



# The Role of Aisyiyah Women's Organization in Lampung Province in People's Economic Empowerment

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**Abstract:** The Indonesian nation is currently in poor condition when viewed in various aspects: human resources, weak utilization of potential, weak competitiveness, and the nation's character that is not yet strong. Therefore, a strategy is needed to build a dignified nation in the middle of the world arena, especially in the field of economic independence. Muhammadiyah and 'Aisyiyah are already on the track to answer the nation's mentality problem, because Muhammadiyah and 'Aisyiyah are jam'iyah (mass organizations) and a dynamic movement to build a dignified nation. 'Aisyiyah has strengthened the economy at the grass root level for women through economic empowerment with the Family Economic Development (BUEKA) model which has developed throughout Indonesia. This type of research is descriptive qualitative research, with the approach used in this research is a phenomenological approach. Based on this approach, this research aims to reveal social phenomena related to women-based community empowerment in the Aisyiyah organization in Lampung Province. In this study, data were collected with three instruments, namely: (1) Literature study, (2) Interview, (3) Observation. Empowerment is a concept that prioritizes the own efforts of the empowered person to achieve their empowerment. Women in Development as introduced by the United States Agency for International Development states that the number of women who are more than half of the world's population, especially in the third world, has potential that has not been optimally utilized in this development should be empowered. The establishment of Muhammadiyah has inspired the establishment of almost all autonomous organizations in Muhammadiyah, including Aisyiyah. The Lampung Province Aisyiyah organization is a representative of the Central Leadership (PP) of Aisyiyah for the Lampung region. The empowerment movements carried out by Aisyiyah in the economic sector are: 1) Catering Training, 2) Gut Embroidery Training, 3) Entrepreneurship Training.

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## INTRODUCTION

The Indonesian nation is currently in poor condition when viewed in various aspects: human resources, weak utilization of potential, weak competitiveness, and the nation's character that is not yet strong. The uncertain economic situation due to the times and the increasingly globalized world economy has caused women to participate in improving family welfare by working. But this is not accompanied by opportunities and empowerment of women in the economic field. The weak character and dignity of this nation has caused many problems in the fields of religion, politics, social and economic affairs, law and education. These problems became Aisyiyah's concern and

commitment in its second tanwir which gave birth to several recommendations to build the nation's independence and encourage a populist economy.

Therefore, a strategy is needed to build a dignified nation in the middle of the world arena, especially in the field of economic independence. As conveyed by Prof. HM Amin Rais in Tanwir II invites Aisiyyah citizens to do three things: strengthen *aqidah*, strengthen the ability to compete, and increase multi-dimensional strength including through improving the quality of education and mastery of science and technology.

Muhammadiyah and 'Aisiyyah are already on the track to answer the nation's mentality problems, because Muhammadiyah and 'Aisiyyah are *jam'iyah* (mass organizations) and a dynamic movement to form a dignified nation. One of the important things in strengthening the understanding of *jihād* in a broad sense.

'Aisiyyah has strengthened the economy at the grass root level for women through economic empowerment with the Family Economic Development (BUEKA) model that has developed throughout Indonesia. The government is also asked to be more consistent in developing the potential of micro, small and medium economies, especially for women as part of the policy of realizing strong national economic independence.

Based on the above thoughts, it is necessary to conduct research on how Islamic women's organizations implement economic empowerment programs, what programs Aisiyyah carries out in the field of economic empowerment, and finally what programs are carried out by Aisiyyah. This research focuses on the organization Aisiyyah Bandar Lampung City which is one of the autonomous organizations under Muhammadiyah. This research takes the title "The Role of Aisiyyah Lampung Province in the Economic Empowerment of the Ummah."

## METHODS

This type of research is descriptive qualitative research, namely research that produces descriptive data in the form of written or spoken words from people and behaviors that can be observed. The approach used in this research is a phenomenological approach. Based on this approach, this research aims to reveal social phenomena related to women-based community empowerment in the Aisiyyah organization in Lampung Province. In this study, data were collected with three instruments, namely: (1) Literature study, (2) Interview, (3) Observation. Literature research is used to trace written data related to the profile and potential of the institution being studied, as well as empowerment activities that have been carried out by the institution.

Interviews were conducted using an interview guide with selected respondents, these are administrators and members of the organization. While observations are made of the empowerment activities carried out by the organization, the results of these observations serve to complement the data obtained from the literature review and interviews.

## RESULTS AND DISCUSSION

The concept of Empowerment emerged around the decade of the 70s from Europe. Initially, empowerment in the context of modern Europe was an act of emancipation and liberalization and structuring of all power and control. This is what later became the substance of empowerment. This concept reflects the new paradigm in development studies, which is people centered, participatory, empowering and sustainable. Empowerment in its focus is about power. The subject's recognition of the ability or power possessed by the object, so that the end result of empowerment is the shift in the function of the individual from being an object to a new subject.

Empowerment means fair sharing of power so as to increase the practical awareness and power of weak groups and increase their influence on the process and results of development, the point is equity.

Empowerment is a concept that prioritizes the empowered person's own efforts to achieve their empowerment. Women in Development as introduced by the United States Agency for International Development states that the number of women who are more than half of the world's population, especially in the third world, has potential that has not been optimally utilized in this

development should be empowered. Feminism theory wants to elevate the dignity of women as a whole human being with the ultimate goal for women to become self-purpose by creating new ones for women's existence, eliminating those that are not suitable for women, and, reforming those that are not straight for women. There is a "wrong" view of feminists, which characterizes them as radical rebels who hate men and seek to take power out of men's hands. In fact, the desire of its adherents is to raise the dignity of women and involve them in development, because the number of women is more than half the number of men. so that women can become objects and subjects and even actors in development, and do not want to be a burden on development.<sup>1</sup>

Meanwhile, if we relate the concept of economic empowerment to women, it has a more emphasized understanding for the development and development of women. In the concept of women's economic empowerment, the benchmarks that can be generated are not just implications for the development of women but more broadly as the development of human resources in general. Women who work and generate income will prioritize spending on the health and nutrition of their children over other needs. Thus, there is an assumption that if working women can contribute to family income, there will be an increase in welfare. So women's economic empowerment is included as a structural approach.

Several studies have discussed women's organizations in Indonesia, among these studies are Sukanti Suryochondro (1984) examining the problem of the women's movement in Indonesia. The development of the Indonesian women's organization movement went hand in hand with the nation's struggle. In the beginning, the struggle was carried out individually by noble women who were concerned about women's issues.

In his research, Suryochondro also made a grouping of these organizations from time to time. From each different period, it is known that there are differences in the structure and nature of the organizations, for example, the period 1912-1928 was marked by the spirit of national awakening, during this time women's organizations focused on efforts to advance women by raising their awareness. The period 1928-1942 saw women's organizations start to pay attention to political issues. The period 1942-1945 saw a ban on all forms of association except those that helped Japan win the battle to form Greater East Asia. The period 1945-1950 was a time to uphold national independence and was characterized by a spirit of unity and struggle, in this era Perwari /Persatuan Wanita Republik Indonesia was formed in Yogyakarta, in Bandung "Budi Isteri" was founded. Also formed "Masyumi" with its Muslimat section, "Islamic Youth Movement" with its daughter section, "Muslimat Nahdlatul Ulama" and "People's Women's Party", the period 1950-1959 was marked by the emergence of several types of organizations, namely; (a) women's organizations affiliated with political parties, (b) women's organizations based on professions, (c) women's associations of wives whose husbands are members of professional organizations, (d) women's organizations in the ministry environment, (e) women's associations based on certain ethnicities, (f) organizations of foreign women whose husbands work in large embassies or other foreign representatives (Suryochondro, 1984: 127-155).

In a study conducted by the Semarang Religious Research and Development Center in 2009, which took the theme of empowering women through Islamic women's organizations conducted by Arnis in the Aisyiyah organization in West Nusa Tenggara, produced several findings, among others, the success of the leadership of the 'Aisyiyah Region of West Nusa Tenggara Province in empowering women, the aspect of welfare is to program activities that can increase economic efforts, the aspect of access is through the domestic sphere, namely the husband allows the women to be empowered.

The aspect of awareness in the field of religion is through religious studies, counseling, spiritual guidance, moral guidance, and training on organization, skills, da'wah, and cadre development, the aspect of participation is the involvement of women in making decisions in the realm of family and in the realm of organization, the aspect of control is in the economic field manifested in playing an active role as an economic empowerment coordinator and in the decision-making process through

the West Nusa Tenggara Province 'Aisyiyah Regional Deliberation forum and the West Nusa Tenggara Province 'Aisyiyah Regional Leadership Deliberation.

The establishment of Muhammadiyah has inspired the establishment of almost all autonomous organizations in Muhammadiyah, including Aisyiyah. The Lampung Province Aisyiyah organization is a representative of the Central Leadership (PP) of Aisyiyah for the Lampung region. Aisyiyah is a Muhammadiyah women's organization which is an Islamic movement and preaching amar makruf nahi mungkar, which is based on Islam and sourced from the Quran and As-sunnah ([www.aisyiyah.or.id](http://www.aisyiyah.or.id)). The empowerment movements carried out by Aisyiyah are as follows.

### **Aisyiyah as a Women's Empowerment Movement**

Women's empowerment, including women's organizations, is very important and always relevant to be seriously fought for through comprehensive, systematic and sustainable efforts. Organizations can be used as a tool to convey gender discourse including women's political participation, through organizational activities, women are expected to gather collective awareness of the importance of fighting for rights that have been neglected.

Aisyiyah is a Muhammadiyah women's organization founded in 1917 that seeks to “fix” views that undervalue women's contributions to community development and development have not been properly understood and as a result have not been fully accepted by decision makers, policy formulators and development planning. Aisyiyah is one of the oldest women's organizations in Indonesia. Long before it was officially established in 1917, Aisyiyah (at that time still called Sopo Tresno which means “who likes”) had conducted three empowerment programs.

First, it dismantled the myth of women as complementary members of the household. In the past, there was a strong assumption in society that women were “konco wingking” (friends in the back) for husbands who were “swarga nunut neraka katut” (to heaven come, to hell carried). The words “nunut” and katut in Javanese connote passivity and lack of initiative, so their fate is very dependent on their husbands.

Secondly, providing various skills for women, including sewing, baby care, household management, and entrepreneurship by making batik cloth and various types of food.

Third, giving women access to educational institutions. The education developed by 'Aisyiyah not only teaches traditional Islamic sciences (akidah, fiqh, morals, tafsir, and hadith), but also general subjects such as arithmetic, Indonesian language and natural science. With these three empowerment programs, plus a compensation program for orphans, Aisyiyah is growing with Empowerment of women, including women's organizations is very important and always relevant to be fought seriously through comprehensive, systematic, and sustainable efforts. Organizations can be used as a tool to convey gender discourse including women's political participation, through organizational activities, women are expected to gather collective awareness of the importance of fighting for rights that have been neglected.

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general subjects such as arithmetic, Indonesian language and natural science. With these three empowerment programs, plus a charity program for orphans, Aisiyyah grew rapidly. (Hendripan Panjaitan, 2007). In 1919 'Aisiyyah established a kindergarten under the name FROBEL. In 1923, Aisiyyah organized the eradication of illiteracy, both Arabic and Latin. In 1925, to increase knowledge and information, Aisiyyah published a women's magazine called Suara Aisiyyah.

From time to time, the Aisiyyah movement continues to increase its role and expand its work in order to improve and advance the dignity of Indonesian women to this day. A very tangible result is the form of business charities spread throughout Indonesia consisting of:

1. Development and empowerment of social institutions managed by Aisiyyah such as: 132 orphanages, 21 undertakers, 177 social assistance funds, 42 non-orphanage foster children.
2. Managing and developing 10 RSKIA (Specialized Mother and Child Hospitals), 50 Maternity Clinics, 232 BKIA/Yandu, and 36 Treatment Centers, 15 RSUs and 8 pharmacies spread throughout Indonesia cooperative service business entities, 131 BUEKA, 9 baitul maal, agriculture, home industry, small traders/shops and family economic development.
3. Currently managing and fostering 412 playgroups/early childhood education (PAUD), 5,865 kindergartens, 88 madrasah Diniyah, 668 TPA/TPQ, 15 special schools, 24 elementary schools, 5 junior high schools, 10 madrasah Tsanawiyah, 8 high schools, 3 vocational schools, 2 madrasah Aliyah, 6 female pesantren, and 55 out-of-school education (<http://www.aisiyyah.or.id>).

### **Implementation of the Lampung Province Aisiyyah Organization Work Program**

Broadly speaking, the work program of Aisiyyah Lampung refers to the decision of the Mukhtamar as the highest deliberation in the association which is adjusted to the situation and conditions in Lampung Province. The program has been implemented by each division called assembly/organization within a period of 5 years from 2010-2015 as follows:

1. Tabligh Assembly, namely the recitation of administrators and members and discussions in order to strengthen the ideology of the Muhammadiyah and Aisiyyah movements.
2. Assistance and spiritual guidance in Way Hui LP which is carried out 1 x a month every Tuesday and its activities are in the form of: education in embroidery skills, recitation, lectures and others.
3. Training of Muballighot throughout Lampung Province.
4. Regional Muballighot Training Attending Healthy TV seminars and organizational consolidation held by PWA Lampung and PP Aisiyyah.
5. Attended falakiah and Islamic software training (Kutubu Turats) held by PW Muhammadiyah Tarjih and Tabligh Assembly.
6. Attended seminars and workshops on developing a model of interfaith harmony based on multicultural education organized by the Research and Development Center of the Ministry of Religious Affairs.

### **Elementary and Secondary Education Council**

Organizing educational services at the primary and secondary levels. The number of educational units (charities) within PW Aisiyyah Lampung is as follows: PAUD

During the five-year management period 2010-2015 PW Aisiyyah Lampung has implemented policies related to the implementation of the mandate of the 23rd Aisiyyah Lampung Deliberation (MUSYWIL) as follows:

1. Construction of the Aisiyyah Da'wah Building located on Jl. Tulang Bawang No. 33 which consists of 2 Daycare Centers (TPA), 44 Qur'an Education Parks (TPQ), and 57 Play Groups, and 208 Aisiyyah Bustanul Atfhfal Kindergartens.
2. Training for educators and education personnel for kindergarten heads and teachers.
3. Socialization of quality improvement and preschool/early childhood models throughout Lampung province as a follow-up to the MoU between PP Aisiyyah Central and the Directorate of Out-of-School Education of the Ministry of Education and the Lampung Provincial Education Office.

4. Socialization of schools for the poor, poor and neglected children.
5. Establishment of Community Learning Centers (PKBM) in each region and branch in January to organize the ABC package program, life skills training program, and gender equality program.

#### **Health and Environment Council**

1. Conducting community counseling on TB disease in TB Community Care events starting June 2009 until now as a follow-up to the MoU between PP Aisiyiah and the Global Fund.
2. Seminar and socialization of the Partnership for Strengthening Desa Siaga in collaboration with the Health Office towards Qoryah Toyyibah village.
3. Providing 25,000 seedlings in the context of the One Million Trees Planting Movement in Sindang Sari Tanjung Bintang village, South Lampung Regency in collaboration with the Lampung Provincial Forestry Service.
4. Providing assistance of Rp 15 million for mosques of the association members in the Healthy Mushola and Environmental Sanitation program.

#### **Social Welfare Council**

- a. Compensation for victims of local and national natural disasters.
- b. Donations to orphans and the poor every Eid al-Fitr and Eid al-Adha.
- c. Coordinating sacrificial animals for Aisiyiah administrators/members every year.
- d. Fostering productive economic SME activities for Aisiyiah members.
- e. Providing scholarships to underprivileged children who excel.
- f. Providing counseling about drugs and HIV to the community.

#### **Ekonomik Council**

1. Organized culinary training in collaboration with Resto Balabos followed by the Lampung PWA Economic Council.
2. Held a bowl embroidery training in collaboration with IWAPI Lampung Province followed by PD and PCA throughout Lampung.
3. Held training on making organic fertilizer in collaboration with Salimah followed by PCAs throughout Lampung.
4. Organized training on women's skills in making kara coconut milk dumplings and embroidery attended by PDAs throughout Lampung Province.
5. Held a socialization on cooperatives to legal entities in collaboration with the Office of Cooperatives and SMEs in Lampung Province.

#### **Cadre Development Assembly**

The cadre development council is intended to foster Aisiyiah candidates and members who are highly committed to continuing the struggle and ideals of Muhammadiyah and Aisiyiah as cadres of the organization/community, cadres of the people and cadres of the nation. Program activities that have been implemented during the 2005-2010 period include:

- a. Coordination meetings with the Tabligh Assembly to organize activities together.
- b. Participated in the socialization of measles immunization and Vitamin A.
- c. Organized prayer competitions and memorization of short letters with participants from the daughter's dormitory.
- d. Organized Baitul Arqom instructor training.
- e. Participated in raining/workshop for Functional Literacy Study Group education.
- f. Provided Aisiyiah cadre materials to PCA South Lampung.

#### **Cultural Institution**

The cultural institute is in charge of matters related to the creation of art and culture in accordance with Islamic guidance. The institute held a choir competition throughout Lampung Province on March 20, 2008, which was attended by 14 regencies/cities. The participants were high school students, NA students, and Aisiyiah students throughout Lampung Province.

### **Legal and Advocacy Institute**

The Legal and Advocacy Institute provides legal aid and advocacy services in the field of legal matters, especially those concerning the rights of women. Activities that have been carried out by this organization include:

1. Involving several Aisiyyah administrators to sit in Women's Organizations including BMOIWI, BKOW, and BMPS.
2. Attended a legal meeting at the Constitutional Court of the Republic of Indonesia organized by PP Aisiyyah in collaboration with the Secretariat General of the Constitutional Court.

### **Economic Empowerment of Aisiyyah Women in Lampung Province**

In the last decade, women have become the stars of poverty alleviation efforts. Talking about the economy is also talking about women, because in reality, women are agents of development whose role is needed in the development of the economy. Women's empowerment in the economic field is one of the indicators of increasing welfare. When women become educated, have property rights, and are free to work outside the home and have independent income, this is a sign that household welfare is increasing.

### **Culinary Training**

Skills are currently something that is very much needed for everyone, because without skills a person will have difficulty in making a living to achieve welfare. especially for women, currently still expecting men to make a living, so that when the men are no longer able to search, then the woman will find it increasingly difficult to live life.

This is what then underlies the Aisiyyah Family of Bandar Lampung City to carry out culinary skills training activities for Aisiyyah family women. sIn addition to improving their abilities and skills in food processing, this training is also intended to improve their welfare and creativity in entrepreneurship. It is hoped that the participants who take part in this training can open independent businesses both at home and small industries in the field of culinary services. In other words, through this culinary training, it is hoped that Aisiyyah women's families in Bandar Lampung City will become more creative so that they can contribute to the economy of their respective families.

### **Gut Embroidery Training**

Besides having tapis handicrafts, Lampung also has handicrafts in the form of cloth called intestinal embroidery. Intestinal embroidery is embroidery made from satin fabric in the form of chicken intestines with a distinctive motif. Gut embroidery is knitted with gold thread and some are accompanied by glass and ancient coins. In the beginning, intestine embroidery was part of the traditional clothing of brides in Lampung, which functioned as a cover for the chest (bebe) on top of the tapis cloth. Subsequently, usus embroidery was created as a shirt, kebaya or dress combined with fabric subordinates. The work of making usus uni embroidery takes quite a long time, and is usually done by mothers and young women.

However, unfortunately today there are fewer and fewer intestinal embroidery craftsmen due to the complexity of making so that it requires high patience to work on it. Whereas intestinal embroidery has a high selling value and is widely marketed in the Jakarta, Bandung and Surabaya areas. Even abroad, namely Malaysia, Brunei Darussalam, and Singapore. Domestically, the price ranges from Rp.70,000 to Rp.500,000-the more difficult the motif, the more expensive the price.

In relation to the above potential, Aisiyyah Bandar Lampung City invites Aisiyyah cadres to learn to embroider. With this activity, it is hoped that it can increase and help the income of women who have only been relying on their husbands. Through this activity, it is hoped that the women of Aisiyyah Bandar Lampung City can increase the family's additional income considering that women are one of the development assets that have not been maximally empowered. That is, this training aims to gain knowledge and skills for business actors in the field of intestinal embroidery so that the business can grow, and the products produced can be competitive in local and national markets.

## Entrepreneurship Training

Women must be economically independent. Therefore, every woman must recognize her talents and potentials, which are then developed so that they are useful in the economic side, which in turn can help the family economy. Economic entrepreneurship training. Women's empowerment has a broad field of work. One of the interesting areas to discuss is economic empowerment for women. In fact, many facts show that in development, women are often left behind. In fact, there are two indicators of successful development. First, access to and control over development can be done or obtained by women and men. Second, the results of development can be received by women and men in a fair, proportional, and sustainable manner, both in public and domestic areas.

Women's empowerment in the economic field is one indicator of increasing welfare. When women become educated, have property rights, and are free to work outside the home and have independent income, this is a sign that household welfare is increasing. More than a century ago, Kartini stated that every woman must have economic independence, so that she has power and position in domestic relations, family, and social environment.

Through these skills training activities, it is hoped that it can foster the insight and knowledge of 'Aisiyyah cadres. In other words, this activity is to foster the spirit of entrepreneurship managed by women in order to be able to fight for rights and interests as a movement for the economic empowerment of the people. So that in the future Aisiyah cadres can also develop entrepreneurship training models to create new entrepreneurs. Developing the family economy through a community-based family economic business development movement and is an effort to strengthen branches and twigs. Creating and utilizing vocational training centers to improve the skills of women, especially poor mustadh'afin women.

In addition, this entrepreneurship training activity is in order to strengthen the position of women's MSMEs in terms of access and control over economic resources. encourage the improvement of quality and standardization of products (SNI/ISO) of MSMEs by seeking product testing, certification and IPR. Increase the awareness of citizens to love domestic products as a form of building economic independence and sovereignty. Developing guidelines and guidance for the implementation of business charities in the economic field that are oriented towards professionalism based on Islamic values so that they are able to compete with other economic institutions. Developing pre-cooperative MFIs into legal cooperatives so that they have the strength of legality and breadth of programs so as to gain the trust of members and have the opportunity to develop synergies with various parties. Developing an association of 'Aisiyyah MSMEs through the 'Aisiyyah Entrepreneurs Association.

In general, the greatest burden of poverty lies with women. Therefore, the Aisiyyah movement has shown a very strong commitment to women's empowerment. Women's empowerment is important not just to increase family income but also to increase women's bargaining power. This is because violence against women often occurs because of women's weak position. On the other hand, there are women who have a strong desire to help their household income, but the problem is that they often do not have the knowledge or skills for business.

In this issue, women are generally divided into four groups, namely women who are unable to do business due to the burden of poverty; women who have not done business; women micro-entrepreneurs; and women small and medium entrepreneurs. Women who are unable to try because of the burden of poverty, especially in fulfilling education and health, must try by all means and are oriented towards current needs. Women in these poor families find it difficult to think clearly and openly in organizing their future lives. As for women who have not/do not try, they face problems of attitude, culture, knowledge and application. Women do not try because of lack of motivation even though they have sufficient or capable resources.

The three approaches to poverty, namely the cultural, structural, and natural approaches, both partially and simultaneously, can be used to explain the causes of poverty among women, both economically, politically, socially, and culturally. First, culturally, some of our society is still strongly influenced by traditional culture with patriarchal ideology.



That is, the phenomenon of structural inequality in the form of women's limitations to obtain education, gain economic access (for example, working to earn income and not limited to carrying out the role of a housewife), organizing, and so on still applies. Secondly, structural poverty leads to cultural poverty in the form of low education and skills of most women (especially in rural areas). Meanwhile, natural poverty explains the existence of some women who are resigned to their position in household and community life, because they consciously realize that this is their nature as a woman. This phenomenon of acceptance is not only found in rural areas, but also in urban areas, including among educated women.

In the group of women micro-scale entrepreneurs, the main problem faced is the unavailability of cash to immediately turn their business around because household needs are still part of the activities. This group is often victimized by capital providers with high daily interest rates. Meanwhile, there is a group of women who have been doing business and are categorized as small and medium enterprises. The problems often faced by women small entrepreneurs are mainly marketing, improving product quality, business management and access to banking.

Meanwhile, women in medium-sized businesses usually pay more attention to marketing issues and improving product quality. In relation to the above problems, the women's organization Aisyyiah Lampung Province continues to strive to assist poor women's families in developing activities in the form of economic empowerment. This is done because in Aisyyiah's view the role of housewives is not only in the education of children but also includes their role in family welfare conditions where the husband and wife work hand in hand to manage their households to be established and prosperous.

Through the dominant and optimal role of women in a family which includes the main task of a mother as a housekeeper and also her role in the family economy, it can affect the level of family welfare. If the family's economic welfare is achieved, it will also affect the level of education of their children. This means that the better the economic conditions of a family, the better the children's education will be. Likewise, if the family's economic conditions and children's education are well fulfilled, a prosperous family will be achieved.

So, women's dedication to productive work can generate family income which ultimately has an impact on the goal of an intact and sakinah household. Because the income earned can increase family income so that it can improve the family's standard of living towards welfare. As the final conclusion of this research, the author sees that Aisyyiah as a women's organization engaged in religious and social fields continues to show its commitment and work in efforts to advance people's lives, especially in poverty alleviation and employment in the form of empowering the economy of small and medium-sized people and developing a populist economy.

## CONCLUSIONS

In general, the greatest burden of poverty lies with women. Therefore, the Aisyyiah movement shows a very strong commitment to women's empowerment. Women's empowerment is important not just to increase family income but also to increase women's bargaining power. This is because violence against women often occurs because of women's weak position. On the other hand, there are women who have a strong desire to help their household income, but the problem is that they often do not have the knowledge or skills for business. In general, women are divided into four groups: women who are unable to do business because of poverty; women who have not done business; women who are micro-entrepreneurs; and women who are small and medium entrepreneurs. Women who are unable to do business due to the burden of poverty, especially in the fulfillment of education and health, must try by all means and be oriented to current needs. Women in these poor families find it difficult to think clearly and openly in organizing their future lives. As for women who have not/are not trying, they face problems of attitude, culture, knowledge and application. Women do not try because of lack of motivation even though they have sufficient or capable resources.

The three approaches to poverty, namely the cultural, structural, and natural approaches, both partially and simultaneously, can be used to explain the causes of poverty among women, both

economically, politically, socially, and culturally. First, culturally, some of our society is still strongly influenced by traditional culture with patriarchal ideology. That is, the phenomenon of structural inequality in the form of limitations for women to obtain education, gain economic access (for example, working to earn income and not limited to carrying out the role of a housewife), organizing, and so on still applies. Secondly, structural poverty leads to cultural poverty in the form of low education and skills of most women (especially in rural areas).

Meanwhile, natural poverty explains the existence of some women who are resigned to their position in household and community life, because they consciously realize that this is their nature as a woman. This phenomenon of acceptance is not only found in rural areas, but also in urban areas, including among educated women. In the group of women micro-scale entrepreneurs, the main problem faced is the unavailability of cash to immediately turn their business around because household needs are still part of the activities. This group is often victimized by capital providers with high daily interest rates. Meanwhile, there is a group of women who have been doing business and are categorized as small and medium enterprises. The problems often faced by women small entrepreneurs are mainly marketing, improving product quality, business management and access to banking. Meanwhile, women in medium-sized businesses usually pay more attention to marketing issues and improving product quality.

In relation to the above problems, the women's organization Aisyyah Lampung Province continues to strive to assist poor women's families in developing activities in the form of economic empowerment. This is done because in Aisyyah's view the role of housewives is not only in children's education but also includes their role in family welfare conditions where the husband and wife work hand in hand to manage their household to be established and prosperous. Through the dominant and optimal role of women in a family which includes the main task of a mother as a housekeeper and also her role in the family economy, it can affect the level of family welfare. If the family's economic welfare is achieved, it will also affect the level of education of their children. This means that the better the economic conditions of a family, the child's education will be well fulfilled. Likewise, if the family's economic conditions and children's education are well met, a prosperous family will be achieved. So, women's dedication to productive work can generate family income which ultimately has an impact on the goal of an intact and *sakinah* household. Because the income earned can increase family income so that it can improve the family's standard of living towards welfare. As the final conclusion of this research, the author sees that Aisyyah as a women's organization engaged in religious and community affairs continues to show its commitment and work in efforts to advance people's lives, especially in poverty alleviation and employment in the form of empowering the economy of small and medium-sized people and developing a populist economy.

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