At-Tadris: Journal of Islamic Education
Vol 5 No 2 (2026) 289 – 300 E-ISSN 2962-2840
DOI: 10.56672/attadris.v5i2.644

The Dynamics of Tarbiyatul Mar'ah Aisyiyah on Improving the Quality of Sakinah Family Life: A Gender and Women's Empowerment Perspective

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ABSTRACT

This research aims to examine the dynamics of the Tarbiyatul Mar'ah Aisyiyah (TMA) Program in improving the quality of life of sakinah families, focusing on women's empowerment from a gender perspective. The program is designed to empower women through religious education, life skills, and leadership training, enabling them to play a more active role in their families and communities. Through a qualitative approach with in-depth interviews, this study found that the TMA program can improve women's abilities in various aspects of life, including economics, family communication, and spiritual awareness, but the curriculum and organizational governance in the implementation of the program suffer from overlapping tasks and lack of coordination between management levels. This points to the need for an improved management system and increased internal communication to ensure that each program goes according to plan and provides maximum benefit to the community, as well as the TMA curriculum that has not been resolved by the regional leadership, thus hindering the implementation process and the achievement of the expected educational targets.

Keywords: Tarbiyatul Mar'ah Aisyiyah, Sakinah family, gender

INTRODUCTION

In its development, Aisyiyah has consistently presented an approach that bridges the interests of women with their religious values, as seen in the various Tarbiyatul Mar'ah programs that are run, although in reality there is still much that needs to be addressed both in terms of organizational governance and curriculum.

Tarbiyatul Mar'ah Aisyiyah is a women's education and empowerment program initiated by the 'Aisyiyah organization, part of Muhammadiyah as a result of the mandate of the 48th Aisyiyah Congress in Surakarta in 2022. (Panduan TMA, 2025) This program aims to foster and empower women to be able to contribute optimally in the family and society in realizing the Risalah Perempuan Berkemajuan.

In the context of changing social dynamics, the role of women in the family and society has also undergone a transformation. Women now not only play a role as housekeepers, but also as breadwinners, educators, and leaders in various aspects of life. Studies conducted (Maula & Eka Pratama, 2024) show that Islamic education has strong gender equality principles, as reflected in the values of rahmatan lil 'alamin. This is an important basis for understanding how the Tarbiyatul Mar'ah Aisyiyah program can adapt to change and make a real contribution to improving the quality of life of sakinah families (PWMU, 2017).

The background of Indonesian society, especially among Muslims, a sakinah

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family is an ideal that is expected by every individual. A sakinah family is expected to create a generation of quality, noble character, and able to contribute to society. Research (Aziz & Mangestuti, 2021) shows that family harmony can be achieved through love and spirituality in married couples. The results of their research revealed that love has a significant effect on family harmony and spirituality can be a variable that strengthens the relationship between love and family harmony. However, to achieve this goal, systematic and planned efforts are needed, especially in empowering women.

Tarbiyatul Mar'ah Aisyiyah comes as a response to this need. The program not only focuses on formal education, but also on developing life skills, leadership, and strengthening religious values. With a holistic approach, *Tarbiyatul Mar'ah Aisyiyah* seeks to create women who are independent, empowered, and able to play an active role in the family and community. This approach is in line with other women's empowerment models such as the Sekoper Cinta program that has shown a positive impact in improving the family economy (Rizky Putri Rosidin et al., 2023).

In the context of gender equality, women often face barriers in obtaining equal rights and opportunities. Syarifuddin revealed that gender barriers in education are caused by inflexible religious interpretations, restrictive social norms, and less inclusive education policies. However, Islam as a religion that places justice as the main principle, has great potential to be a solution to this problem. Their research concluded that gender equality in education can be realized through an inclusive understanding of Islam and the formation of policies that favor women. (Syarifuddin et al., 2024)

This study aims to comprehensively examine the dynamics of the implementation of the Tarbiyatul Mar'ah Aisyiyah program in an effort to improve the quality of life of sakinah families. The sakinah family, which is synonymous with a harmonious home life, full of tranquility, and based on Islamic values, is the main focus of this discussion. This article looks at the extent to which the program is able to strengthen the role of women in shaping and maintaining family resilience.

Specifically, this research focuses on two main issues. First, identifying the important role played by women in building a sakinah family, and how the Tarbiyatul Mar'ah Aisyiyah program provides support through educational activities, character building, and spiritual strengthening. Second, analyzing the dynamics that occur in the TMA program on improving the quality of family life, both from the emotional, social, and economic aspects so as to create the goal of a sakinah family. With this approach, the research is expected to provide a clear picture of the dynamics of the TMA program on the formation of sakinah families, as well as a reference for the development of similar programs in the future. Thus, the results of this study are expected to serve as a reference for the development of more effective and inclusive women's empowerment programs in the context of Indonesia's diverse society.

RESEARCH METHODS

In writing this article, the author applies a qualitative approach as the main framework to explore and understand the phenomenon of the Tarbiyatul Mar'ah

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Aisyiyah Program initiated by the East Java Aisyiyah Regional Leadership in depth (Creswell & Creswell, 2023). Qualitative methods also enable in-depth exploration of gender relations and women's empowerment in specific socio-cultural contexts (Hesse-Biber, 2021). This research adopts a case study design that enables in-depth investigation of the Tarbiyatul Mar'ah Aisyiyah program as a contemporary phenomenon in a real-life context (Yin, 2023). The characteristics of a case study allow researchers to gain a holistic understanding of the program's implementation and its impact on the quality of life of sakinah families based on a gender and women's empowerment perspective (Stake, 2020). Data collection was conducted through several techniques, namely literature study of relevant sources, in-depth interviews with participants of the Tarbiyatul Mar'ah Aisyiyah program, and direct observation of various activities carried out in the program. The literature study was used to obtain a strong theoretical foundation and empirical context, while the interviews aimed to capture the subjective perspectives of the participants directly. Observations were conducted in a participatory manner to obtain a fuller picture of program implementation in the field (Noble & Heale, 2022). All data collected were analyzed systematically through a process of data reduction, data presentation, and conclusion drawing to obtain a comprehensive understanding of the dynamics of program implementation and its impact on improving the quality of life of sakinah families, both from spiritual, social, and emotional aspects (Miles et al., 2020). Significance of the Study This study is expected to contribute to the development of women's education and empowerment programs in Indonesia, especially in the context of sakinah families. By understanding the dynamics of *Tarbiyatul Mar'ah Aisyiyah*, it is hoped that more effective strategies can be found in empowering women and improving the quality of family life in society.

RESULTS AND DISCUSSION

Sakinah Family Concept

Definition and Philosophical Basis

A sakinah family is a family built on love, affection, and mutual respect (Ahmad & Nurhayati, 2021). In the context of Islamic teachings, a sakinah family is one of the main goals in building a harmonious household (Sulaiman et al., 2022). This concept not only emphasizes emotional aspects, but also includes spiritual, social, and educational dimensions (Rahman & Azizah, 2020). A sakinah family is expected to be a safe and comfortable place for each of its members, where they can grow and develop well.

A sakinah family is defined as a harmonious family, built on love, affection and mutual respect. In the context of Islamic teachings, a sakinah family is one of the main goals in building a household. This concept does not only emphasize emotional aspects, but also includes spiritual, social, and educational dimensions. As mentioned in research (Nita, 2022), a sakinah family is "a harmonious family where the values of Islamic teachings are always upheld and respect and love each other. In a sakinah family, family members are able to carry out their obligations and always help each

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other."

The Importance of a Sakinah Family in Islam

A sakinah family not only serves as a place to live, but also as the first educational institution for children (Rahman & Azizah, 2021). In the family, children learn moral, ethical and religious values that will shape their character in the future (Sulaiman et al., 2023). Therefore, it is important to improve the quality of family life in order to achieve these goals (Setyawati et al., 2024). In Islam, a sakinah family is also defined as a family that supports and helps each other. Each family member has roles and responsibilities that must be carried out properly. The husband as the head of the family is expected to provide livelihood and protection, while the wife acts as an educator and caregiver for the children. Both must respect and support each other in carrying out their respective roles to create a balance that contributes to household harmony.

The TMA program can play a role in preventing domestic violence through education about women's rights, increased awareness of gender equality, and economic empowerment that enables women to have financial independence. By having adequate knowledge and skills, women can be more confident in dealing with various situations in the household and not easily become victims of violence.

Tolerant Family Education

In a plural society like Indonesia, it is important to instill tolerance values in the family. Research (Isnaini Maha Putri, 2023) on "Muslim Family Education in Instilling Tolerance in a Multi-religious Society" shows that the education patterns applied by Muslim families in instilling tolerance in children include exemplary education patterns, habituation, supervision, advice and motivation, and sending children to Islamic educational institutions.

In Islam, a sakinah family is also defined as a family that supports and helps each other (Setyawati et al., 2024). Each family member has roles and responsibilities that must be carried out properly (Sulaiman et al., 2023). The husband as the head of the family is expected to provide livelihood and protection, while the wife plays the role of educator and caregiver for children (Rahman & Azizah, 2021). Both must respect and support each other in carrying out their respective roles (Ahmad & Nurhayati, 2022). Thus, a balance is created in the family which will contribute to household harmony.

The aspects of a sakinah family include several important dimensions. First, love and affection are the most important foundations in forming a family (Ali, Hartina, & Hajrah, 2023). A relationship based on love will create a warm and understanding atmosphere (Sulaiman et al., 2023). In Islam, husband-wife love is likened to two sides of a coin that complement each other (Ridwan Ali et al., 2023). When this love grows, there will be a sense of mutual respect and respect which is the key to maintaining family harmony (Setyawati et al., 2024).

Second, good communication is one of the keys to achieving a sakinah family

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(Sulaiman et al., 2023). Each family member needs to feel free to express their opinions and feelings effectively (Ali et al., 2023). With good communication, problems in the family can be resolved constructively and strengthen the emotional bonds between family members (Ridwan Ali et al., 2023).

Third is education and guidance; the sakinah family functions as the first educational institution for children where religious, moral and ethical values are taught early on. Education in the family shapes children's character and prepares them to face challenges outside the home so that parents need to provide sufficient attention and guidance to their children.

Fourth is economic welfare. Economic welfare is an important aspect because it enables the fulfillment of basic needs such as food, clothing, and shelter while optimally supporting children's education. The role of women as financial managers is also very vital in this case to maintain household economic stability (Sulaiman et al., 2023).

Fifth is spirituality; a strong spiritual dimension is realized through joint worship activities such as praying in congregation or reading the Qur'an together to strengthen spiritual bonds between family members. This spirituality helps to face the trials of life more firmly based on Islamic religious values (Bensaid & Machouche, 2014).

The efforts of the Tarbiyatul Mar'ah 'Aisyiyah program, which is an initiative of the Muhammadiyah Women's Community Organization ('Aisyiyah), are expected to support tolerant family education through training and education that promotes moderate and inclusive Islamic values. Thus, the sakinah families formed are not only internally harmonious, but also able to interact well with diverse communities.

Dynamics of Tarbiyatul Mar'ah Aisyiyah

Tarbiyatul Mar'ah Aisyiyah is a program designed to improve the quality of life of women through education and empowerment. The program covers various aspects, from religious education, life skills, to leadership training. By providing better access to education, TMA seeks to change society's view of the role of women, from simply being housewives to active agents of change. The mandate of the 48th 'Aisyiyah Congress in Surakarta, resulted in a decision for the leadership of 'Aisyiyah at every level to pay serious attention to all efforts to realize the Risalah Perempuan Berkemajuan (RPB). One of its statements states that RPB is committed to developing and realizing the best common life (Khairu ummah) which is reflected in the quality of the soul, mind and actions of women towards the realization of the main civilization that spreads grace to the universe (TMA Guidelines, 2025).

Targets and Levels of the TMA Program

Objects or targets of the Tarbiyatul Mar'ah 'Aisyiyah program[While mar'ah in terminology describes adult women who have the potential to be developed to the fullest. The use of the word 'Aisyiyah is attributed to the prophet's wife named

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'Aisyiyah who always supported the prophet's struggle to uphold Islam] (TMA) consists of:

1. Citizens of 'Aisyiyah as Muhammadiyah women
2. Daughters or daughters of the Muhammadiyah extended family
3. Female activists involved in Muhammadiyah autonomous organizations
4. Female students or college students who go to school or study at Muhammadiyah or 'Aisyiyah educational institutions
5. Female employees, teachers or lecturers working under Muhammadiyah Charity (AUM)

However, this program should not only be limited to internal Muhammadiyah or 'Aisyiyah members, but also open to Muslim women in general who want to develop their potential in religious, social and educational fields in accordance with Islamic values and the spirit of the struggle of 'Aisyiyah as a role model, because this program aims to empower women to be able to play an active role in society and support the progress of the ummah through improving their spiritual, intellectual and social qualities.

Implementation of TMA in Various Regions

Although it was only officially introduced in early February 2025, several Regional Leaders of 'Aisyiyah in East Java have applied the TMA program with various program variations:

1. Probolinggo City: According to Indah Nurhayati's information, the Ula class TMA program has been implemented with the object of proselytizing students at Muhammadiyah schools such as SD Muhammadiyah Plus, MI Muhammadiyah 1, MI Muhammadiyah 2, SMP Muhammadiyah 1, SMK Muhammadiyah 1 and SMK Muhammdiyah 2 (Interview with Indah Nurhayati, 2025).
2. Batu City: Has been implementing the TMA program since 2023 which includes Aisyiyah's School for the Elderly (Selantang) and School for Great Parents (SOTH). The launching was held on December 20, 2023 at the Apple Sun Hall in Bumiaji, Batu City. TMA is held in each branch and ranting of Aisyiyah throughout Batu city twice a month with different lesson themes, including routine health checks in collaboration with government agencies such as PKB and BKKBN (Interview with Nurul, 2025).
3. Jombang district: Has been implementing the TMA program since 2022 with the inaugural activity held in the hall of SMP Muhammadiyah 1 Jombang on November 15, 2022 with participants from 18 Jombang District Branches. According to Nur Faizah, the event was interesting because during the group discussion and presentation sessions, the participants revealed how the ideal leadership for a woman, including discussions about the law of leadership for a woman (Interview with Nur Faizah, 2025).
4. Malang City: On July 21, 2024, the Regional Leadership of Malang City inaugurated the TMA program at The 101 OJ Hotel with 57 participants from

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PDA, PCA, NA, and IPM cadres who will become prospective TMA facilitators. The event received support from the Head of Malang City's Head of Welfare, who hoped that this program would help the government's work in fostering generations and minimizing existing problems to realize a Golden Indonesia. Malang City also held its first graduation ceremony for the ula and wustha levels on February 8, 2025 (Interview with Fatimah, 2025).

5. Bojonegoro Regency: On March 21, 2023, the Regional Leadership of 'Aisyiyah Bojonegoro Regency implemented the TMA program which was attended by 95 participants from the Branch Leadership of 'Aisyiyah Bojonegoro Regency. According to Khusnatul Mawaddah, the training aimed to increase the capacity of leaders and members to achieve Aisyiyah's organizational goals (Interview with Khusnatul, 2025).
6. Regional leadership of 'Aisyiyah East Java: Also held a TMA program for the ula class, which was held online for four days from February 2-6, 2025 (Interview with Fitri, 2025).

From the interview data above, it can be concluded that the TMA program implemented by the Regional Leadership, Regions and Branches of 'Aisyiyah throughout East Java has a diversity of programs tailored to the circumstances or conditions of the needs of each region, so as to be able to answer specific local challenges and have a real positive impact on the local community. This diversity also reflects the flexibility and adaptability of the organization in carrying out its social mission, as well as strengthening synergy between management levels in achieving common goals.

The TMA program above is a new program in the 'Aisyiyah management for the 2022-2027 period, so according to the author's observations, the curriculum and organizational governance in implementing the program experienced overlapping tasks and a lack of coordination between management levels (Musheke & Phiri, 2021). This condition hinders the effectiveness of program implementation and the achievement of expected goals. This shows the need for an improved management system and increased internal communication to ensure that each program runs according to plan and provides maximum benefits to the community, as well as the TMA curriculum that has not been resolved by the regional leadership, thus hindering the implementation process and the achievement of the expected educational targets.

In the context of TMA, the program seeks to break down traditional stereotypes about the position of women. Judith Butler states that gender is performative, meaning that gender roles can be reconstructed through social action (Butler, 1990/2025). Thus, TMA helps women to reconstruct their roles in the family and society, so that they can actively contribute to creating a sakinah family (Ali et al., 2023).

Women's empowerment theory is the process of expanding the ability of individuals or groups to make strategic choices in their lives (Kabeer, 2022). Naila Kabeer explains that empowerment involves three main dimensions: the ability to make choices, access to resources, and the ability to transform choices into desired

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outcomes (Kabeer, 2022). These three dimensions together form the foundation for women to increase control over their lives and strengthen their social and economic position in society (Alsop et al., 2021). Thus, empowerment is not just about providing opportunities, but also ensuring structural and policy support that enables women to realize their full potential (Cornwall & Edwards, 2023). In line with the TMA program that provides education and training, women become more capable of making important decisions in the family so that the quality of life of sakinah families increases (Sulaiman et al., 2023). This shows that women's empowerment through capacity building not only impacts the individual but also brings positive changes to the harmony and well-being of the family as a whole. Therefore, the strengthening of this kind of program needs to be encouraged so that the benefits can be felt more widely in the community.

Gender Perspectives and Women's Empowerment in the Tarbiyatul Mar'ah 'Aisyiyah (TMA) Program

In the Indonesian context, women's roles are still often limited by patriarchal culture. As stated in research (Malihah et al., 2024), "Women are generally synonymous with the role of household affairs due to the perception of patriarchal culture, social and religious factors that are often used as a background." However, along with the times, women's thinking is growing, which can be seen from the increasing number of women's participation in politics or organizations. TMA is here to support this change by providing education and training that enables women to take a more active role in their families and communities. (Yanti et al., 2018) in her research on "Didactic Aspects of Javanese Women's Roles in Serat Sandi Wanita" shows that even in traditional Javanese culture, women have important roles as children, wives, and mothers. As a child, women are expected to obey their parents, behave well, and make their parents happy. As a wife, women are expected to honor their husbands with gentle words, remind each other, and respect their husbands. As a mother, a woman is expected to give advice to her children. TMA reinforces these roles while opening up space for women to develop into new roles according to the demands of the times.

Women's empowerment is the process of expanding the ability of individuals or groups to make strategic choices in their lives. Naila Kabeer explains that empowerment involves three dimensions: the ability to make choices, access to resources, and the capacity to turn choices into desired outcomes. TMA provides education and training that enable women to make important decisions within their families, thereby improving the quality of life in *sakinah* (harmonious) families.

Women's economic empowerment programs, such as the one carried out by the Aisyiyah Branch in Helvetia (Hutagalung et al., 2025) through digital marketing, show that women’s economic empowerment can significantly contribute to family welfare. This program trains mothers in SEO optimization, affiliate programs, and digital platforms such as TikTok and Instagram for marketing purposes. The results

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indicate a significant increase in capabilities, with Instagram usage training rising from 67% to 87%, and affiliate program usage from 60% to 85%.

Muliyah et al. (2020) also highlight the importance of stunting prevention through increasing awareness of reproductive rights among pre-marriage-aged women. This program aims to build awareness and empower children in orphanages through a process of increasing awareness of reproductive rights, bringing about independent, transformative change in maintaining reproductive health and making informed decisions. This demonstrates that women's empowerment is not only related to economics but also includes reproductive health aspects that are essential in creating a *sakinah* family.

In an article titled *"Islamic Legal Perspective on the Concept of Sakinah Family in Career Families"* (Nita, 2022), it is stated that although Islamic teachings strongly encourage women to take care of their families and households, this does not prevent women from actively participating in building and empowering society together with men in real life. This aligns with TMA's program, which provides education and training for women to develop their potential without neglecting their duties and responsibilities within the family.

Working or career-oriented women can still create *sakinah* families by paying attention to several things, such as maintaining proper etiquette when leaving the house, maintaining communication with their husbands and children, and balancing their careers and family lives. TMA provides guidance and training that enable women to manage this dual role effectively, allowing them to contribute to the family economy without compromising the quality of family relationships.

CONCLUSION

The dynamics of *Tarbiyatul Mar'ah Aisyiyah* (TMA) play a significant role in improving the quality of life within *sakinah* (harmonious) families through education, women's empowerment, and gender perspectives. By empowering women, TMA not only enhances their roles within the family but also contributes to the overall well-being of society. Therefore, it is essential to continue supporting and developing programs like TMA to achieve a broader impact in creating prosperous *sakinah* families.

The *Tarbiyatul Mar'ah Aisyiyah* (TMA) program is a women's empowerment initiative that has a significant impact on improving the quality of life in *sakinah* families. Through education focused on life skills development, leadership, and religious values, TMA makes a substantial contribution to transforming the roles of women in both the family and society. Women empowered through this program are not only capable of managing households but also act as active, empowered, and independent agents of change. This empowerment positively influences the dynamics of *sakinah* families, contributing to improvements in communication quality, spirituality, and economic well-being. With an inclusive approach grounded in gender equality values, TMA helps women face various social and cultural challenges and strengthens their role in fostering a harmonious and prosperous family life.

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