

Cultural Education 'Aisyiyah in Medan

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ABSTRACT

Aisyiyah very important role in many areas of life, both the fields of religion, education, social welfare, economic, health, legal awareness, political education, women's empowerment and culture. Cultural Institutions 'Aisyiyah a mission to see how through cultural propaganda' Aisyiyah reach those objectives in improving education and intellectual life of the nation. This qualitative study aimed to describe the culture of education 'Aisyiyah in Medan by using descriptive method. Data collection techniques are observation, interviews, and documentation, as well as the library. The data analysis technique used is descriptive qualitative analysis. The results showed that 'Aisyiyah role in improving the culture and Islamic education in the city of Medan, namely: by promoting a culture of propaganda, culture character education through Islamic education institution (kindergarten/early childhood, MIS, MTs, MA, orphanages, and SLB), do regular training for teachers' Aisyiyah, giving AIK learning for students, organizes Baitul Arqom for teachers and students, organize TOT for teachers PAI, and to foster and control the continuity of the educational process.

Keywords: Culture, Education, Aisyiyah

INTRODUCTION

Aisyiyah is an organization of Muslim women in Indonesia, which has more than a century old, was founded by KH. Ahmad Dahlan in Yogyakarta on 27 Rajab 1335 H or coincide with the date of May 19, 1917 M. 'Aisyiyah a special autonomous organization Muhammadiyah who are in all provinces of Indonesia from Sabang to Merauke, has even penetrated into the country of Egypt, Malaysia, Singapore, Thailand, and Australia. 'Aisyiyah raise the dignity, the dignity and the degree of women through education and organization, so that many Islamic women play an important role in various aspects of life (Djohantini, 2018).

'Aisyiyah an Islamic movement and enjoining good and forbidding wrong propaganda that is based on Islam and rooted in the Qur'an and Sunnah, has the purpose of enforcing the Islamic religion and the establishment of the Islamic community in truth, is that the fair, prosperous, secure, in contentment Allah SWT. 'Aisyiyah very important role in many areas of life, both the fields of religion, education, social welfare, economic, health, legal awareness, political education, women's empowerment and culture (<http://www.aisyiyah.or.id/id/page/peran-dan-perkembangan.html>)

Cultural Institutions 'Aisyiyah a mission to see how through cultural propaganda' Aisyiyah reach those objectives in improving the nation's intelligence. Cultural institutions' Aisyiyah include intensified movement launched a program to read and write with the establishment of the park literature movement in branches, twigs, regional and charitable efforts. Character education is pursued through lectures, readings, writings, songs and fairy tales and exciting art as a means of propaganda to build the house of art 'Aisyiyah. Mahsunah Shakir, Chairman of the Cultural Institute of the PP 'Aisyiyah stated that the program of cultural institutions can be implemented by carrying 5K namely, a strong will to carry through the program, the entire leadership of togetherness, sincerity,

exemplary leadership' Aisyiyah and sensitivity in responding to the demands of society. (www.umm.ac.id/id/muhammadiyah/16380.html).

The role of women in education and culture since Islam was until now no less important to men, for example, that in the period after the death of the Prophet, many of the friends who study theology 'Ayesha wife of the Prophet, because faqihnya and many religious knowledge obtained by' Aisha of the Prophet. As in today's times found many women's organizations working in the field of education and culture in order to educate the nation. One of the many shows the role and influence is an organization of women 'Aisyiyah (Syarifuddin, 2012).

In the field of education and culture 'Aisyiyah seeks to improve education, develop the culture, expanding science and technology, and stimulate research. Education 'Aisyiyah of education is organized to enlighten the consciousness of divinity (ma'rifatullah) that turn, educate, and liberate humanity from ignorance and poverty to prosperity and prosperity within the framework of the life of society, nation and state (Suratmi, without the year of publication).

The role of 'Aisyiyah in education and culture, through the organization of schools ranging from Early Childhood Education (ECD), Elementary and Secondary Education, in the form of school / madrasah / boarding schools and other schools were deemed necessary, and the kind of education that includes formal, non-formal and informal, consisting of general education, vocational, religious, professional, and special <https://news.detik.com/berita/d-2983282/anies-baswedan-apresiasi-peran-aisyiyah-dalam-bidang-pendidikan>,

'Aisyiyah currently has 33 Regional Leadership' Aisyiyah (provincial level), 370 Regional Leadership 'Aisyiyah (municipal level), 2332 Branch Manager' Aisyiyah (sub-district level) and 6924 Chairman of the Branch 'Aisyiyah (at the village). In addition, 'Aisyiyah also have a charitable business engaged in various fields, namely: education, culture, health, social welfare, economic and community development. Nowadays' Aisyiyah has been and is conducting the management and guidance to: 86 Preschool / Early Childhood Education, 5,865 kindergartens, 380 Madrasah Diniyah, 668 TPA / TPQ, 2920 IGABA, 399 IGA, 10 Schools, 14 School Elementary, junior high school 5, 10 MTs, 8 SMU, 2 SMK, 2 Madrasah Aliyah, 5 Pesantren Putri, and 28 out of school education. For higher education, <http://www.muhammadiyah.or.id/content-199-det-aisyiyah.html>,

'Aisyiyah break the habits and patterns of Javanese culture through education, women are taught to be able to read, write, be smart, be given the opportunity to develop the potential of women, learning to be the subject of propaganda, conveyed though only one verse, so jargon importance preaching, women may not be hindered by the activity in the kitchen, so the message Kyai A. Dahlan. Changes made to the organization 'Aisyiyah on Indonesian female society is meant to liberate mankind from poverty, ignorance, and keterbalakangan (Qodariah, 2016).

The role of 'Aisyiyah various fields has been widely demonstrated in the implementation of any charitable efforts. This paper focuses on the problems of improvement of culture and Islamic education, played by 'Aisyiyah in various activities of the organization jalankannya.

Islamic educational materials, namely the Qur'an Hadith by 'Aisyiyah include: worship, equality, human actions function in the determination, deliberation, validating the Koran and the hadith, the cooperation between the religion-culture-civilization advances, the law of causality changes, appetite and will, democratization and liberalization, freedom of thought, the dynamics of life and the human role in it, and morals (morality), because the Koran and Hadith as the basis for a benchmark in the effort of religious purification (Aripin, 1987).

Movement to eradicate ignorance that became one of the pillars of struggle 'Aisyiyah proclaimed by organizing literacy first time both Arabic and Latin illiterate in 1923. In this event the participants were made up of girls and mothers of households study together with the aim of improve knowledge and increase women's participation in the public world. In addition, in 1926, 'Aisyiyah

magazine began publishing organization called Voice' Aisyiyah, the beginning of the use of the Java language <http://www.muhammadiyah.or.id/content-199-det-aisyiyah.html>,

Education initiated Muhammadiyah and 'Aisyiyah is a modern education system that combines religion with science and ethic progress. Since the beginning, 'Aisyiyah looked at the importance of the provision of basic values to children, including those still early age. Since 1919 the 'Aisyiyah set up a play group or kindergarten called Fröbel. In a further development, TK became Kindergarten 'Aisyiyah Busthanul Atfhal (TK-ABA). So, from the outset, 'Aisyiyah observing how the state of society, then understand that within children must be planted early on the values of good morals, faith, humanity, togetherness, and others (Djohantini, 2018).

1923, 'Aisyiyah organizing learning activities to read and write Arabic and Latin. It evolved into a school whose name Maghreb or AMS Maghribis School. In 1926, the magazine published the Voice 'Aisyiyah. Published each month once by displaying materials related to Islam and social. Then, in 1930 in Bukit Tinggi, West Sumatra, organized the 19th Congress. The result (of congress), it was decided that ('Aisyiyah) held Indonesian language course, which has been confirmed as the language of unity in the Congress of the Youth Pledge in 1928 (Djohantini, 2018).

Has been much research was done to determine the role of 'Aisyiyah in improving the culture and Islamic education in Indonesia, including research on the role of 'Aisyiyah in the internalization of the values of Muhammadiyah in the village Kauman Yogyakarta, which gives the result that 'Aisyiyah role in instilling the values Kemuhammadiyah for families in the village Kauman to their children include values in developing a personal life, family, community, organizational, and work effort. The role of 'Aisyiyah on the cadres in the village Kauman planting Kemuhammadiyah values include providing examples, prevention, maintenance and repair, through mentoring, coaching, and guidance. 'Aisyiyah to provide guidance in the family include aspects of religious, educational, health, social, cultural,

Other studies on the role of 'Aisyiyah in improving the culture and Islamic education in Sukoharjo the period 2011-2014 through five areas, namely; First, the field of sermons (cultural propaganda 'Aisyiyah), by organizing a wide range of studies; second, primary and secondary education (Dikdasmen), the Koran and the educational park management Parks Early Childhood Education; Third, field supervisors and environmental health and social welfare by increasing social awareness, habits of mutual cooperation and mutual help and sympathize orphans and elderly poor (social culture 'Aisyiyah); Fourth, the economic field by promoting donation and shodaqoh, and the fifth, the field of human resources with the cadres and coaching to members and prospective members' Aisyiyah as the successor to the struggle. (Khoiriyah, 2014).

Research on the dynamics of the organization 'Aisyiyah in fighting mission of education and socio-cultural changes for women, modern education is conducted Aisyiyah that integrate religious studies and general science in the school curriculum so that an integrated and holistic, had unpacked habits of women from the domestic sphere to the public sphere, and participate in line with men to build a more civilized nation, women and men have the same rights and obligations to think about the good and prohibiting evil amar proselytizing, and cultured society (Qodariah, 2016).

Research has also been conducted in the city of Medan, about the efforts that built 'Aisyiyah in promoting Islamic education and culture of the organization is to develop Mosque Youth Association, Muhammadiyah Student Association, Student Association of Muhammadiyah, Muhammadiyah Holy Footprint, Nasyiatul' Aisyiyah. Organized learning methods' Aisyiyah is shaping Muslim personality as well as developing Muslim character in running ubudiyahnya to God. (Panjaitan, 2013).

METHODS

The exposure method in use qualitative approach with descriptive which describes the educational culture 'Aisyiyah in the nation.

Data collection techniques are the research library, which collects data and information from various references such as books, research results, the activity report 'Aisyiyah, or articles relating to the various activities carried out' Aisyiyah. In addition, do also observation, interviews and documentation. The observations were made by observing the activities of the organization 'Aisyiyah' in promoting culture and education in the city of Medan. Interviews were conducted on officials' Aisyiyah. While the documentation of relevant data and support.

Descriptive data analysis technique used is based upon the transformation of raw data into a form that is easily understood and translated. Descriptions of the response or the results of observations are characteristic of the descriptive analysis. In this study, the data to be described is Aisyiyah organization's activities in the city of Medan in promoting culture and Islamic education.

RESULT AND DISCUSSION

The presence of 'Aisyiyah in developing cultural and educational role of Islam in the city of Medan implemented programs and activities undertaken by the assemblies' Aisyiyah that handles a variety of fields. Based on the data obtained, the Regional Chairman 'Aisyiyah North Sumatra has 8 Assembly and 2 Institution. Assembly consisting of a Council of Elementary and Secondary Education (Primary and Secondary Education), Tabligh Assembly, Assembly Kader, Health Assembly, the Council of Social Welfare, Economic Council, Council of Justice and Human Rights, and Council of Journalism. While the Institute is owned Environmental Disaster Management Organization (LPBLH) and Institute of Arts and Culture.

Based on data obtained documentation, it is known that the purpose of the organization 'Aisyiyah in improving Islamic education in the city of Medan is; First, create a generation of Islamic ummah, creating competitiveness / competitive against nation building; second, creating a Muslim man and muslimat of complete / kaffah, berakhlakul karimah social and emotional self-sufficiency; Third, build a cadre for the benefit of mankind in the future, shaping human culture and character of a religious nation, honesty, tolerance, discipline, hard work, creative, independent, democratic, national spirit, love of country, love of peace, environmental care, social care , And Responsibility; Fifth, empowering the community interests in order to keep the unity and brotherhood of Shariah; sixth,

Based on interviews with informants-1 is known that, 'Aisyiyah build the nation through educational institutions, institutions of formal and non-formal. Attempts' Aisyiyah in promoting Islamic education, in terms of intrinsic such as the construction of Islamic schools that TK-ABA, MI, MTs, MA, SLB, and orphanages. And in terms of construction ekstrisik such as community health centers, village built / qoryah tayyibah, and so forth. In learning in educational institutions are given learning material that characterized Islam that particular character building an Independent learners and responsible.

The role of 'Aisyiyah in the field of cultural education in the city of Medan, based on interviews with informants-2 data showed the number of educational institutions that are owned by' Aisyiyah were 42 kindergarten 'Aisyiyah Bustanul RA (TK ABA) in Medan, then an Elementary School private (MIS) 'Aisyiyah (primary level), and one private MTs (MTs)' Aisyiyah (junior high school) located in Tembung. Then one private MTs (MTs) 'Aisyiyah located in the city of Medan Red Market, as well as a private Madrasah Aliyah (MAS)' Aisyiyah (high school) located in Jalan Demak Medan.

Then informant-2 continues, that MTs 'Aisyiyah located in Red Market and MAS' Aisyiyah in Jalan Demak, initially united in a boarding institution that was founded in 1954 and located at one location on Jalan Demak Medan. In 1986 the change of shape Pesantren into MTs and MAS 'Aisyiyah. Along with the development and increase the number of students, making it less conducive location again in providing education services. Then in 2015, MTS 'Aisyiyah relocates to Jalan Medan Pasar Merah, until today.

Information obtained from interviews with informants-3 explains that the Local Leaders' Aisyiyah Medan has a daughter orphanage which was established on January 1, 1971, located at Jalan Medan Courtesy Example 17, orphanage stands on the instruction of Muhammadiyah in Yogyakarta. The background of orphanages is to practice the Qur'an and the letter al-Ma'un verses 1-3, and help the government to realize the 1945 Article 34. The orphanage princess' Aisyiyah have much care for children with social problem, such as the poor, orphans, fatherless, and converts.

Then informant-3 continues, that previously orphanage princess' Aisyiyah joined son Muhammadiyah orphanage located in Medan Jl.Thamrin 103, but since the number of foster children who became residents of the orphanage, the children of her daughter since 1971 Jl.Santun separated and transferred to the Terrain Model 17 built directly by Regional Leaders' Aisyiyah Medan field of Social Welfare Council. Many children in need of protection, both the protection of spiritual and physical security. Hence Local Leaders' Aisyiyah Medan through social welfare council undertakes to manage and build orphanages princess' Aisyiyah this, dipanti that children can grow and develop naturally good spiritual, physical and social.

Results of interviews with informants-4 describes the role of 'Aisyiyah in promoting a culture of Islamic education in the city of Medan, at the start of kindergarten education' Aisyiyah Bustanul RA (TK ABA) is taught with curriculum-based Al-Islam and Kemuhammadiyah. Selanjutnya until they (the students) to continue education at elementary, junior high, and so on Muhammadiyah, at least they are able to do ordinances of worship in accordance with the decision tarjih Muhammadiyah. In addition to worship, students also strengthened in Tahfidz Qur'an, and other programs that support the improvement of education. In addition to managing several schools and orphanages, Regional Leaders' Aisyiyah Medan also manage Extraordinary School named SLB Bed located in Medan Tembung.

Results of interviews with informants-2 on the role of 'Aisyiyah in advancing the culture of Islamic education in educational institutions he had established, namely: first, to provide guidance to the teachers started to kindergarten, MIS, MTs, and MAS in the form of training that is routinely done every 6 months, which is located at Jalan Demak Medan; second, providing learning materials Al-Islam Kemuhammadiyah / Ke'Aisyiyahan start level MI, MTs, and MA, by allocating 2 JTM learning time (2 hours per week face to face). Teaching material containing Al-Islam and Kemuhammadiyah / Ke'Aisyiyahan, which contains the history of the 'Aisyiyah and programs' Aisyiyah. For the kindergarten level were already taught Muhammadiyah Mars and Mars' Aisyiyah; The third, 'Aisyiyah held Baitul Arqam, namely guidance to teachers on Al-Islam and Kemuhammadiyah, and Certificate of Baitul Arqam is one of the requirements that must be met to become a teacher in the school 'Aisyiyah. Implementation of Baitul Arqam routinely implemented, at least 1 year. Participants Baitul Arqam split between students and teachers. Its execution time is 2 days 1 night, so the participants had to stay for one night; fourth, Dikdasmen Council 'Aisyiyah in cooperation with the Council of cadres in the implementation of the training, as we have just done is a Training of Trainers (TOT) Implementation Ismuba (Islam Muhammadiyah Arabic), which is widely followed by the teacher of Islamic education in schools Muhammadiyah and' Aisyiyah and fifth, the Executive Committee of routine Dikdasmen foster and control the continuity of the educational process. Participants Baitul Arqam split between students and teachers. Its execution time is 2 days 1 night, so the participants had to stay for one night; fourth, Dikdasmen Council 'Aisyiyah in cooperation with the Council of cadres in the implementation of the training, as we have just done is a Training of Trainers (TOT) Implementation Ismuba (Islam Muhammadiyah Arabic), which is widely followed by the teacher of Islamic education in schools Muhammadiyah and' Aisyiyah and fifth, the Executive Committee of routine Dikdasmen foster and control the continuity of the educational process. Participants Baitul Arqam split between students and teachers. Its execution time is 2 days 1 night, so the participants had to stay for one night; fourth, Dikdasmen Council 'Aisyiyah in cooperation with

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The role of 'Aisyiyah in education in the city of Medan is very visible in the educational institutions owned by the 'Aisyiyah, among other kindergarten / early childhood, MIS, MTs, MA, orphanages, and SLB. It is mentioned in the research Qodariah (2016) which states that 'Aisyiyah cultural change that frees mankind from poverty, ignorance, and keterbalakangan. Then the statement Khoiriyah (2014) in his study of 'Aisyiyah as ma'ruf amar nahi movement that enhances culture and Islamic education through the programs of activities 'Aisyiyah.

Kyai and Nyai Ahmad Dahlan paid great attention to the next generation, be it male or female. Children must be instilled with the values of Islam, as well as its potential is developed, educated, in order to become a good cadres in the future. With education they can see the world. With culture and pendidikanlah, they can understand the moral values of Islam to then be a beacon that guides them in social life, struggle, berkehidupan in the context of the nation.

CONCLUSION

Based on the results of research and discussion, it can be concluded that 'Aisyiyah very instrumental in fostering a culture of Islamic education in the city of Medan, by organizing educational institutions run by the 'Aisyiyah, among other kindergarten / early childhood, MIS, MTs, MA, orphanages, and SLB, then do regular training, such as cultural propaganda, culture character education for school teachers 'Aisyiyah with the provision of learning AIK for students, organizes Baitul Arqom for teachers and students, in organizing TOT for teachers PAI, and to foster and control the continuity of the educational process routinely managed by 'Aisyiyah.

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