

THE ROLE OF WOMEN IN THE DAKWAH OF MUHAMMADIYAH

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ABSTRACT

The era of national awakening witnessed that women have a contribution, with the awareness to organize and coalition. This study aimed to investigate in detail the role of women in Muhammadiyah da'wah, focusing on the Aisyiyah organization. This research uses a qualitative approach with literature study methods and content analysis. Data was collected from a variety of sources, including history books, Muhammadiyah da'wah literature, interviews with Muhammadiyah figures, as well as official organizational documents. Content analysis was used to unearth information about the concrete role of women in Muhammadiyah da'wah and the challenges they face. The results showed that Muhammadiyah women have a significant role in spreading Islamic teachings, especially through Aisyiyah organizations. Its position as a special autonomous organization, in contrast to other Muhammadiyah autonomous organizations, also has a fairly effective role to spread da'wah to the community in various aspects, (1) the field of religion, the Aisyiyah women's movement conducts da'wah through recitation, commemoration of Islamic holidays. Da'wah media carried out through magazines, radio to television. Also with the delivery of muballighat assigned to several places (2) social fields, with orphans and health facilities for the community.

1. INTRODUCTION

Islam views men and women as having the same position before Allah (Afif, Ubaidillah, & Sulhan, 2021). Both bear obligations and obtain rights as explained in Surah al-Ahzab: 71-76. Even though there are some differences which are a respect for the origins of human nature and the basic differences in obligations. Women have been recorded as having played a role since the time of the Prophet Muhammad with the entry of Siti Khadijah into the ranks of Islam, as well as being among the people who played a role in the early development of Islam. Apart from that, quite a few other women followed in Siti Khodijah's footsteps, with various social backgrounds, including Sumayyah, Umm Ubais, Zanirah, Umm Habibah, Ummul Fadhl, Lubabah bint Harits al-Hilaliyah, Asma' bint Abu Bakar, Sayyidah Umm Habibah bint Abu Sufyan al-Umawiyah. The role of women in Muhammadiyah da'wah is not only limited to supporting, but also as active agents of change in forming a more Islamic society (Nurlaila Al Aydrus, Nirmala, Adhriansyah A.Lasawali, & Abdul Rahman, 2022).

The era of National Awakening also witnessed that women had a contribution, with the awareness to organize and form coalitions marked by the first Women's Congress in 1928 which was subsequently agreed to be an annual activity. Inseparable from the women's organization Muhammadiyah, Aisyiyah also took part in this matter. Aisyiyah is a forum for struggle and charity

for Muhammadiyah women (Mardiah et al., 2022). Its position as a special autonomous organization is different from other Muhammadiyah autonomous organizations because Aisyiyah's movements and activities are balanced with Muhammadiyah's movements and activities. (Mardiah et al., 2022). (Hadning, Maziyyah, Winanta, Cahyaningsih, & Taufani, 2023).

From the start, Muhammadiyah had no problems with women. This is proven by KH. Ahmad Dahlan had a special council to develop and educate women, he even brought in a female orator from Surabaya to give lessons to women at that time who were afraid to speak in public. (Kamila & Wantini, 2023). However, even though Muhammadiyah gives women the freedom to take part in public spaces, it still has limitations, namely in accordance with Islamic teachings, the Koran and Sunnah. (Nurul Fatmawati, Afrizal Nur, & Saidul Amin, 2020). So from here, Muhammadiyah tries to maintain balance towards women. Muhammadiyah as an *amar ma'ruf nahi munkar* movement wants every step it takes to have an element of *da'wah*, improvement of the people, as does the Aisyiyah organization (Nilwani, 2016). Since its inception, many contributions have been made as part of the missionary role of women towards the Ummah, including dressing according to the Shari'a, sending preachers to several places to hold religious courses. (Remiswal, Fajri, & Putri, 2021a). This shows that women have a role in Muhammadiyah's *da'wah*. So, the aim of this research is to find out the role of women in Muhammadiyah's *da'wah*, so that the good that has been done continues to have a better spectrum from time to time.

2. METHODS

This research uses a qualitative approach with literature study methods and content analysis to explore information related to the role of women in Muhammadiyah *da'wah*. Literature study is a process of analyzing and synthesizing information from various literary sources to support or strengthen the arguments of a research (Mahanum, 2021). Meanwhile, content analysis is a research method that involves in-depth evaluation of the contents of documents or materials to identify relevant patterns, findings and meanings (Putri & Zakir, 2023). Data was collected from various sources, including history books, Muhammadiyah preaching literature, as well as official organizational documents. By using this approach, research can comprehensively describe the role of women in the historical context and development of the Muhammadiyah *da'wah* movement.

3. RESULTS AND DISCUSSION

3.1. Women in Islamic Views

History has shown that women have a dark history in ancient civilizations. Women are often connoted with something negative. Roman civilization at that time viewed women like animals and even soulless. Women do not get any rights, even being portrayed as goods that can be bought and sold. Not far from that, the ancient Greek civilization also had a similar view to the Romans, that women were treated inappropriately. Meanwhile, in Jewish teachings, women are considered cursed creatures because they seduced Adam. The same thing is reflected in Christianity, that women are

always seen as the cause of damage. So history shows that women are creatures created with ugliness surrounding them (Susilowati & Hakiem, 2020).

This description is not far from the conditions that existed in the Mecca Jahiliyah society, where a father could kill his child if it was discovered that he was born a girl. At that time, every girl had to be killed, for fear that in the future she would be married to a foreigner or someone from a low social strata (Hanapi, 2015). But not when the Prophet Muhammad was sent, had changed other perspectives towards women, had rights that had to be fulfilled, was given an inheritance and had full ownership of his property, in fact other parties were not allowed to interfere except after obtaining permission from him. Apart from that, women are also given the freedom to choose their life partner. Women and men have the same position before the law (Krisnalita, 2023). Thus, Islam is a religion that absolutely respects and respects women and men before Allah (Asmawi & Bakry, 2020). His words have become proof that Islam views these two creatures as the same, coming from the same origin and from the same self. So there is a tendency to feel like they need each other, there is a tendency to live together (Nasution, 2019). This is a nature that has existed since the beginning of human creation. Allah says in Surah Al-Rum: 21, Al-Baqarah: 187: (Kemenag, 2019). This verse explains equality in the right to love and peace by accepting each other. Allah did not create one to exploit the other, and one's happiness is above the other's suffering, but instead by loving and cherishing each other they will obtain peace.

Islam positions women in a noble place (Nur, 2021). There is no dichotomy and role discrimination between the two as stated in Al-Hujurat: 13, Surat An-Nahl: 97; (Ichsani & Rahminawati., 2023). Thus it has been illustrated that the status of women is the same as men. Both will be rewarded equally for the good deeds they have done.

3.2. Peran Wanita dalam Dakwah Muhammadiyah

Muhammadiyah sebagai sebuah Gerakan Islam sudah sejak masa-masa awal didirikan tidak mempunyai persoalan dengan apa yang kesetaraan gender. KH. Ahmad Dahlan bahkan memiliki majlis khusus dalam membina dan mendidik kaum wanita. Bahkan mendorong agar tidak ragu berkiprah di ruang publik dengan mendatangkan seorang orator wanita dari Surabaya. Selain itu, adanya organisasi wanita Muhammadiyah Bernama Aisyiyah pasca 5 tahun dari waktu kelahirannya. Ini menunjukkan bahwa Muhammadiyah memandang wanita memiliki hak yang sama dalam berkiprah dan mendakwahkan Islam (Jeumpa, 2016).

Aisyiyah sebagai salah satu organisasi otonom bagi Wanita Muhammadiyah yang didirikan di Yogyakarta pada 27 Rajab 1335 H bertepatan dengan 19 Mei 1917 oleh Nyai Ahmad Dahlan/Siti Walidah, memiliki peran yang cukup efektif untuk menyebarkan dakwah kepada masyarakat diberbagai aspek. Dalam bidang agama, gerakan wanita Aisyiyah melakukan dakwah melalui pengajian, peringatan hari besar Islam (Remiswal, Fajri, & Putri, 2021b). Sejak terbitnya suara Aisyiyah pada tahun 1922, dakwah dilakukan dengan media majalah, lalu melalui radio hingga televisi.

Apart from that, there is also training for muballighat who will later be assigned to several places, especially in the month of Ramadan to lead tarawih prayers, holding Islamic religious courses for women. Furthermore, he pioneered the establishment of the first prayer room for women in Kauman in 1922 (Utami & Afiyanto, 2022). This business is progress because women have their own place of worship which is not only used for prayer but also for recitation or discussing religious issues and the advancement of women. Until 1971, the number of Aisiyah prayer rooms throughout Indonesia was recorded at 152. The Muhammadiyah women's movement did not escape the attention of the social sector, even before the founding of this organization, it was providing support for orphans. (Qolbi, 2019). Because not every region or branch was able to build separate orphanages, there was a combination of boys and girls. In the 3rd National Work Conference in 1968 it was decided that male children in care should be separated from female children at the latest at the age of ten. The male children are housed in the Muhammadiyah orphanage and the female children are housed in the Aisiya orphanage (Rambe, Wantini, & Diponegoro, 2023).

Health issues are an important concern for Aisiyah, especially maternal and child health issues. As a solution, a mother and child welfare center was established, which is an institution to provide facilities for examining pregnant women, breastfeeding mothers and mothers giving birth as well as facilitating examinations of babies and children and providing birth assistance. Apart from that, there is also a maternity home, as a place for examination and care for mothers giving birth. Problems related to this develop parallel to the dynamics of society. (Dahuri & Wantini, 2023). The increasing population growth from day to day has given rise to serious attention from several countries in the world, including Indonesia, by establishing the Indonesian family planning association. So, the role of Muhammadiyah women in maintaining the continuity of Muhammadiyah's da'wah is beyond doubt, until now they continue to contribute to society and the nation.

4. CONCLUSION

It is clearly illustrated in the Qur'an that the status of women is the same as men. Both will be rewarded equally for the good deeds they have done. Muhammadiyah as an Islamic movement does not have gender equality. KH. Ahmad Dahlan even has a special council for developing and educating women. Even encouraging them not to hesitate to take part in public spaces. Aisiyah as one of the autonomous organizations for Muhammadiyah Women which was founded in Yogyakarta by Nyai Ahmad Dahlan/Siti Walidah, has a quite effective role in spreading da'wah to society in various aspects, (1) in the field of religion, the Aisiyah women's movement carries out da'wah through recitations, commemorations great Islam. The media for da'wah is carried out through magazines, radio and television. Also by sending muballighat assigned to several places (2) in the social sector, with support for orphans and health facilities for the community.

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