primary direction in the struggle of the Aisyiyah organization. The concept of a *sakinah* family, which was voiced by Aisyiyah in 1995, was acknowledged by the Minister of State for Population or Head of BKKBN, Dr. Hajono Sujono, who stated that the Aisyiyah *sakinah* family concept has been adopted in Indonesia, known as the prosperous family concept. This means that the *sakinah* family made in Aisyiyah at that time has been implemented by the entire Indonesian nation, not just the large Muhammadiyah family (Pimpinan Pusat Aisyiyah, 1995, p. 15).

On January 2, 1995, Aisyiyah in Bandar Lampung held a program aimed at empowering the community through the *Sakinah Family Cadre Training*. The *Sakinah* family, according to Dr. H. Kusnadi's formulation, emphasizes that a *Sakinah* family is characterized by strong faith and perseverance in practicing Islamic teachings, which will lead to tranquility and peace both outwardly and inwardly. This is in accordance with the words of Allah in Surah Al-Fath verse 4: "He is the One who has sent down tranquility into the hearts of the believers so that their faith may increase, in addition to the faith they already have."

This verse generally explains the tranquility and peace of the soul (*sakinah*) that Allah has sent down into the hearts of the believers (Pimpinan Pusat Aisyiyah, 1991, p. 16). Through this training, Aisyiyah is determined to empower the community by training *sakinah* family cadres, which aims not only to provide knowledge about the principles of harmonious family life but also to teach how to communicate healthily, resolve conflicts wisely, practice parenting, manage family finances, and provide religious education. As part of this program, religious and moral education is given to family members to strengthen the values of faith and goodness in daily life. Aisyiyah conducts guidance for Muslim families, the smallest unit of a larger society, to become *sakinah* families.

If a *sakinah* family can be realized in every Muslim family, then there is great hope for the creation of a good society. Conversely, if the family, as the smallest unit of society, is damaged, it is likely that the community will also be damaged. Aisyiyah's effort to build a *sakinah* family program, a family that is safe and prosperous both physically and spiritually, is not easy. It requires sacrifice, perseverance, and high patience. A family is considered *sakinah* when an atmosphere of mutual understanding is created among all family members. The relationship between husband and wife, and between parents and their children, will be

harmonious if accompanied by mutual trust, sincerity, and deep devotion to Allah SWT. Therefore, in 1995, Aisyiyah worked hard to realize a prosperous society, in terms of this world and the hereafter, balanced in body and spirit, and healthy in both physical and mental aspects. (Pimpinan Pusat Aisyiyah, 1993, p. 13) Prof. H.A Mukti Ali emphasized that if people ask how to build a strong country, the answer is that a strong country consists of fair households and a prosperous country consists of prosperous households. So if development wants to succeed, then we must build the family as best as possible because it is from the household that the nation's sons and daughters are born who will later take over the leadership and become a potion for community housing and the people in the future.



Picture 6. Aisyiyah Penanggulangan Penyakit Menular Dan Aids di Bandar Lampung 1997

(Source: Arsip Kantor Pimpinan Wilayah Aisyiyah, Enggal Bandar Lampung, 2024)

In addition to health problems for pregnant women, other prominent women's health problems are caused by lifestyle, one of which is sexually transmitted diseases including AISD which

tends to increase. All of this is clearly a challenge for women to improve the quality of their health, especially when it is associated with the national development goal, which is to improve the quality of human resources. Women's health needs to be improved because women have special needs for health. Those who give birth, care for and take care of children. Women's health determines the health of the next generation (Pimpinan Pusat Aisyiyah, 1997, p. 27).

On January 3, 1997, the Aisyiyah organization in Bandar Lampung held a Regional Working Meeting (Rakerwil) aimed at discussing community empowerment in the management of infectious diseases and AIDS. The event was part of the Aisyiyah program, in an effort to prevent and address diseases that threaten public health. Under the leadership of Hj. Husni Dinar, who served as the chairperson of Aisyiyah Lampung for the sixth term from 1995 to 2000, the Aisyiyah organization strengthened its role in providing a space for discussion and strategies for its members in the program to combat infectious diseases and AIDS in the community of Bandar Lampung. Aisyiyah collaborated with the Global Fund in the Infectious Disease and AIDS Control Program, an international financial institution dedicated to raising and distributing funds for infectious disease control programs.

Some of the common approaches taken by Aisyiyah to the community in Bandar Lampung in the infectious disease and AIDS control program are to provide accurate education and information to the public about how AIDS is transmitted, as well as measures in terms of effective prevention, such as the use of shared syringes, and changing partners. And aisyiyah provides affordable access to health services because it collaborates with the Global Fund, including HIV/AIDS infectious disease testing, appropriate treatment, counseling, and providing support for infected individuals. Aisyiyah in carrying out her role in the infectious disease and AIDS control program, Aisyiyah showed strong determination by going directly to the field through counseling and mentoring activities. They not only provide information on how the disease is transmitted and effective preventive measures, but also provide intensive assistance to affected individuals and communities. Through this, Aisyiyah not only builds public awareness, but also ensures that they receive direct support in facing challenges related to infectious diseases and AIDS (Wawanacara dengan Hj. Husni Dinar, 2024).

## **CONCLUSION**

The role of Aisyiyah in women's empowerment in Bandar Lampung during the period 1971-2000. Based on the research findings, it highlights how this

women's organization, as part of Muhammadiyah, plays an important role in various fields, namely in tabligh, education, and women's empowerment. In the Aisyiyah tabligh program in Bandar Lampung, da'wah has been conducted through regular studies, bringing the community closer to Allah and encouraging members to engage in charity by setting aside rice as alms. The Aisyiyah education program shows a strong commitment to education by establishing a kindergarten (TK) that emphasizes religious learning and Islamic morals. In the women's empowerment program, through the Aisyiyah foster child program, Aisyiyah provides assistance and education to underprivileged children in Bandar Lampung to improve their welfare and education. Maternal health and child survival program training, providing health training and education for mothers and children to improve family health. Aisyiyah family economic business development program, supporting women's micro and small businesses to increase family independence. The Sakinah Family Cadre Training Program trains female cadres to support and foster a harmonious and prosperous family. Infectious disease and AIDS control program, implementing infectious disease prevention and control programs, including education and support for infected patients. With the existence of these various initiative programs, Aisyiyah

has helped the people of Bandar Lampung in various aspects of life which as a whole Aisyiyah in Bandar Lampung has been able to show its strong commitment to women's empowerment through various programs and initiatives that focus on education, health, and community economic empowerment, contributing significantly to improving the quality of life of the people in Bandar Lampung.

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