

# The Role of Siti Walidah in the Women's Emancipation Process in the World of Education Through 'Aisyiyah in Banyumas District

Tri Mulyani  
Graduate School  
Universitas Negeri Yogyakarta  
Yogyakarta, Indonesia  
Trimulyani.2018@student.uny.ac.id

Zulkarnain  
Graduate School  
Universitas Negeri Yogyakarta  
Yogyakarta, Indonesia  
Zulkarnain@uny.ac.id

**Abstract**— The purpose of this study was to determine the progress and struggle of Siti Walidah in upholding women's equality and its role in advancing education through the organization 'Aisyiyah. The research method used is the study of literature. The results showed that the role of Siti Walidah in the emancipation of women was very strong, starting from teaching the Koran recitation in Kauman then after marrying with her husband to preach through Muhammadiyah and Aisyiyah. Aisyiyah women's organization was widespread throughout Indonesia. The distribution of ah Aisyiyah was carried out directly by Siti Walidah by visiting other cities, including Boyolali, Purwokerto, Pasuruan, Malang, Kepanjen, Ponorogo, Madiun, and several other cities. Through the Aisyiyah, Siti Walidah able was to change the mindset of women and education has progressed quite well in Banyumas especially in Jatilawang.

**Keywords:** *women emancipation, 'Aisyiyah, education*

## I. INTRODUCTION

The figure of struggle in upholding women's rights and education that is often known is Raden Ajeng Kartini, but there are still many female heroes who struggle to equalize the degree of women and men. Other figures include Siti Walidah. Its work in upholding women and the world of education is indeed very prominent through the organization 'Aisyiyah. The situation of Indonesian women in the early twentieth century was very alarming. The cultural notion that hereditary places women as *konco wingking* (friends for household affairs). That position is a source of ignorance and backwardness. In general, women are illiterate, so it is proper that they are stupid and left behind, still fortunately Islamic women can read the letters of the Qur'an. Likewise, in the field of skills, they are only limited to simple skills, for daily needs (the term female intelligence), girls are only good at carrying and caring for their younger siblings. Clever in the kitchen and caring for children, became a benchmark for the quality of girls at that time. In Rural areas, they are more required to help their parents reap rice, pound rice, and care for their younger siblings, and help in the kitchen.

The situation of women in the Banyumas Regency in the 1930s, before the establishment of 'Aisyiyah was indeed left behind. At that time women were only tasked with taking care of three main things such as the kitchen, wells, and mattresses. Banyumas Regency is partly in the form of rice fields, most people work as farmers. Small children are prepared to become farmers because they

continue the work of their parents. The daughter oversees helping her mother at home. The proverbial *suwarga nunut neraka katut* (to heaven only hitched a husband and to hell is up to the husband), showing that women do not have the right to determine their fate. Women's lives in Banyumas depend on men. The division of tasks between women and men when married, women-only work at home and men make a living. Education for women is considered not important because in the end only as a housewife. As time went on the mindset of the people in Banyumas increasingly advanced with the organization's 'Aisyiyah [1].

## II. RESEARCH METHODS

The method used in this research was literature study with qualitative descriptive analysis. This discussion was explained about the beginning of the progress of Siti Walidah in pioneering the women's movement, the beginning of the development of the 'Aisyiyah organization and the contribution of Siti Walidah in the world of education.

## III. RESULTS AND DISCUSSION

### A. *The Beginning of Siti Walidah in pioneering the Women's Movement*

Siti Walidah is the daughter of an official named Muhammad Fadli who is a famous ulama in his village. Siti Walidah was born in Kauman village in 1872 AD. Besides being the head of the palace, Walidah's father also sold batik. Walidah grew up in a peaceful and peaceful family because it lived according to Islamic teachings. Siti Walidah could leave the house if there is an important need. Walidah had the bustle in learning to read the Qur'an and all that related to the teachings of Islam.

Walidah often followed the Koran recitations at the mosque and mosque so they have the advantage of being competent and brave in public speaking and reading the Qur'an well. At a time when colonial politics had not provided equal opportunities for bumiputera to receive education in public schools, including women. They were categorized as "second class" creatures in socio-cultural construction, and Walidah did not learn general knowledge in formal schools. Siti Walidah learned to read and write Latin with women recitation participants or neighbors of her age because at that time Latin reading and writing

material became material in a recitation of women in Kauman village.

Since childhood, Siti Walidah had been brave and fluent in public speaking, so Kiai Fadhil trusted her to teach in a violation. When Walidah was a teenager and fit to get married, Walidah experienced a family marriage system in Kauman. In general, his parents are siblings and have blood ties. In 1889 Siti Walidah was married to Muhammad Darwis, the first name of Kiai Ahmad Dahlan. Muhammad Darwis is his cousin. Muhammad Darwis is the son of K.H. Abubakar, Khatib Amin Great Mosque (large) Yogyakarta Sultanate with Siti Aminah (Nyai Abubakar). Siti Aminah (Darwis's Mother) and Kiai Fadhil (Walidah's father) are the children of K.H. Ibrahim, who had served as the head of the Yogyakarta Sultanate [6].

After marrying K.H. Ahmad Dahlan, the life of Siti Walidah or Nyai Dahlan (after marriage) was spent preaching to accompany her husband. In 1912 K.H. Ahmad Dahlan found the Muhammadiyah organization, the first Islamic reform organization in Yogyakarta. Muhammadiyah started its movement from an awareness of the importance of education for the natives, especially Muslims. K.H. Ahmad Dahlan also paid great attention to women. Women have the same opportunity to receive formal education and carry out social roles, actively preaching in public spaces. A woman is a whole person, not just Swarga nunut hell to her husband. K.H. Ahmad Dahlan then prepared a cadre of leading women become 'Aisyiyah [5]. Walidah's first attempt at equality of women was to hold a study session for women in Kauman. The main capital of the course is learning to read the Qur'an for Kauman girls. In 1914 an association called Sapa Tresna was formed. Nyai Dahlan helped the Qur'an reading course and gathered young and old women, to get religious lessons under the tutelage of K.H. Ahmad Dahlan.

Starting from Kauman and growing to other villages, such as Lempuyangan, Karangajen, and Pakualaman. The recitation that was filled by K.H. Ahmad Dahlan and Nyai Dahlan took place after Asr so it was given the name of the recitation of *Wal'Ashri*. *Sapa Tresna* changed to 'Aisyiyah, but there was a difference between 'Aisyiyah and other women's organizations, 'Aisyiyah focused on the realm of women and religion. Isy Aisyiyah preached from one recitation to another recitation and from one place to another, the tabligh took place from city to city. Nyai Dahlan along with other 'Aisyiyah administrators visited the Aisyiyah branch several times outside the city, such as Boyolali, Purwokerto, Pasuruan, Malang, Kepanjen, Ponorogo, Madiun, and several other cities. Nyai Dahlan even visited the Batur area, passed Mount Dieng, rode a horse in 1927. From there developed the 'Aisyiyah organization in Banyumas [3].

The use of the name 'Aisyiyah shows that the purpose of the organization is cultural renewal. Adopted from the name of one of the wives of the Prophet Muhammad Aisyah. The name 'Aisyiyah reflects what Muhammadiyah aspires about Muslim women, namely a wife who is independent and able to be active in the social sphere, such as Aisyah. Isy 'Aisyiyah acts as a mother or

wife, while Muhammadiyah acts as a father or husband. This combination is part of an effort to preserve the Islamic concept of the couple. In other words, ideologically, Muhammadiyah and 'Aisyiyah were imagined as fathers and mothers who formed a family [7].

In 1933, Nyai Dahlan was no longer the head of 'Aisyiyah, but had been replaced by Siti Aisyah Hilal in 1931, and Siti Munjiyah from 1932 to 1936. Nyai Dahlan was not the first chairman of 'Aisyiyah but Siti Bariyah. Siti Bariyah led 'Aisyiyah from 1917, while Nyai Dahlan became the head of 'Aisyiyah in 1921. Nyai Dahlan had become one of the symbolic icons of 'Aisyiyah in her time and promoted veiled women with her husband. Before Muhammadiyah was founded there were not many veiled women as well as in Banyumas. Since the founding of the 'Aisyiyah organization, women's minds have begun to advance.

At the 'Aisyiyah congress in Yogyakarta in 1940, Nyai Dahlan took the time to attend even though she was gout. The congress was the last congress he attended. Nyai Dahlan delivered the will of K.H. Ahmad Dahlan to maintain the spirit of Muhammadiyah and also entrust 'Aisyiyah as her husband entrusts Muhammadiyah to the next generation. K.H. Ahmad Dahlan's family can be said to be a warrior-based family. K.H. Ahmad Dahlan and Nyai Dahlan share their duties in activating the company. On May 31, 1946, Nyai Dahlan died. For their services that have educated and nurtured young women as potential leaders, according to the Decree of the Indonesian President No.042 / TK / 1971, Siti Walidah or Nyai Ahmad Dahlan as National Heroes have been established.

#### *B. The establishment of Aisyiyah in Banyumas*

The Muslim community in Banyumas Regency first learned about Muhammadiyah when Kyai Haji Ahmad Dahlan gave a grand sermon at the Baitussalam Great Mosque, west of the Purwokerto square in 1920. Kyai Dahlan invited the audience to establish the Muhammadiyah congregation in Purwokerto. The formal legal establishment of the Muhammadiyah Branch of Purwokerto Branch was on November 15, 1922. Even though the de facto management of the Muhammadiyah branch of Purwokerto was already established in 1921. The inauguration of the Muhammadiyah Purwokerto branch marked the beginning of the birth of Muhammadiyah in Banyumas [4].

Muhammadiyah Purwokerto branch built a langgar (surau) for recitation. The Islamic figures are K. Sobari from Ajibarang, K. Zuhdi and Abdul Hadi from Patikraja, K. Dalail from Wangon, K. Achmad Hudori from Tinggarjaya (Jatilawang). Their presence made the Muhammadiyah branches established in the area of origin of these Muslim leaders. The development of 'Aisyiyah in Banyumas, especially in Purwokerto is one of the areas frequented by Nyai Dahlan and his management. She preached with an open lecture and motivated local Muhammadiyah women to intensify 'Aisyiyah's activities. According to Nyai Dahlan, mothers are not enough just to take care of children and take care of household interests but need to gather to discuss spiritual needs, women's needs, and community needs. The development of 'Aisyiyah not only in Yogyakarta but also in several places

on the island of Java and even outside the island of Java. Banyumas is a very large district so that to further facilitate the discussion the researcher will discuss 'Aisyiyah is a Sub-District known as Branch Manager Aisyiyah Jatilawang [9].

'Aisyiyah was established in Tinggarjaya on 17 Muharram 1354H / 21 April 1935. At its inception, it was called the Branch Manager 'Aisyiyah Tinggarjaya, but because of the position of the branch leadership it was supposed to be in the sub-district, it was renamed the Branch Manager 'Aisyiyah Jatilawang. Branch Manager 'Aisyiyah Jatilawang experienced additional branches. Initially, only ten branches increased to 12, namely the leadership of East Wlahar, Lebak, West Wlahar, Kompas, Darussalam, Madrasah, Cumplung, Kutawinangun, Kedungwringin, Tunjung, Adisara, and Tinggarwangi branches.

### *C. Development of Education in Banyumas*

The aim of the da'wah 'Aisyiyah is the realization of the true Islamic community, by upholding and upholding the Islamic religion. One of Aisyiyah's efforts to achieve that goal was through educational activities handled by the education department. One of the schools found by 'Aisyiyah was a kindergarten. It was founded in 1919. The school was the first kindergarten established and managed by bumiputra (the Indonesian people) [8]. 'Aisyiyah gave a different name to the formal education with the name Bustanul Athfal. Bustan means garden, athfal means children. Now called Kindergarten (TK). The full name becomes kindergarten 'Aisyiyah Bustanul Athfal. Kindergarten continues to grow in every city, every district. One of them is Jatilawang District [2].

After two years of existence, 'Aisyiyah pioneered early education for children, is a kind of playgroup which later developed into a kindergarten spread throughout Indonesia. Isy 'Aisyiyah's kindergarten is uniformed with the name TK 'Aisyiyah Bustanul Athfal. The uniformity of designation was taken/instructed on the occasion of the Central Leaders 'Aisyiyah held the 10th workshop in 1973. The Charitable Efforts of impinan 'Aisyiyah Branch Managers in the field of Education were formal and nonformal education. Some kindergartens and playgroups that have been established by Branch Managers' Aisyiyah Jatilawang, include: Kindergarten 'Aisyiyah Bustanul Athfal 1 Jatilawang (founded in 1969), Kindergarten 'Aisyiyah Bustanul Athfal 2 Jatilawang (founded in 1985), Kindergarten 'Aisyiyah Bustanul Athfal 1 Jatilawang (founded in 1969), Kindergarten 'Aisyiyah Bustanul Athfal 2 Jatilawang (founded in 1985) Bustanul Athfal 3 Jatilawang (established in 1999), TK 'Aisyiyah Bustanul Athfal 4 Jatilawang (founded on March 12, 2004), TK 'Aisyiyah Bustanul Athfal 5 Jatilawang (established in 2007), KB Tunas Melati 'Aisyiyah Jatilawang (founded in 2010).

Based on the decree of the Central Leadership 'Aisyiyah, the Basic and Secondary Education Council on the control, security and data collection of majlis education efforts in the 'Aisyiyah Basic Education (PAUD, primary and secondary education) in 2012, stipulated that all kindergartens 'Aisyiyah Bustanul Athfal moved to the Ministry of Education and Culture of

the Republic of Indonesia. All operational permits for TK 'Aisyiyah Bustanul Athfal were obtained from the Education Office. For those who are still licensed by the Ministry of Religion, they must immediately seek permission from the Ministry of Education and Culture. For those who are constrained to take part in the Republic of Indonesia Ministry of Education and Culture because of a policy from the local government, it is permissible to continue to the Republic of Indonesia's Ministry of Religion on condition that the name used by Bustanul Athfal 'Aisyiyah.

The name rule used by kindergartens who are hired by the Republic of Indonesia Ministry of Education and Culture is TK 'Aisyiyah Bustanul Athfal. While the name used by kindergartens who are a parent to the Ministry of Religion is Bustanul Athfal 'Aisyiyah. This is done for uniformity, consistency and orderly data collection and data duplication. The naming also has the aim to mark kindergartens which are the main branch of the Ministry of Education and Culture and the Ministry of Religion of the Republic of Indonesia.

The establishment of Kindergarten and Early Childhood Education certainly has a purpose. The aim is to provide education from the beginning because of instilling faith and character because the cultivation of character from an early age is very good. The principle of education in 'Aisyiyah is the same as the principle of Muhammadiyah education, that is, the formal education of public schools (not religion), the curriculum is equated with the curriculum of the Ministry of Education and Culture, plus religious subjects. The religious curriculum is regulated by Muhammadiyah.

## IV. CONCLUSION

Siti Walidah or Nyai Dahlan had a very important role in the development of 'Aisyiyah. Nyai Dahlan was diligent and diligent in coming to the Branch Manager 'Aisyiyah, one of which was in Purwokerto. The arrival of Nyai Dahlan made the administrators of Aisyiyah feel valued for her existence. After Nyai Dahlan died, his struggle continued through the organization 'Aisyiyah. Charity effort 'Aisyiyah is the most prominent in the field of education. The existence of Aisyiyah has greatly changed the mindset of women in the Banyumas community, especially in Jatilawang. Equality between women and men is what is fought by Nyai Dahlan. Education is developing well with schools present under the aegis of 'Aisyiyah including PAUD and Bustanul Athfal or Kindergarten. The existence of the 'Aisyiyah women's organization disseminated by Nyai Dahlan can be said to be emancipation for women and the advancement of education in Banyumas.

## REFERENCES

- [1] 'Aisyiyah, Pimpinan Pusat, History of Growth and Development isy 'Aisyiyah. Yogyakarta: Pimpinan Pusat 'Aisyiyah., 2012.
- [2] 'Aisyiyah, Pimpinan Pusat, Statutes/Bylaws 'Aisyiyah. Yogyakarta: Pimpinan Pusat 'Aisyiyah, 2012.
- [3] Darban, Ahmad Adaby, History of Kauman, Yogyakarta: Suara Muhammadiyah. 2011.
- [4] Ghazali, Muhammad, Heaven Hunts Women. Yogyakarta: Suara Muhammadiyah, 2017.
- [5] Kamal Pasha, Muhammadiyah As an Islamic Movement.

Yogyakarta: Pustaka Pelajar, 2003.

- [6] Mu'Arif dan Hajar Nur, Heroines of 'Aisyiyah. Yogyakarta: Suara Muhammadiyah, 2014.
- [7] Mulkhan, Munir, Message and story of Kiai Ahmad Dahlan in Muhammadiyah Wisdom. Yogyakarta: Suara Muhammadiyah, 2010.
- [8] Ro'fah, Position and Identity 'Aisyiyah. Yogyakarta: Suara Muhammadiyah, 2016.
- [9] Suwarno dan Asep Daud Kosasih, The Social Dynamics of the Muhammadiyah Movement in Banyumas. Yogyakarta: Pustaka Pelajar, 2013.