

## Women's Morality Education Values in 'Aisyiyah

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**ABSTRACT:** 'Aisyiyah is a women's organization that contributes to various fields/assemblies, including education, tabligh, health, social, law and human rights, environment, economics, etc. It has been explained in the history and maps of the women's movement in Indonesia, 'Aisyiyah occupies a very exclusive position. This research is a qualitative method and case study approach. The case study method is a form of research that focuses on examining the background, interactions and conditions of a particular community. Values of women's moral education found in 'Aisyiyah, the first is role of women in the family especially as a wife and mother because in Islam a mother is the first educator for a child. Second, women's position in the public must be based on moral education, so that every activity they carry out is always positive. Third is opportunities for women in education are a preventive step so that women can increase their potential, but this must be balanced with moral education, one of which is so that women have wise character. And the fourth women in fashion, Islam has a great attention to women. Modern women have made fashion an effort to implement religious values.

**KEYWORDS:** women, education, morality, value

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### INTRODUCTION

Education is organized to prepare ideal human resources, educate the nation in order to elevate their honor and dignity as human beings based on religion. In addition, so that people can control themselves, as it should be so as not to be carried away by lust. So thus, self-mastery is a starting point towards perfecting personality.

Imam al Ghazali is of the opinion that in order to achieve moral perfection, a person must fulfill four soul concepts, namely: First, *Al hikmah* (wisdom, Second, *Asy syaja'ah* (courage), Third, *Al-iffah* (self-preservation) and Fourth, *Al-adl* (justice) is moral if it fulfills two conditions, the action must be consistent and the action must grow easily as a form of reflection of the soul without consideration and thought and not because of pressure or coercion and influence from other people. [1] Kiai Ahmad Dahlan, assisted by Nyai Walidah, mobilized women to acquire knowledge and to carry out social actions outside the home. Women are encouraged to increase intelligence through informal and non-formal education such as recitation and courses. 'Aisyiyah is the oldest women's organization that is still active, and has even developed into a modern women's movement with a strong social and religious character. 'Aisyiyah is a women's organization that contributes to various fields/assemblies, including education, tabligh, health, social, law and human rights, environment, economics, etc. It has been explained in the history and maps of the women's movement in Indonesia, 'Aisyiyah occupies a very exclusive position [2]. Apart from the education sector, Aisyiyah has educational charities ranging from kindergarten to tertiary level spread throughout Indonesia [3].

In the history of 'Aisyiyah has given birth to great figures who until now have always been used as role models by 'Aisyiyah members. Among them is Siti Walidah (Nyai Ahmad Dahlan) as a figure in the women's emancipation movement, who is none other than the wife of the founder of Muhammadiyah, Ahmad Dahlan and also an Indonesian National Hero [4].

This research was conducted on the basis of 3 previous studies to describe the novelty and uniqueness of this research. First, the 2020 research entitled "The Role Of Morality In Life: Islamic Discourse Review" aims to describe the role of morality in life. Second, what is done by Reihani Hasnah in 2022 with the title "The Urgency Of Women's Education". Third, it was carried out by Lelly Qodariah in 2018 regarding "Organizational Dynamics of 'Aisyiyah in Fighting for the Mission of Education and Social Change for Women". The three studies are qualitative research with a descriptive analysis approach.

With the various characteristics of 'Aisyiyah described above, 'Aisyiyah is interesting to study from the aspect of moral education in the environment of 'Aisyiyah. This study aims to determine the values of moral education developed by 'Aisyiah. This research method is qualitative, with a case study approach. In collecting various problems and objectives, this research was carried out using

## Women's Morality Education Values in 'Aisyiyah

a descriptive analytical approach. By analyzing phenomena, events, social activities, perceptions and thoughts of the figures in 'Aisyiyah. Then the research analysis technique uses the content analysis method, to find out the conclusions of a text and the message of an idea. So, this research produces the values of women's moral education that were developed by 'Aisyiyah.

### MATERIALS AND METHODS

This research is a qualitative method and case study approach. The case study method is a form of research that focuses on examining the background, interactions and conditions of a particular community. This form of case study is used to examine an event, activity, or program in a particular group of individuals. In this case study, the author Moleong, Lexy J.

The data collection technique for this research uses interview techniques and document research.

1. Observation, this research uses non-participant observation, namely by building good relationships with resource persons at 'Aisyiyah.
2. Documentation, namely the study of variable data, a record of 'Aisyiyah's background, scope, vision and mission, as well as activities that support the values of women's moral education developed by 'Aisyiyah.
3. The author conducted in-depth interviews regarding all aspects related to the values of women's moral education in 'Aisyiyah.
4. The data analysis technique for this research uses descriptive analysis methods.
5. Provide conclusions from the results of the interpretation regarding the values of women's moral education in 'Aisyiyah.

### RESULTS AND DISCUSSION

#### History of 'Aisyiyah Organization

The establishment of 'Aisyiyah is inseparable from the hope to raise public awareness, especially women, on issues such as the view in Islam that men are equal to women both religiously and socially. 'Aisyiyah grows from every activity carried out by KH. Ahmad Dahlan and his wife Nyai Ahmad Dahlan, who have concentrated on every women's problem since 1914 [6].

In 1917 Muhammadiyah held a meeting with Sapa Tresna, to discuss forming a Muhammadiyah companion organization [7]. The meeting was attended by Kiai Ahmad Dahlan, H. Fachroddin, H. Mochtar, and Ki Bagus Hadikusuma as well as Sapa Tresna activists namely Siti Dawimah, Siti Dalalah, Siti Busyro, Siti Wadingah, and Siti Badilah. This organization will later become a women's organization that conveys knowledge about Islamic reform, especially matters relating to women [8].

The involvement of 'Aisyiyah as a women's organization departs from the goal and hope of a balance that can be accepted by women. This balance is not solely to make the position of women superior to men, but rather to improve the quality of the abilities possessed by women. The existence of 'Aisyiyah is increasingly visible after nine years of its appearance when it became one of the participants in the first Indonesian Women's Congress (KOWANI) in 1928 in Yogyakarta. This is very important for 'Aisyiyah in carrying out its programs. As the main focus of discussion at the congress is the issue of women's education, family law, marriage issues [9].



Nyai Ahmad Dahlan with Nine Management and Members of 'Aisyiyah

<https://aisyiyah.or.id/profile>

The story that picture is proof of 'Aisyiyah's progress as an autonomous Muhammadiyah organization that has entered its second century. The spirit built by 'Aisyiyah is that of "ummatan wasathan" and "syuhadā 'alan-nās. The 'Aisyiyah movement originates from the Qur'an and as-sunnah al Maqbulah, such as the slogan "PROFESSIONAL QUR'ANI" which is found in one of the charity efforts of 'Aisyiyah higher education.

The presence of 'Aisyiyah in Education aims to produce Muslim intellectuals who have a balance in general knowledge and religious knowledge, are able to think intelligently and have noble character. The programs provided by 'Aisyiyah range from formal, non-

## **Women's Morality Education Values in 'Aisyiyah**

formal and informal education. Contains Islamic teachings that originate from the Qur'an and hadith by guiding, teaching, and instilling Islamic values in life.

### **Values of women's moral education found in 'Aisyiyah**

#### **1. Women's in the House**

Women are humans who are physically different from men. Since the beginning of creation, Allah SWT made women as partners for men. Naturally, this is aimed at the survival of humans and their civilization on earth. It's not enough to stop there, men and women who have formed a family, must have the aspiration to build a family which in Islamic principles is called Sakinah, Mawaddah Warahmah. Although this goal requires efforts to make it happen, it must still be a goal. Because if not, this will affect life outside the household. In addition, the household is a small component of an ecosystem like the state. As explained in Adabul Mar'ah Fil Islam "Life in the household plays an important role in the style of life of a society and the life of the nation as a whole". The family as the smallest unit of society, consists of the head of the family and several people who are gathered and live in one place. To build a good civilization, it must consist of a sakinah family. Because a sakinah family contains family members who are able to carry out their obligations and help each other. Thus, the civilization of a nation can be built on the basis of the family. In relation to the sakinah family, a mutually glorifying relationship must be built. The family institution must also be the most fertile place to sow human resources with the character of piety towards a quality khaira ummah. Through the character of piety, will give birth to noble character. Rasulullah SAW said: "Women are married for four reasons, because of their property, lineage and rank, beauty, and because of their religion. So, choose a religion, thus, you will be lucky "( Bukhari and Muslim).

#### **2. Women's in society**

The urgency of morality in this association departs from the many threats such as promiscuity. Association is inseparable from environmental factors. Therefore, in associating must be based on morals. So that in associating still apply the moral values of al-karimah. In relation to mahram matters for women who carry out activities outside the home, 'Aisyiyah still provides rules for when going out without a mahram. As conveyed by the Chairperson of the Central Executive of 'Aisyiyah Yogyakarta Dra. Shoimah Kastolani "Women with a good religious foundation, will also maintain good morals (take care of themselves) when active outside the home." In principle, associating in Islam is permissible, as long as the association process does not violate the Shari'a. Such as hanging out in public places, the morals that must be applied are "aware of space". The point is to maintain attitude and speech, so as not to disturb other people around him.

If we pay attention to the modern era as it is today, we are faced with a life of hedonism. These various technological facilities, in fact, easily affect a person's lifestyle. A Muslim woman is required to be strict with herself and her environment. By having a strong commitment not to deviate from Islamic teachings. This is a challenge for modern Muslim women, which is in line with technological developments. The ideal Muslim woman today must be smart in managing her life. Not only that, by maintaining adab or good manners, diligently praying, doing things that are permitted and abandoning things that are prohibited by Islam in order to be safe in this world and in the afterlife. As a Muslim woman, of course you have to be smart in carrying yourself to avoid disgraceful actions.

#### **3. Women in education**

As for the way and style of women in socializing during education, it must be reflected in aqeedah, manners and morals. The cornerstone of morality in Islam is religion. So introducing and understanding religion from an early age regarding the concept of women's morals in Islam, is the right step to prepare for a future that always considers religious values in one's life. The morals of women during their education period are contained in the 'Aisyiyah education program. In the Tanfidz Decree of the 47th 'Aisyiyah Congress, it was explained that women's education in the 'Aisyiyah concept aims to improve the quality/qualities that integrate progressive Islam in curriculum development through the bayani, and 'irfani, burhani approaches."

The Tarjih and Tajdid Council of Muhammadiyah Central Leadership formulated a synthetic method, namely by integrating the bayâni, burhânî and 'irfânî approaches in improving the quality of women's education. In Islam bayâni, burhânî and 'irfânî are ways to gain knowledge. The correct way to obtain knowledge is closely related to the results you want to achieve, namely in the form of knowledge. In women's moral education, the bayani phase is the direction of intellectual understanding, such as knowledge, understanding, and thinking skills. This method is a form of applying women's morals in solving problems, especially in modern women. By tracing back the meaning of every word of Allah, it will become a guide in every activity and form principles, guidelines and a mindset that is oriented towards Al-Qur'an al Karim.

'Aisyiah's application of Adabul Mar'ah Fil Islam in the context of social relations in an educational environment has been applied in social practices on the campus of 'Aisyiyah University (Unisa) Yogyakarta. For example, according to the rules, men and women are not allowed to be too close together, to avoid slander and things that are not expected. Moral education like this is a feature of Unisyah which is rarely found on other higher education campuses in Indonesia. The ultimate goal of this rule is none other than so that students, after graduating from college, can apply these norms or values in wider life in society. That men and women are not allowed to ride together (if you want to enter campus you have to get off before the gate), you are not allowed to be close to men,

## Women's Morality Education Values in 'Aisyiyah

but you can still do activities together in lectures in class." Therefore, through bayani, burhani, and irfani women can determine their behavior and carry out their duties as intellectual women. The concept of women's moral education developed by 'Aisyiyah is very appropriate. That every woman's problem must refer to Kalamuallah, be understood and felt, then proven rationally and conclude the meaning of that Kalamullah.

### 4. The fashion as a woman in Islamic guidelines

Fashion is a style of clothing in everyday life. In the modern era like now, information about fashion is very popular. There is no exception for Muslim women. One side of fashion can be a medium for preaching, but there are quite a few that conflict with moral values. Women's morals when dressing are actually to maintain honor and also as a guide to politeness in relationships.

Covering the private parts for Muslim women is an obligation. Likewise regarding the contemporary hijab. 'Aisyiyah sees the contemporary hijab as a form of effort to carry out obligations. This is still tolerated, they still appreciate efforts to wear the hijab, especially when working in an agency that uses special uniforms that don't allow wearing a long hijab, it is also not a problem because they work in a good place.

Thus, women who work/do activities outside and still wear the hijab are showing their identity as a Muslim woman. But we still strive continuously to show a better hijab. This concept of dressing is in accordance with the guidance of Islamic law, namely covering the private parts, being neat and polite. For modern women today, it is certainly a great opportunity to learn about the "Hijab". Starting from the procedure for using the "Hijab" which is simple and fashionable.

Remembering Quraish Shihab's phenomenal opinion regarding the hijab and the boundaries of women's private parts. According to him, clothing is a cultural product even though it is also a religious and moral guide. Clothing is not only a decoration but also a cover for the private parts. Because the form of intimate parts can have a negative impact. What is included in the genitals is the vulnerable part, so it must be covered. According to Ibn Kathir, what is included in a woman's private parts is her entire body.

Among several issues that have actually been explained in the Qur'an is how to dress and decorate. In Islam it is known as Tabarruj. This term is not something new, because we have found it in activities in every line of life. In the 'Aisyiyah environment, decoration is permitted, but not excessively. Because anything in excess will cause harm.

According to Imam al-Qurthubi, Ibn al-'Arabi, and an-Nasafi, the hijab is clothing that covers the entire body. In my opinion, the authors agree that "hijab" has the meaning of clothing and a headscarf that is worn to cover the private parts, although there are differences in the editorial meaning. The etiquette of dressing at 'Aisyiyah can also be seen in the environment of 'Aisyiyah University. In principle, it is the same as dress etiquette at other universities. Namely dressing modestly. The same applies to non-Muslim students, only they don't wear the hijab. Standards for hijab and clothing should be in accordance with Tarjih's guidelines.

## CONCLUSION

Based on the results of this research, the concluded values of women's education in 'Aisyiyah is:

- The role of women in the family is very important, especially as a wife and mother. Because in Islam a mother is the first educator for a child.
- Women's position in the public sphere must also be based on moral education, so that every activity they carry out is always positive.
- Opportunities for women in education are a preventive step so that women can increase their potential, but this must be balanced with moral education, one of which is so that women have wise character.
- In terms of fashion, Islam is a great attention to women. Modern women have made fashion an effort to implement religious values.

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