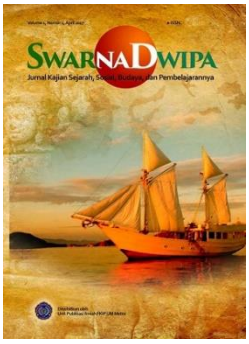
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# Sayyid Umar Baginda Sari: the propagator of Islam in tanjung atap village

**Hudaidah, Nike Aryanti**
History of Education, Universitas Sriwijaya, Indonesia
Email: nikearyanti6@gmail.com




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**Abstract**

Islamization in Indonesia began in the 7th century, with its geographic location focused on the Indo-Malay region. In the 15th century, Islamization began to enter the South Sumatra region, and in various areas, especially in the Ogan Ilir District. Sayyid Umar Baginda Sari became one of the ulama figures who played the role of broadcaster of Islam, namely in the Tanjung Atap Village area, starting in the 16th century. This study aims to discuss and get to know the figure of Sayyid Umar Baginda Sari in the spread of Islam in Tanjung Atap village, find out about his arrival, the programs carried out in spreading Islam and the members involved in spreading it. This figure is very influential because the village of Tanjung Atap is an area where Islam is spread which is considered old in South Sumatra. This research was conducted using descriptive qualitative research, namely exploratory and inductive qualitative research. In this research I only describe the research results. All activities carried out by the object are seen and observed clearly.

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## INTRODUCTION

Islam has entered Palembang since the Srivijaya period, it was proven by the presence of Arab traders who traded in Srivijaya, starting in the 7th century AD. We generally know the path of spreading Islam in the archipelago, starting from trade, da'wah, marriage, education, and cultural Islamization (Syafrizal, 2015). Tjandrasasmita (1986) began the formation of the government in the Palembang region with an Islamic character, which began at the end of the 15th century AD, which is also related to the development of the seasonal community in the Java region in line with the collapse of Majapahit and Srivijaya, and it is also possible that the process of Islamization in South Sumatra began more rapidly.

The official development of Islamization is after the sultanate of Palebambang Darussalam in the 17th century AD where Buddhism adopted by the previous community began to be replaced by Islam and became the role model for all residents in the center of the kingdom, because generally in the king's religion is the religion of the people (Soli *et al*., 2022).

Mosques (places of worship), city centers, manuscripts, and tomb complexes are relics that can be seen as clear evidence of the development of Islam in South Sumatra (Rochmiatun, 2017). Islamic organizations in South Sumatra are very diverse in their stated commitment or rejection of democratic values and political structures, ranging from Muhammadiyah, which supports and applies democratic values, to the Islamic Defenders Front (Front Pembela Islam) and Islamist groups. The Indonesian Mujahidin Council (Majelis Mujahidin Indonesia) which explicitly rejects democracy and has an authoritarian structure (Collins, 2002)

The Ulama of South Sumatra are divided into two groups, namely the tuo and mudo groups, in 1929 these two groups had a dispute and a rebellion occurred because the mudo group released a pamphlet containing the reading of prayers interpreted as bid'ah dholalah. MPII (Majelis Perusyawaratan Agama Islam) in 1930 was established on behalf of Muslims by leading figures in South Sumatra (Waluyo & Asyari, 2015).

Disputes between these two groups still occurred until the early 20th century which involved many cities in Sumatra which also had an impact on the countryside. As happened in the Ogan Ilir region in 1925 AD, namely the dispute between the clerics of the Pegagan Ilir clan of Suku II Pertija Selatan 1926-1929 AD and Boemi Melajoe 1927 AD written in Jeroen Peters (Padila, 2013). In the 19th and 20th centuries under the rule of the Sultanate of Palembang, the process of Islamization continued even faster, judging from the population growth and development that was not only in the city of Palembang but also in the countryside, including Ogan Ilir which was a fragment of Ogan Komering Ilir. Ogan Ilir, which was originally a place of escape by Prija, made the Ogan Ilir-Palembang traffic congested and caused Ogan Ilir to also contribute its influence in Palembang city culture to rural culture (Ilhamudin, 2020).

The influence of Hinayan Buddhist culture in the 7th century on the people of South Sumatra such as they do not recognize caste levels and do not distinguish positions in their lives and are supported again by the entry of Islam in South Sumatra, which can get to know each other by looking at their piety to Allah SWT (Wati & Agustono, 2017). As for some tribal names such as Malay, Pegagan, Komering, Pasemah, Latitude, Lembak, Kubu, Ogan, Penesak, Musi, Rejang, Ranau and others these are the names of tribes in South Sumatra, regions, families, customs must be related to the name of the tribe in the area such as family names that are usually related to the same culture, customs and regions. The clan leader is elected by its members and has the title of prince or duke (Kurniawati & Mulyani, 2012).

Ogan Ilir, especially the village of Tanjung Atap in Tanjung Batu Subdistrict, has a cleric who is considered to have played an important role in the entry of Islam in Tanjung Atap village, namely a cleric named Sayyid Umar Baginda Sari or Tuan Umar Baginda Saleh, who was a broadcaster of Islam in the uluan area, namely in Menayun hamlet around 1575 to 1600, which is approximately 25 years. OKU (Ogan Komering Ulu) - via Komering River (Tanjung Lubuk) - Ogan River (Tanjung Raja) - Talang Balai, Lintang - finally settled in Tanjung Atap (Selebar Tapak). At that time the area consisted of:

1. Kubu Payo Lintang (Meranjat)
2. Kubu Payo Bulu Rawang (Tanjung Pinang)
3. Kubu Selebar Tapak (Tanjung Atap)
4. Kubu Paya Lintah (Tanjung Batu)

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This area is known as kubu because at that time the community still lived in groups and still adhered to a belief called "Kapitayan", which is where the people here still sacred such as the "Beringin" tree which is believed that inside or on the branches of the tree there are its waiters (ancestors), and when cutting chicken tikung when you want to make an event, and various terms tuah / plagues. Tanjung Atap Village is a village located in Tanjung Batu Sub-District, Ogan Ilir Regency, South Sumatra. In the 16th century, a boat anchored to an island which is now known as Karam Island, this boat was brought by Sayyid Umar Baginda Sari and his men. The people of Tanjung Atap village were still in a primitive state and adhered to the Kapitayan belief. Sayyid Umar Baginda Sari broadcast Islam in Tanjung Atap, Ogan Ilir from the 16th century until his death. The population is still primitive and still adheres to the Kapitayan belief. In the village of Tanjung Atap, he was known as Sayyid Umar Baginda Sari. The word "Sari" refers to his royal title, Ratu Panembahan. He is also known as an expert in politics and government in addition to being known as a scholar by implementing the Keraton (Small Kingdom) system.

## RESEARCH METHODS

This research was conducted using descriptive qualitative research, which is exploratory and inductive qualitative research as conveyed by Kirk & Miller (1986:9) in his book (Anggito, 2018). This research also uses ethnographic research methods or field research. The ethnographic research method is a research method based on observing a group of people in their living environment, this research method prioritizes the thought process and interpretation of the fact field based on the concepts used, developing it together with an understanding of the research of the tray content tradition and prioritizing values in a research conducted (Fadli, 2021). This means that the ethnographic method is carried out directly and the researcher is also in the living environment where the research is carried out. (Gunawan, 2015)

Research on the role of Sayyid Umar Baginda Sari in Propagating Islam in Tanjung Atap Village, using the steps needed in this research, namely as follows:

1. Type of research
   This research uses qualitative research methods conducted directly at the research location. According to Bogdan & Taylor (1990), qualitative research methods are procedures for collecting descriptive data in the form of written or spoken words from individuals and their observable behavior, focusing on the overall background of the individual (Gunawan, 2021).
2. Data Sources
   This research conducted data sources by means of interviews as a primary source, namely direct interviews with the Chief Customary Stakeholder and the Juru Kunci as well as the Tanjung Atap Village community itself. Meanwhile, secondary data is information from other sources such as previous research results, journals, books, and documents related to the topic of this research.

## RESULTS AND DISCUSSION

Ogan Ilir is in South Sumatra. Geographically, South Sumatra cannot be separated from the Indonesian archipelago because its geographical location changes from time to time. From the beginning of the development of Islam on the island of South Sumatra centered in Palembang where the Srivijaya kingdom was founded in the early seventh century AD Palembang which has an important position since time immemorial. (at least since the beginning of our era), being a stopover for Malacca merchant ships, and for those

departing for China and other Asian territories from the East rather than those using the western route to India and Arabia and on to Europe (Ilhamudin, 2020).

**a. Ogan Ilir Regency Described as a Santri Region or Regency**

The development of Islam in Ogan Ilir in the past was so rapid and significant. At that time, this religion became the majority religion followed by the local community. With high enthusiasm and conviction, people in Ogan Ilir made Islam their guide to life. Islam in Ogan Ilir continues to grow rapidly. Many mosques were established as places of worship and centers of religious activity. Religious education is also a major focus in the development of Islam in this area.

Madrasahs were established to teach the teachings of Islam to children and young people so that they could understand and practice the religion properly. In addition, Islam also influenced the social and cultural aspects of the Ogan Ilir community. Islamic religious values are absorbed and implemented in daily life. This can be seen from the customs and traditions practiced by the local community, which are in line with the teachings of Islam. The development of Islam in Ogan Ilir also had an impact on the community's economy (Syaparingga, N., Yusuf, S., & Hudaidah,2018). Pre-Independence period, one of which was carried out by Sayyid Umar, namely in the process of spreading Islam and developing it in the Ogan Ilir region, especially in the Tanjung Atap area from 1575 to 1600 (Ilhamudin, 2020).

**b. Life History of Sayyid Umar Baginda Sari and His Role in the Spread of Islam in Tanjung Atap Village**

Sayyid Umar Baginda Sari along with his two brothers, As-Saayid Ahmad and As-Sayyid Muhammad were ordered by Asy-Syarifah (his mother) to preach to the island of Sumatra, with determination and enthusiasm they left to practice and spread the holy treatise of his grandfather Sayyidina Muhammad SAW. The three brothers shared the area, namely Sayyid Umar Baginda Sari initially began preaching in the hamlet of Mendayun, Marga Madang Suku I, As-Sayyid Ahmad in the hamlet of Adumanis, Marga Sumendawai Suku III, As-Sayyid Muhammad in the hamlet of Negara Sakti, Marga Sumendawai Suku II.




Figure 1. Sayyid Umar Baginda Sari's grave

Sayyid Umar Baginda Sari during his preaching in the Komring area before coming to the Tanjung Atap hamlet area, namely in 1575-1590 AD for approximately 25 years, after his departure where the place where he educated was very well preserved and as a sign of respect the community initially made a monument known as the sacred tomb of the recitation, and developed into a mosque, namely the Umari Mosque where the architectural form of this mosque is the same as the al-ihsan mosque in Tanjung Atap village.

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Sayyid Umar Baginda Sari then sailed again to continue his preaching in the downstream areas and finally settled in the Iliran area of Palembang and anchored in a tanjungan inhabited by the Selebar Setapak stronghold or across the Tanjung Atap village today, which is the initial location of the village on the island which is currently the location of Sayyid Umar Baginda Sari's grave before immigrating to the current Tanjung Atap village.

The population at that time was still in a primitive condition and adhered to animist-dynamic beliefs. Sayyid Umar's decision to Islamize the Iliran land in the south of Palembang included many areas, namely the Penesak or Penesak tribe which includes the current Tanjung Batu area (Tanjung Batu tribe, Burai tribe, Meranjat tribe), Kelekar area, Batang hari Kelakar. Other areas included Rantau Alai, Lubuk Keliat, Ketiau and Prabumulih. He went and visited these areas to preach the good news of Islam by conducting Da'wah and social engagement with the people of Tanjung Atap village and he was known by the name Sayyid Umar Baginda Sari.

Sayyid Umar Banginda Sari, apart from being a scholar he was also an expert in politics and government. He also incorporated a palace system or small government. This shows that there are still many islands or villages named after places of government, such as Punoraja Island which means the place of the king, Court Island, or Kuto Island which means the place of judgment. Sayyid Umar Baginda Sari spread Islam in the Tanjung Atap area and its surroundings since 1600 AD. As the first person to bring Islam to this region, Sayyid Umar Baginda Sari himself often faced resistance from the ancients and followers of animism. But through wisdom, good deeds, patience, perseverance, courage and relentless effort, the people of this country eventually converted to Islam and prospered in the cultural field. In order to make the process of Islamization more widespread in this area he was assisted by several assistants including:

1. Tuan Teraja Nyawa ( Syekh Abdul Jalil)
2. Sayyid Makhdum
3. Mataro Sungging, (Syekh Abdul Hamid)
4. Rio Kenten Bakau,
5. Usang Pulau Karam,
6. Usang Lebih Ketiau, (Syekh Qohharuddin)
7. Usang PunoRajo.(Lukman Nurhakim)
8. Seorang Tabibyang bernama Aminah atau Usang Dukun
9. Patih SayyidSuriarani
10. Usang Darah putih
11. Patih QulubJerintan
12. Usang Gentar

At the end of the 16th century or the beginning of the 17th century Sayyid Umar Baginda Sari died and was buried opposite the hamlet or village of Tanjung Atap which is called karam island or the sacred island of Sayyid Umar Baginda Sari. The next process from the descendants of his daughters, as well as the descendants of his assistants in the area, produced many scholars from time to time, one of which was As Sheikh KH Bahri bin Pandak Tauhid Tanjung Atap and the progress and development of the Islamic study center (madrasah). And until now, to commemorate or respect the people of Tanjung Atap village every year, namely commemorating the haul on the 3rd of Sha'ban and one Syawal, the community makes a pilgrimage to the grave. It can be seen that Islam developed very well in Ogan Ilir historically which made Ogan Ilir often known as the city of Santri, namely because it produced many kyai and ulama in South Sumatra.

Not only in the spread of Islam that was influenced by the cleric Sayyid Umar Baginda Sari but also in the economic side, Sayyid Umar gave an influence that is still developing and becoming a regional livelihood system in Tanjung Batu sub-district, namely the "Pande Mas" craft. The 18th century was the beginning of the emergence of the gold pande craft brought by Sayyid Makdum, he was a member of Sayyid Umar Baginda Sari in broadcasting Islam in the Ogan Ilir region, in 1965 this craft began to advance and develop as evidenced by the first gold shop in the Tanjung Batu area, namely "Toko Mas Masa", and many people of Tanjung Batu village whose livelihoods are as workers or gold craftsmen, starting in the 1990s (Wahyuni N, 2018).



Figure 2. Land where Sayyid Umar lived: Tanjung Atap Timur

Figure 2 shows the location of the land where the house pole was found, which is also shown in Figure 4. In addition, this pole served as a place to place the boat or a place to stop when anchored, as seen in Figure 4. These two images are important evidence that supports the existence of Sayyid Umar Baginda Sari Atap Timur, an influential figure in the spread of Islam in Palembang. Through these pictures, we can see historical relics that illustrate his big role in spreading Islamic teachings in the area.



Figure 3. Pole for tying the boat chain



Figure 4. House pillars

In pictures 3 and 4 this is a pole to tie the boat chain in picture 3 when the children's brother and the friends of Sayyid Umar sailed across the village or across the halfway house

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in picture 4, the pole of the halfway house located on the riverbank precisely inside the house in picture 2 which is located in the village of Tanjung atap which is now.



Figure 5. Kujur and Stick

The relics of Sayyid Umar Baginda Sari are in the form of Kujur, kujur is Sayyid Umar Baginda Sari's weapon and handle as well as a stick. Both of Sayyid Umar Baginda Sari's weapons are already made of heavy iron and were found at the location of the house pole in the house in Figure 2.

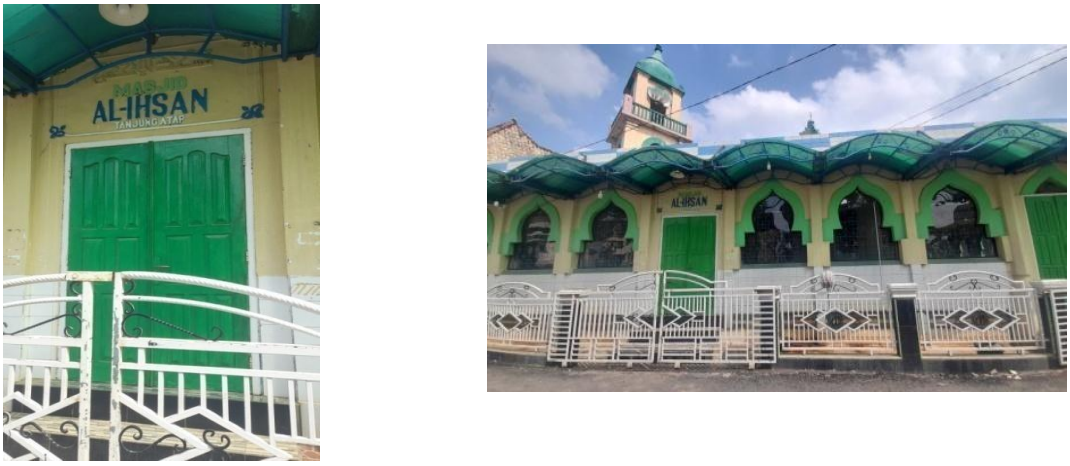



Figure 6. Front view of the Al-Ihsan mosque which was founded by Sayyid Umar Baginda Sari

Al-Ihsan Mosque is the first and oldest mosque built in Tanjung Atap village and is located not far from the house in picture 2 which is located on the riverbank. However, the Al-Ihsan Mosque was built not when Sayyid Umar Baginda Sari was alive but after he died it was continued by his descendants. Al-Ihsan Mosque was built in the 1800s which was originally made of wood and was considered not permanent.

In the era of Sayyid Umar Baginda Sari and Sayyid Ahmad, there was no mosque building but a Surau built in a very simple form, namely from wood and only rectangular in shape, which was located in the first location where the villagers lived. The first Al- Ihsan Mosque was built by Pati Bakir (the head of the population) and was developed again by the next generation, Pati Samso, which was difficult to start forming in 1818.

As for the development of Islam in the Tanjung Batu sub-district area, the development of education in the Tanjung Batu sub-district area is also developing in the form of boarding schools which have developed until now, namely the first boarding

school which was built in 1932, an Islamic madrasa called Madrasah Nurul Islam Sribandung was established. This madrasah is the first Islamic educational institution in South Sumatra that adheres to the cottage system. The founder was K.H. Anwar bin Kumpul and he himself at that time became Mudir or leader since the establishment of Madrasah Nurul Islam until his death. Many students who graduated from Nurul Islam Islamic Boarding School (PPNI) became scholars and took part in the community. Apart from being a leader and scholar who teaches knowledge in the pesantren, K.H. Anwar bin Kumpul is also active in preaching.

Through the important role of Muslims above, Ogan Ilir can also enjoy the development of Islam. In its development, Islam in Ogan Ilir was played by ulama. During the Dutch colonial period, the role of ulama in fostering the Muslim community of Ogan Ilir was challenged and pressured by the Dutch colonial government. However, the Dutch colonial government provided a policy to involve the role of bureaucratic ulama (penghulu) in the government structure at the clan and hamlet level, which took care of Islamic religious issues, especially the field of marriage, and customary rules reflected in the Simbur Cahaya Law, while independent ulama, took care of death rituals, social activities and Islamic education. This policy provides ample space for the ulama to develop Islam and carry out social and religious activities.

## CONCLUSION

Ogan Ilir is one of the areas that is strong in Islamic teachings, considered as a santri district where it can be seen from its people who are thick in Islam both from their socio-culture and in terms of education, where many madrasa schools are found as well as in their areas and one of them is the village of Tanjung Atap which is very close and thick with Islamic teachings, Sayyid Umar Baginda Sari was the first figure to spread Islam in Tanjung Atap Village, in the 16th century with the help of his friends and friends. Sayyid Umar was initially opposed by the community because they were still living in animism and dynamism, Sayyid Umar diligently proselytized until finally slowly the community accepted. Sayyid Umar Baaginda Sari died opposite the village of Tanjung Atab which is now called the island of karam and is still very well cared for until now. In the process of spreading Islam he did many problems he experienced from the population, because previously the inhabitants of this village still adhered to animist dynamism and slowly his intentions were well received until now.

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