



## Business Charity Movement of Aisiyiah Organization West Sumatra in 1968-2016

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### ABSTRACT

This article discussed the Aisiyiah group and the women's movement in West Sumatra from 1968 to 2016. Byutilizing a historical method that includes historiography, source critique, interpretation, and heuristic stages. According to the study's findings, the Aisiyiah Organization was initially founded in Yogyakarta and formed its Batang River branch. Prior to 1968, this Organization's branches and branches quickly expanded in a number of West Sumatra locales, including Padang Panjang, Bukittinggi, Simabur, Payakumbuh, and Pesisir Selatan. After 1968 the Aisiyiah organization was spread across 18 regencies and cities in West Sumatra. The Aisiyiah Organization movement is no longer in the form of resistance as in the previous colonial era, but in the form of awareness to catch up with women in the field of charity and business such as in the fields of education, health, social welfare and the economy. Aisiyiah's charitable business movement includes a number of initiatives, such as sending as many young children as possible to ABA Kindergartens and establishing a Teacher Education School (SPG) to support educated teachers, expanding Aisiyiah Islamic clinics as places for women to seek treatment and supporting Schools Health Nurses as educated midwives, and empowering girls to enroll in Aisiyiah.

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### Introduction

The organization of Aisiyiah advances through development, specifically by setting up infrastructure, particularly in the areas of education, health care, and social humanitarian endeavors. For instance, Aisiyiah was successful in establishing numerous women's homes, orphanages, and Mother and Child Health Agencies (BKIA) in 1963. In the section on the development of Educational Institutions, the main achievement of the Aisiyiah organization is the establishment of a number of schools such as the Bustanul Athfal Kindergarten (TK ABA) school and Higher Education (Pimpinan Pusat Aisiyiah, 1992).

The development of Aisiyiah's organization continues, as can be seen that there are already around 6,330 members, 18 regions, 131 branches, 719 branches in West Sumatra. Coupled with a significant increase in the number of Aisiyiah's charitable efforts for the West Sumatra region such as in the health sector 2 hospitals and 8 clinics, the education sector

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247 Bustanul Athfal Kindergartens (TK ABA) and 106 play groups (KB), the social welfare sector 27 orphanages Aisyiyah's care, and business sector 60 Family Economic Enterprises (BUEKA) and 16 shops (Pimpinan Wilayah Aisyiyah Sumbar, 2015).

Investigating it is intriguing. In West Sumatra, there have been significant advancements in a number of Aisyiyah philanthropic organizations (in the areas of health, education, social welfare, and the economy). However, it was also accompanied by the establishment and formation of auxiliary staff who were experts in their fields such as in the health sector, namely the Mother and Child Health Center (BKIA) which was supported by establishing the Public Health School (SPKU) in 1980-1983, then in 1984 changed its name to The School of Nursing (SPR), at a later stage in 1987 was confirmed as (SPK) School of Nursing Education (Langgam.id, 2020).

In the field of education, such as the large number of ABA Kindergartens, this ABA Kindergarten also invites the surrounding community to participate in advancing Kindergarten, by sending Kindergarten teachers (TK), providing additional skills courses, and other developments. The establishment of Aisyiyah Kindergarten Teacher Education (PGTK) is a form of response to the need to improve *the skills* of ABA Kindergarten educators (Rita Pranawati, 2006).

The circumstances, changes, and charity initiatives of the Aisyiyah organization between 1968 and 2016—which were briefly reviewed above—offer an intriguing starting point for further investigation, by asking a few questions, namely; first, how to enter and develop the Aisyiyah organization in West Sumatra before 1968; second, how the forms of charitable movements of the Aisyiyah organization in West Sumatra in 1968-2016.

## Research Methods

The method used in writing this article refers to historical research procedures. The stages passed with historical studies with four steps which include; heuristics, source criticism, interpretation, and historiography (GottSchalk, 1985).

The heuristic stage is intended in an effort to collect data, both written sources such as archives located in the offices of Regional Leaders, Branch Leaders and Aisyiyah Branch Leaders in West Sumatra, including; archives of Aisyiyah orphanages throughout Indonesia, archives of reports on the dynamics of the Aisyiyah movement of West Sumatra regional leaders for the period 2010-2015 in the 47th Aisyiyah Congress, archives of reports of Aisyiyah regional leaders of West Sumatra in the 46th Aisyiyah Congress in Yogyakarta in 2005-2010, and archives of Aisyiyah regions, branches and branches in West Sumatra. In addition, he also browsed several books, articles and conducted interviews with several administrators of Aisyiyah West Sumatra including: Abrilyus as chairman of the Aisyiyah West Sumatra regional leadership in 2005-2010, Meliarni Rusli as chairman of the Aisyiyah West Sumatra Regional leadership in 2010-2015, and Nurhayati as chairman of the Ampang Orphanage.

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The stage of source criticism is intended to test the authenticity or validity of data, in this case internal criticism is carried out to find the authenticity of the source content and external criticism to find the validity of the authenticity of the source. While interpretation is intended in an effort to provide an explanation of data that has been obtained and tested before, in this case interpreting information about the forms of charitable business movements carried out by the West Sumatra Aisyiyah organization. Then the last step is historiography or writing the results of research on Aisyiyah's organization and the forms of charitable movements carried out by Aisyiyah West Sumatra.

## **Research Result**

### **Aisyiyah Organization Before 1968**

While at his native Sungai Batang, Maninjau, Haji Abdul Karim Amrullah. have established a community group called Sandi Aman Tiang Selamat. At that time, Muhammadiyah and Aisyiyah were actively growing their organizational branches outside of the Java island's region. At the same time, H. Abdul Karim Amrullah was at the place where Aisyiyah and Muhammadiyah had developed in Java, namely in the Pekalongan area, where at that time H. Abdul Karim Amrullah was visiting his daughter, Fatima, in the Pekalongan area. It was during this visit that H. Abdul Karim Amrullah was very interested in Muhammadiyah activities in developing Islamic teachings, and it was necessary for this Muhammadiyah organization to be developed in his native Sungai Batang, Maninjau (Ishaq Taher, 1988).

In 1925, as soon as H. Abdul Karim Amrullah got back from Pekalongan, he converted the local group he had founded, Sandi Aman Tiang Selamat, into a Muhammadiyah branch. This was the first time that the Muhammadiyah organization could spread to the Minangkabau area (Khairanis, 2020). Then in 1925 it was marked with the beginning of the founding of Muhammadiyah in Minangkabau land. The first Aisyiyah branch in Minangkabau was established at the Batang River in 1926, exactly one year after Muhammadiyah was founded in Minangkabau. The first members of the Aisyiyah organization were Dariah (wife of H. Abdul Karim Amrullah) and her sister Hafsa. At the beginning of the establishment of the Aisyiyah organization, it was directly under the leadership of Muhammadiyah, so that when there was a meeting or meeting it was always chaired by the Muhammadiyah Local Council (Hamka, 1983).

While Fatimah Abdul Karim Amrullah (AR. Sutan Mansur's wife) while in Pekalongan she was very active in helping activities carried out by the local Aisyiyah organization, especially in helping to build women's lives such as holding recitations, health and household knowledge. Thus Fatimah Abdul Karim Amrullah had sufficient knowledge about the activities that had been successfully carried out by the central Aisyiyah organization, so that with this knowledge when she returned to her native land in Batang Maninjau River in 1927 she could easily help advance the branch of the Aisyiyah organization. Batang River. In 1927, this was the beginning of the Sungai Batang branch of the Aisyiyah organization starting to

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stand on its own, in the sense that the word was no longer a branch of the Central Aisyiyah Organization but had become a regional leader (Hamka, 1985).

The Aisyiyah organization's administrators included Hafsah as chairman, Aisyiyah as secretary, and Jamilah as treasurer after the Sungai Batang branch was formally established on its own in 1927. The organization's members included Dariah, Maimunah, Siti Raham, Ramisan, and Fatimah Abdul Karim Amrullah (Hamka, 1983).

The development of the Aisyiyah organization in West Sumatra was first marked by the arrival of the Deputy President of the Muhammadiyah Central Council named H. Fachruddin to several areas in Minangkabau in 1927. The aim was none other than to see the development of Muhammadiyah in Minangkabau (Hamka, 1983).

H. Fachruddin met with Aisyiyah members and locals in Sungai Batang while he was there. Every time he held a meeting, he always explained the issues of renewal and equal rights between men and women, besides that he also advocated the importance of having an organization for women (Fithri, 2022). H. Fachruddin's visit received a good reception from the local women, because so far women in Minangkabau have not felt the way H. Fachruddin described, even though the position of women is traditionally elevated by the Minangkabau tribe (matrilineal), but each of their activities is always limited (Taufik Abdullah, 2018).

This positive response can be seen in the increase in the number of Aisyiyah members to 1,220 after six months of H. Fachruddin's visit to Sungai Batang. one-fifth of the women in Sungai Batang. It is clear that the starting point for the increase in the number of Aisyiyah members in Sungai Batang was after H. Fachruddin explained the importance of women's organizations in Minangkabau and equality between women and men in terms of scientific progress (Taufik Abdullah, 2018).

Aisyiyah branches have popped up all throughout the Lake Maninjau area, including in Pandan, Arikir, Galapung, Batunanggai, Mukojalan, Sigiran, Muaropauh, and Kotopanjang, according to Hamka in his book *Islam and Minangkabau Customary*. With the development of Aisyiyah around Lake Maninjau, the Aisyiyah organization then spread its branches outside Lake Maninjau. So on July 27, 1927 under the leadership of Ramlah also formed the second Aisyiyah branch in Padang Panjang. The formation of the second branch of the Aisyiyah organization in Padang Panjang was in line with the establishment of Muhammadiyah there. Then Aisyiyah's Padang Panjang branch tried to establish Aisyiyah's branches in Padang Panjang and its surroundings such as Malalo, Batipuh and Batutebal (Hamka, 1985).

After Padang Panjang, it was followed by the Bukittinggi area to establish a branch of the Aisyiyah organization. So a meeting was held at Surau H. Muhammad Jamil Jambek to realize the plan to establish the branch. The meeting was led by Black Sutan Mudo. Exactly on September 11, 1927 in the same year the Bukittinggi branch of the Aisyiyah organization began to stand (Taufik Abdullah, 2018).

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With the inclusion of the Aisyiyah branch in Simabur and the swift growth of the Aisyiyah branch in Simabur, the proof of women is becoming stronger. It was revealed that the Aisyiyah Simabur branch had 372 members when it was founded in 1927. This means that in no less than one year the Aisyiyah organization has shown its expertise in getting as many members as possible, especially in Simabur (Muhammadiyah Executive Board, 1927: 43).

A year later the Aisyiyah organization also formed a branch in Payakumbuh which was under the leadership of Fatimah Jalil and Candrawati. The branches were in Talago and Kubang which were included in the Guguk District which were formed in 1930. Then in 1931 their branches were also spread in the Tanjungbungo, Pandamgodang and Mahat areas which were included in the Suliki Gunung Emas District area. Five years later, in 1936, the Sialang Durian Tinggi area also formed the next branch in the Kapur IX District area which is directly adjacent to Riau Province (Ishaq Taher, 1988).

## **Aisyiyah Organization Business Charity Movement in 1968-2016**

### **1 Health Charity Business**

West Sumatra has several organizational resources in the health sector, including 1 General Hospital (RSU) in Padang City (Mellatul Husni & Deni Maisa Putra, 2019), 1 General Hospital (RSU) in Pariaman (Alviano et al., 2022), 1 Pratama Aisyiyah Clinic, Gaung Branch in Pampangan, Padang City, 2 Satellite Clinics. in Nanggalo and Koto Tangah, Padang City, and 1 maternity clinic in Lintau, Tanah Datar district (Pimpinan Wilayah Aisyiyah Sumbar, 2015).

The Aisyiyah General Hospital (RSU), a maternity clinic, was established in 1966 as a result of the presence of Muslim expectant mothers who frequently lamented the lack of an Islamic maternity home. So they are forced to give birth and be treated at midwives and non-Muslim hospitals (Pimpinan Wilayah Aisyiyah Sumbar, 2015).

Taking into account this situation, the women of Aisyiyah, West Padang Branch through the Aisyiyah Maternity Clinic Foundation (YKBA) initiated the establishment of the Maternal and Child Health Center (BKIA) and childbirth, which was later changed to the Aisyiyah Maternity Hospital (RSBA) in the early 1970s. the efforts made by Aisyiyah at the level of branches, branches and the participation of Aisyiyah members are no longer limited to the West Padang branch and Padang City, but include all branches and branches in West Sumatra (Pimpinan Wilayah Aisyiyah Sumbar, 2015).

One indication that it was difficult for women to locate Islamic hospitals for childbirth in the 1990s is the creation and building of the Aisyiyah General Hospital in the city of Padang. So, with this very apprehensive situation, the Aisyiyah Organization established a Maternity Clinic. In the next stage due to the lack of health workers at the Aisyiyah Clinic, the Aisyiyah Organization also established a Nursing School to support health workers for women to give birth. Subsequent developments

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in the Aisyiyah Organization movement were more advanced in urban areas than in villages in West Sumatra.

The charity business in the health sector was very important for Aisyiyah West Sumatra at that time, because of the very apprehensive conditions experienced by women in treatment and childbirth, because many health institutions that existed at that time were owned by non-Muslims, and in its development became a solution for Muslim women . in treatment and childbirth and growing rapidly. So that it finally became the Aisyiyah General Hospital from previously only a Mother and Child Health Center.

## **2 Business Charity in the field of Education**

Aisyiyah's organization in advancing women in West Sumatra in the field of education created an assembly called Disdakmen. In the field of education, the Aisyiyah organization already has educational institutions such as the Bustanul Athfal Kindergarten (TK ABA) to the College of Nursing Academy (AKPER). There are 279 Bustanul Athfal Kindergartens (TK ABA) in West Sumatra, not all of the ABA Kindergartens have the same level of progress from one region to another in West Sumatra, depending on the level of progress of the branch itself (Interview with Abrilyus, 2022).

The number of Aisyiyah Kindergartens in West Sumatra is 279 with thousands of students (Hakim et al., 2020). So some regions are lagging behind in their progress due to a shortage of educators who are experts in teaching early childhood (Nisa, 2022). Seeing this situation, the West Sumatra Aisyiyah organization, which is under the Padang City Regional Leadership, opened a Teacher Professional School (SPG). The purpose of the formation of this SPG is to support, assist, increase the number of educators who are at the childhood level. If someone has graduated from the SPG, then he will immediately teach at the Aisyiyah Organization Bustanul Athfal Kindergarten because that is the priority. This was implemented to overcome the shortage of teachers due to the increase in the number of TK ABA. Children who live in the Aisyiyah Orphanage will be prioritized for school in the Bustanul Athfal Kindergarten (TK ABA).

It is clear that the Teacher Education School (SPG) was formed to support the education sector, especially for kindergartens that foster children at an early age which are carried out by women (Arifin, 2017). So Aisyiyah doesn't only produce teachers, but also provides jobs, namely at the Bustanul Athfal Aisyiyah Kindergarten (Anton & Walikrom, 2023).

## **3 Business charity in the field of Social Welfare**

The Aisyiyah Organization established an orphanage since helping orphans and low-income kids is their main social welfare goal. In West Sumatra, there are now 27 orphanages. A fight for corporate philanthropy in the area of social welfare also exists between Aisyiyah and Muhammadiyah, such as the fight for charity for an orphanage in Bukittinggi. One of the Aisyiyah orphanages in Bukittinggi wanted to change its name by Muhammadiyah to the Muhammadiyah Orphanage, because the orphanage was progressing by having its own cooperative, but this was of course

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rejected by Aisyiyah's management because from the first time it was founded it was called the Aisyiyah orphanage, as well as the government. cannot change his name because his name has already been registered as an Aisyiyah orphanage. If the name is changed to the Muhammadiyah Orphanage, then it will no longer receive assistance (Interview with Abrilyus, 2022).

Aisyiyah's activities in advancing women can be seen from one of the activities of the Aisyiyah orphanage in Padang City such as the Aisyiyah Ampang Orphanage. Children who enter the Aisyiyah Ampang Orphanage can be categorized into two forms: *first* , outside orphanage children, namely orphanage children who still have fathers, mothers or relatives who come from the area around the orphanage, but the child does not live in an orphanage like a disabled child. in the city of Padang (Syafriani & Hartati, 2021). The source of assistance obtained for these outer orphanage children is from the Padang City Social Service (Interview with Nurhayati, 2022).

*Second* , internal orphanage children who come from areas far from the Aisyiyah Ampang Orphanage and they live or live in the orphanage. Usually the children who live in these institutions come from the interior areas of Dharmasraya, Sijunjung, Pasaman and Solok Selatan (Rila Edlin & Irmawita, 2022). For girls who live in the Aisyiyah Orphanage, they cannot live at the same time as siblings. The source of assistance for the orphanage is from the West Sumatra Provincial government (Interview with Nurhayati, 2022).

They entered the orphanage by themselves because they received information from the adult orphans who had graduated from high school who had returned to their hometowns. Sometimes they are also helped to deliver to the Aisyiyah Orphanage by the Head of Jorong in each of the villages where they are located. They were interested in entering the Aisyiyah Ampang Orphanage because they saw their older siblings who had returned home after graduating from high school with a sizable amount of money in their savings, which could reach 5-8 million (Interview with Nurhayati, 2022).

In 2016, there were 30 people at the Aisyiyah Ampang Orphanage, some of whom had even gone to college as many as 4 people. Those who attend college run the West Sumatra Aisyiyah program which allows them to live in an orphanage with funds from the Aisyiyah branch. The orphanage helps by providing tuition fees of Rp. 300,000/month. The four children attending college include two (Ami Lestari and Elwi) studying at UIN Imam Bonjol Padang and two more (Rahmah and Eka) at Stikes Aisyiyah ( Interview with Nurhayati, 2022).

#### **4 Charitable business in Economics**

The Aisyiyah Family Economic Business Entity (BUEKA) is one of the economic activity units of Aisyiyah by Aisyiyah, and for Aisyiyah. BUEKA is a group of people, not a group of capital, consisting of 20 people who join of their own free will, without coercion, to work together to improve and increase the standard of living and common welfare (Hidayah, 2020).

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The main objective of the Family Economic Business Enterprise (BUEKA) in general is to improve the people's economy and improve the nation's standard of living by trying to explore and develop the resources and potential of Aisiyiah members in particular and the Muhammadiyah family in general (Hidayah, 2020).

In the report on the dynamics of the Aisiyiah movement led by the Aisiyiah region of West Sumatra for the 2010-2015 period at the 47th Aisiyiah Conference it was stated that the number of Family Economic Enterprises (BUEKA) in 2016 was 60 BUEKAs (Aisiyiah Regional Leader, 2015:64).

Among them, under the West Sumatra Regional Leadership there is 1 BUEKA, District 50 Cities 4 BUEKAs, Kab. West Pasaman 1 BUEKA, Padang City 4 BUEKAs, Padang Panjang City 2 BUEKAs, Kab. Tanah Datar 5 pieces BUEKA, Kab. Sijunjung 1 fruit BUEKA, Kab. Pasaman 4 BUEKAs, Payakumbuh City 3 BUEKAs, Pariaman City 1 BUEKA, Kab. Dharmasraya 14 units of BUEKA, Kab. South Coast 10 pieces of BUEKA, Kab. Padang Pariaman 3 BUEKAs, Bukittinggi 4 BUEKAs, Kab. Agam 2 pieces of BUEKA, and Kab. Sawahlunto 1 piece of BUEKA (Interview with Abrilyus, 2022).

In 2016 the West Sumatra Aisiyiah Regional Leadership (PWA) through the Economic Council conducted coaching for women assisted by the Muara 1A Penitentiary (Lapas) Padang. The coaching is like making sandals, as well as making Melin Soap. Meliarni Rusli said that the Melin soap-making training was a program in the Economics Sector, the Aisiyiah Organization not only forged character and personality, but also at the same time equipped prison inmates with skills so that one day when they were released from prison they could become entrepreneurs (Suara Muhammadiyah, 2015).

In West Sumatra and other parts of Indonesia, Aisiyiah mothers have successfully mastered the art of creating melin soap for many years. Since Melin's soap doesn't froth, it is easy to use and safe for the environment. The supported inmates at Muara 1A Padang Prison are eager to learn how to make Melin Soap and are highly interested in doing so (Suara Muhammadiyah, 2015).

**Figure 1.** Melin Soap Making Training for Women Assisted Women Prison (Lapas) Muara 1A Padang in 2015



Source: Suara Muhammadiyah, "Aisiyiah W Sumatra Provides Guidance to Female Prisoners at Prison 1A Muara Padang", *Suara Muhammadiyah*, 2015.



## Conclusion

The Aisyiyah organization, which is administered only by women, is a fantastic women-owned organization whose charities are equally as sophisticated as those of other men's organizations. The Aisyiyah organization was first established in Yogyakarta and entered its branch in the Batang River. Branches and Twigs This organization developed rapidly before 1968 in several areas in West Sumatra such as Padang Panjang, Bukittinggi, Simabur, Payakumbuh, and Pesisir Selatan. For West Sumatran women, the Aisyiyah organization is very meaningful in its presence in society because it promotes women and is in line with Minangkabau society which adheres to a matrilineal system (maternal lineage). Aisyiyah's charitable business movement can be seen in the increasing number of charitable business institutions, as in 2016 there were 247 Kindergartens (TK), 106 Playgroups, 27 Orphanages, 2 Hospitals, 8 Clinics, 60 Family Economic Enterprises (BUEKA), 16 shops, Aisyiyah organizations are spread across 18 regencies/cities, 131 branches and 719 branches in West Sumatra.

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*Interview with Abrilyus (75) in Padang 19 August 2022.*

*Interview with Nurhayati (70) in Padang 6 October 2022.*

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