

AN ANALYSIS OF THE ROLE OF THE AISIYIAH ORGANIZATION IN ISLAMIC FAMILY EDUCATION IN PALOPO CITY

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Abstract

Background: Islamic education within the family is the primary foundation in shaping children's character and religious values. Amidst complex social and cultural challenges, women's organizations such as Aisyiyah hold great potential in supporting family education based on Islamic principles. However, the strategic role of Aisyiyah in this context has not been thoroughly studied, especially at the local level, such as in Palopo City.

Research Objectives: This study aims to analyze the role of the Aisyiyah organization in developing Islamic education within families in Palopo City, with a focus on implemented programs, family involvement strategies, and their impact on strengthening Islamic values in household life.

Methods: This study employs a qualitative descriptive approach using a phenomenological design. Data collection techniques include observation, in-depth interviews with Aisyiyah administrators and family members, and document analysis. Data were analyzed using the Miles and Huberman model, encompassing data reduction, data display, and conclusion drawing with triangulation validation.

Results: Findings indicate that Aisyiyah plays an active role in Islamic family education through religious activities, Islamic parenting training, and the empowerment of housewives as primary educators. Formal programs such as TK Bustanul Athfal and non-formal activities such as family religious gatherings help increase collective awareness and create a domino effect within the community. The involvement of both parents, including fathers, signifies the success of Aisyiyah's inclusive approach.

Conclusions: Aisyiyah makes a significant contribution in forming religious and resilient families through a community-based Islamic education approach. The practical implications of this study highlight the importance of synergy between religious organizations and educational institutions in reinforcing family spiritual resilience. Further research is recommended to explore replication models in other regions and to adopt quantitative approaches for broader impact measurement.

Keywords: Aisyiyah; Islamic Education; Family.

Introduction

Islamic education in the family is the main foundation in shaping the character and personality of children (Al-Hawary et al., 2023), as well as maintaining the continuity of Islamic values in everyday life. In this context, the role of women as the first and foremost educators in the family is very vital (Macias, 2023). Islamic women's organizations such as Aisyiyah have made significant contributions in strengthening family education through various empowerment



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and education programs that they run (Gamon et al., 2023). Aisyiyah, as an autonomous women's organization under the auspices of Muhammadiyah, has been active in various fields, including education, health, and social, with the main goal of empowering women and improving the quality of life of Muslim families in Indonesia (Tazkiyatunnufus et al., 2024).

In South Sulawesi, especially Palopo City, Aisyiyah has played an important role in the development of Islamic education, not only through formal educational institutions such as Aisyiyah Bustanul Athfal Kindergarten (Duriani & Kadir, 2024), but also through informal programs aimed at forming family character. Through activities involving mothers and families, Aisyiyah seeks to optimize the role of family education in the context of Islam, especially in educating children to grow up with good morals and a strong understanding of religion.

However, although Aisyiyah's role in Islamic family education in Palopo City is increasingly visible (Duriani, 2018), there is still a gap in research that examines in depth the contribution of this organization in improving the quality of family education at the local level. Most previous studies have focused more on aspects of formal education or social activities in general, without specifically highlighting how Aisyiyah's programs have a direct impact on family education in the context of Islam. This gap indicates the need for more focused and in-depth research to understand Aisyiyah's strategic role in this context.

The urgency of this research is also supported by national data showing that the role of women in family education still faces various challenges, including subordination, gender stereotypes, minimal access to religious education training, and the double burden that must be borne in the domestic and public spheres. Women are often positioned as complements in the family education process, even though they have the main role as the first educators of children in the family. In this situation, there is an urgent need to create a space that allows women to increase their capacity and role optimally in the realm of family education (Daraz et al., 2023). Religious organizations such as Aisyiyah have great potential in responding to these challenges through an approach based on Islamic values that emphasize gender justice, role models, and community empowerment. Through educational and social programs designed in a participatory manner, Aisyiyah can become an agent of transformation in strengthening the role of women as the main pillar of Islamic education in the family.

In addition, the Indonesian government through the Ministry of Women's Empowerment and Child Protection has set increasing the role of mothers and families in education and childcare as one of the priorities in the National Medium-Term Development Plan (Susiana, 2018). This strategy emphasizes the importance of collaboration between families, communities, and non-governmental organizations in creating an educational environment that supports holistic child development. In this context, the role of community organizations such as Aisyiyah is very important because they have long been active in the field of education based on inclusive and participatory Islamic values (Novita & Hasanah, 2025). Aisyiyah's efforts to strengthen family education are in line with the direction of national policy that places families at the forefront of national character building (Khairiyah & Dewinda, 2022). Therefore, research on Aisyiyah's contribution is not only relevant in a scientific context, but also plays a strategic role in supporting public policy and social development at the local and national levels.

This study aims to analyze the role of Aisyiyah in the development of Islamic family education in Palopo City, with a focus on the programs implemented and their impact on the local

community. Through a qualitative approach, this study will explore in depth how Aisyiyah designs and implements family education programs, as well as how the programs are accepted and felt by the community.

Theoretically, this study is expected to contribute to the development of a family education model based on Islamic values and women's empowerment. This model can be a reference for other organizations in increasing their participation in building better education for families in Indonesia. Practically, the results of this study can be used by Aisyiyah and similar organizations to evaluate and improve the effectiveness of their programs, as well as by the government and other stakeholders in designing policies that support community-based family education. By understanding the role of Aisyiyah in Palopo City in Islamic family education, it is hoped that this study can provide new insights into how Islamic women's organizations can contribute significantly to social and educational development at the local level. This can also strengthen the argument that women's empowerment and family education are two interrelated and crucial aspects in creating a just and progressive society.

Methods

This research method uses a qualitative descriptive method with a phenomenological approach. This research was conducted in Palopo City, South Sulawesi, especially families who are members of the Aisyiyah organization, to examine the role of Aisyiyah Palopo City in instilling Islamic educational values in families. Data sources consist of primary data in the form of in-depth interviews with the Chairperson of the Aisyiyah Regional Leadership of Palopo City and Families who are members of the Aisyiyah Palopo City organization. Furthermore, secondary data in the form of supporting documents such as activity archives and program documentation. Data collection techniques include direct observation in the field, in-depth interviews, and documentation. Data analysis was carried out by referring to the Miles and Huberman model, including data reduction, data presentation, and drawing conclusions. To test the validity of the data, a triangulation technique was used through *member checks*, which ensured the validity of the data by confirming the results of the analysis to the informant.

Results and Discussion

Results

The results of the study show that the Aisyiyah Organization has a significant role in providing the instillation of Islamic educational values in families in Palopo City. They hold various activities such as seminars and training to raise awareness of the importance of Islamic values in everyday family life. In addition, Aisyiyah is also active in providing assistance and support to families in need, both financially and morally. Based on data collection conducted through interviews with Aisyiyah administrators and families, direct observation of various organizational activities, and analysis of related documents, the following are the research results found:

1. The Role of Aisyiyah in Family Islamic Education

Aisyiyah in Palopo City plays a significant role in supporting Islamic family education, especially in fostering morals and strengthening Islamic religious values in the family environment. This organization, through various programs implemented, has succeeded in reaching housewives and other family members to participate in activities aimed at improving the quality of Islamic family education in Palopo City. Aisyiyah focuses on empowering women

through trainings involving housewives to strengthen their role in educating children at home. This empowerment program teaches the importance of the mother's role as the first and primary educator in the family. Aisiyiah routinely holds religious activities for the community which discuss the importance of Islamic education for children, which includes informal religious teaching at home, how to educate children with Islamic values, and teaching good manners and morals. Aisiyiah is also active in holding religious activities involving families, such as family religious studies, training, and Islamic-based parenting programs that help parents manage religious education for their children.

Aisiyiah is a forum for struggle and charity for Muhammadiyah women. Its position as a Muhammadiyah Special Autonomous Organization is not the same as other Autonomous Organizations because Aisiyiah's movements and activities are balanced with the movements and activities of Muhammadiyah men. Members of Aisiyiah Palopo City always apply religious education in family activities. This application can be seen from how parents educate their children based on the guidance of Islam, namely the Qur'an and hadith. Solving problems by referring to the Qur'an and hadith. Parents always remind their children to pray five times a day and do it at the beginning of the time, recite the Koran after the Maghrib prayer and memorize verses of the Qur'an, in addition to the mahdhah worship, parents also teach ghairu mahdhah worship such as doing good deeds. In the formation of noble morals, children are always taught honesty, gratitude for the gifts of Allah SWT, patience in all things, foster a sense of tolerance, affection, and care for family members, society and their environment.

The results of the research analysis also show that Aisiyiah Palopo City has programs that focus on both formal and non-formal education. Based on the results of interviews and observations, there are several programs run by Aisiyiah that directly or indirectly support Islamic family education, including Aisiyiah managing a children's playgroup, several Bustanul Athfal Kindergartens, as many as 4 Schools that are not only a place for children to learn, but also a place for fostering and instilling Islamic religious education values. In Palopo City, the Aisiyiah Organization has long shown its role by establishing formal and non-formal schools. Currently, Aisiyiah Palopo City has one Playgroup as well as a child care center. Furthermore, Aisiyiah Palopo City also has four formal educational institutions, TK. Aisiyiah Bustanul Athfal as can be seen in the following table:

Table 1. Xyz?

No	Name of Educational Institution	Address
1	Aisiyiah Playgroup/Childcare Center	Rambutan Street Number 3, Palopo City
2	Kindergarten Bustanul Bustanul Athfal I	Rambutan Street Number 3, Palopo City
3	Kindergarten Bustanul Bustanul Athfal II	Pattimura Street, Palopo City
4	Kindergarten Bustanul Bustanul Athfal III	Balandai Subdistrict, Palopo City
5	Kindergarten Bustanul Bustanul Athfal IV	Mawa Subdistrict, Palopo City

Source: Xyz?

In addition to formal education, Aisiyiah Palopo City also holds religious studies, training and other activities aimed at increasing family understanding of the importance of Islamic education in the family.

2. The Impact of Aisyiyah Activities in Palopo City on Islamic Education in Families

Another positive impact of Aisyiyah activities in Palopo City is seen in the aspect of changes in religious mindset and behavior in households. Through various trainings, lectures, and thematic discussions on Islam, mothers gain new insights that enrich their methods of raising children in an Islamic way. This change not only occurs individually, but also has a collective impact in the community environment, because Aisyiyah members also help spread Islamic educational values to their neighbors and extended families. This creates a domino effect that strengthens the religious culture in the local community.

In addition to the impact on mothers and children, Aisyiyah programs also make a significant contribution to building family resilience. Through activities such as Islamic parenting training, family seminars, and nutritional counseling based on Islamic values, families become more resilient in facing social and economic challenges. Islamic education instilled through Aisyiyah is not only doctrinal, but also practical, such as building healthy communication, division of roles in the household, and emotional management. Thus, family education promoted by Aisyiyah not only produces a religious generation, but also creates families that are emotionally and spiritually healthy.

Furthermore, the active involvement of the community in Aisyiyah programs shows an increase in collective awareness of the importance of Islamic education in the family. The participation of fathers in several family activities organized by Aisyiyah also shows that the role of family education is increasingly inclusive and not only the responsibility of women. In the long term, this will create a sustainable family education ecosystem and be able to produce a generation that is not only intellectually intelligent, but also has a strong Islamic character. The role of Aisyiyah in Palopo City can be an inspiring model for other women's religious organizations in encouraging social transformation based on Islamic family education.

3. Challenges Faced by Aisyiyah in Palopo City

The challenges faced by Aisyiyah Palopo City in carrying out its strategic role in Islamic family education cannot be ignored, especially related to limited human resources (HR). Although structurally the management of the Aisyiyah Regional Leadership has been formed and functions in accordance with the organizational line, there are still administrators who have not been actively carrying out tasks and work programs optimally. This inactivity can have an impact on the effectiveness of program implementation, especially those that require cross-sector involvement and strong coordination. In addition, the factor of cadre regeneration and the lack of capacity building training are obstacles in developing the quality of internal HR.

On the other hand, limited facilities and infrastructure are also a major challenge that slows down the achievement of the programs that have been designed. Several strategic activities, such as Islamic parenting training, routine studies, and fostering a harmonious family, often cannot run optimally due to the lack of supporting facilities such as adequate activity space, learning media, and technological devices. In addition, the ineffective performance of the Aisyiyah Branch Leadership in several sub-districts in Palopo City also affects the distribution of programs and services to the community. The imbalance between program potential and limited implementation in the field shows the need for continuous evaluation and institutional strengthening so that Aisyiyah's role can be maximized in fostering family-based Islamic education.

Discussion

The significant role of Aisiyiah in family Islamic education in Palopo City reflects the real implementation of the concept of community-based non-formal education. According to Emile Durkheim's theory of social education, social institutions such as Aisiyiah act as a medium for transmitting social values and norms including religious values (Arif, 2020). Aisiyiah as a Muhammadiyah women's organization is a catalyst for socio-religious transformation through the empowerment of housewives in educating children in an Islamic way in the family environment. This is in line with the results of research from Setiardi & Mubarak (2017), which shows that the women's community has a big role in strengthening character education in the family environment.

The instillation of Islamic values in the family through Aisiyiah activities, such as religious studies, Islamic parenting training, and education at Bustanul Athfal Kindergarten, shows that a holistic approach to religious education has been implemented. This supports the concept of integral education put forward by Al-Attas (Ahmed, 2018), namely that Islamic education must include spiritual, intellectual, emotional, and social dimensions. These activities form a learning environment that is not only formal, but also informal and non-formal, thus supporting the formation of the family as the first madrasah for children.

The domino effect caused by the active participation of Aisiyiah members in religious activities shows the importance of a socio-cultural approach in family Islamic education. As stated by Drago et al. (2020), children's cognitive development is greatly influenced by the social environment and interactions with adults. In this context, mothers who have attended training and religious studies are able to become mediators of Islamic values to their children, thus creating a home environment that is conducive to the internalization of Islamic values.

The finding that fathers' involvement in Aisiyiah activities shows a significant expansion of roles in family education. This supports the concept of "*shared parenting*" in Islamic education as both parents are equally responsible for shaping the morals and faith of the child (Ghufron et al., 2019). The implication of the participation of both parents in religious activities is the formation of a harmonious family with a solid value system, which has a positive impact on the psychological and spiritual development of the child.

However, this success is inseparable from various supporting factors such as the strong social network of Aisiyiah, the religious legitimacy it has, and the availability of formal and non-formal educational institutions under the management of the organization. According to research by Hellerstein & Neumark (2020), strong social relations in the community can accelerate the education process because of the availability of norms, trust, and high social support. Aisiyiah has succeeded in utilizing this social capital to expand the influence of Islamic education at the family level.

On the other hand, the challenges faced by Aisiyiah such as the lack of active human resources, minimal regeneration, and limited infrastructure indicate gaps in organizational management. These limitations can be analyzed using the SWOT approach, where internal weaknesses such as the inactivity of some administrators and lack of cadre training pose a threat to the sustainability of the program. As shown by Lecusay et al. (2022), The results of research on the success of community-based education are highly dependent on the sustainability and readiness of the organizational structure.

The results of this study also show Aisiyiah's contribution in strengthening family resilience through a comprehensive Islamic education approach. This is in line with a study conducted by Abubakar et al (2023), which concludes that family-based Islamic education is able to

increase the spiritual and psychosocial resilience of families in facing the challenges of the modern era. This resilience is very important in forming a strong and adaptive Islamic generation.

The limitations of this study include the absence of quantitative data that measures changes in the level of religiosity or understanding of Islam in families before and after participating in the Aisyiyah program. In addition, the study is still limited to one geographical area, namely Palopo City, so that generalization of the results for a wider context still needs to be studied further. It is recommended that further research be conducted with comparative studies between regions or using mixed methods to obtain more comprehensive data.

The practical implication of this study is the importance of strengthening synergy between women's religious organizations with educational institutions and local governments. There is a need for ongoing training facilities, institutional strengthening, and adequate funding to support Aisyiyah programs to have a wider impact. The city government and the Ministry of Religious Affairs can adopt community-based policies that strengthen the role of women's mass organizations in family Islamic education.

Overall, the results of this study provide an important contribution to the field of Islamic education, especially in proving the effectiveness of women's community organizations in fostering religious families. Aisyiyah can be used as a *best practice model* in developing integrative and transformative family-based Islamic education. This is not only relevant in the context of Palopo, but also a national inspiration to strengthen the spiritual resilience of Indonesian families in facing the era of globalization and value crisis.

Conclusion

This study aims to analyze the role of the Aisyiyah Organization in the development of Islamic family education in Palopo City. The results of the study indicate that Aisyiyah plays a strategic role in shaping and strengthening Islamic education in the family environment through various religious programs, Islamic parenting training, and the provision of formal and non-formal education based on Islamic values. This role is realized through the empowerment of housewives as primary educators, strengthening religious values in family interactions, and increasing the participation of both parents in educating children in a balanced manner. Aisyiyah's contribution not only has an individual impact on family members, but also creates social transformation in the community. Religious and educational activities carried out by Aisyiyah have formed a more inclusive religious mindset, created families that are more spiritually and emotionally resilient, and encouraged collective awareness of the importance of Islamic education in the household. This positive impact is reinforced by the domino effect, where Islamic values instilled in the family spread to the wider social environment. However, the study also revealed significant challenges such as limited active human resources, lack of cadre training, and infrastructure constraints that can hinder the sustainability of the program. This shows the need for continuous improvement of organizational capacity, including in managerial and resource aspects. Based on these results, it is recommended that further research be conducted using a mixed methods approach to explore the quantitative influence of family participation in the Aisyiyah program on changes in religious behavior and family resilience. Comparative cross-regional research is also important to see the extent to which the Aisyiyah model of Islamic family education intervention can be replicated in different socio-cultural contexts. Currently, researchers are also developing further studies related to strengthening community-based family spiritual resilience through collaboration

between Aisyiyah and formal educational institutions, in order to formulate a more comprehensive synergistic model between formal, non-formal, and informal education. Thus, Aisyiyah can be positioned as an agent of sustainable and adaptive socio-religious transformation, which is able to make a real contribution to strengthening Islamic education in families and supporting the direction of national development in the field of character and community spirituality.

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