

The Forming of Cadres in a Religious Social Organization: Case Study on 'Aisyiyah Organization

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Abstract.

Penelitian ini bertujuan untuk memahami upaya pembentukan kader Aisyiyah sebagai organisasi sosial keagamaan hingga dapat bertahan sampai dengan saat ini. Dalam penelitian pendahuluan, peneliti menemukan sumber permasalahan dalam pembentukan kader berasal dari dalam organisasi. Simpulan ini diperoleh dari hasil wawancara terhadap 7 orang manajer di semua level manajerial, yang bertanggungjawab dalam kegiatan sehari-hari dalam organisasi. Lebih lanjut, penelitian ini dilakukan dengan pendekatan kualitatif (studi kasus intrinsik), dimana peneliti berusaha mengeksplorasi data dengan mewawancarai 3 partisipan yang masing-masing mewakili 3 kohort yang berbeda dalam kepengurusan. Hasil penelitian menunjukkan terdapat 2 tipe kader dalam Aisyiyah, yakni kader natural dan kader instan. Masing-masing memiliki karakteristik psiko-demografis yang khas. Penelitian ini menambah pemahaman dalam memahami permasalahan mengenai pembentukan kader dalam organisasi.

Keywords: *Pembentukan kader, organisasi sosial keagamaan*

Abstrak.

This study aims to understand the efforts of the forming of cadre on 'Aisyiyah as a religious social organization that can survive until now. In the preliminary study, researcher found that the source of cadre forming's problem is exist inside the organization. This finding was based on the preliminary interviews to 7 'Aisyiyah's daily managers for each level of managerial leaders in Jogjakarta. Furthermore, using a qualitative approach (intrinsic case study), this study is trying to explore data by interviewing 3 participants who represents three age cohorts of the organization's committees. The result of this study is that there are 2 kinds of cadres in the body of 'Aisyiyah, namely natural and instant cadre, and both of them have some particular psycho-demographic characteristics. Thus, this research will add our understanding in identifying problems about forming of cadres in the organization.

Kata Kunci: *forming of cadres, religious social organization*

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Since 1928, there have been three women's organizations that can survive until now, namely 'Aisyiyah, *Wanita Katolik* (Catholic Women) and *Wanita Taman Siswa* (women organization of the Taman Siswa). These organizations initiated the First Indonesian Women's Congress and led to the establishment of Indonesian Women's Commitment (Indonesian Women's Congress or KOWANI-now). Nowadays, the three organizations are still active in the social movements of women in Indonesia. But 'Aisyiyah is the only such a successful organization which has some main programs and branches throughout Indonesia as well as outside the country. Otherwise, Taman Siswa's Women still survive until now, but only in education movement. Similarly, the Catholic Women also still survive with some social and education programs (the Board of WKRI, 2008; Poerwandari, 1996). Meanwhile, 'Aisyiyah has some movement's scopes in the broader fields, namely education, economic, socio-cultural, religious, health, and programs focusing on family development.

The successful of 'Aisyiyah, as a social religious women's organization which is based by religion, is indicated by the existence of branches in all provinces and also all villages in Indonesia. It also has some special branches in some countries, like UK, Malaysia, the United States, Egypt and the Netherlands. In addition, it consists of a number of members (more than 2 million people) from varieties of educational and professional backgrounds. These backgrounds support 'Aisyiyah to move on in various activities of the education, health, economic, socio-cultural, religious, women and families sectors (Profile of Central Board of 'Aisyiyah, 2007).

Nevertheless, several studies have previously explained that out of most organizations, both profit and non-profit, have a weakness in forming the cadres in the body's own organization (Carton & Hofer, 2006). Even these problems were experienced by organizations that have a good organizational performance. In another study, Lusthaus et al. (1999) argued that one indicator of an organization that has a good performance is the ability to develop cadres in the organization so that there is a mutually beneficial relationship among the individual as a member of the organization

itself. This is what is called by Lusthaus et al. (1999) as an aspect of *Valence* as an indicator of the triumph of an organization. Still according to Carton & Hofer (2006), if the organization can not develop cadres, then the organization will be stagnant in developing the programs. This is due to the psychological and communication breaking-link between previous, current, and the next generations.

In a previous research, 'Aisyiyah was described as an autonomous unit of the Muhammadiyah organization which also has some cadres whose ages under the age of 'Aisyiyah's staffs. The cadre was mentioned as Nasyi'atul 'Aisyiyah, which is called *Siswo Projo Wanito* in its early establishment (History of Growth and Development of 'Aisyiyah, 2004). Since the beginning, this organization was founded as an organization cadres forming who will continue the vision and the struggle of 'Aisyiyah.

But in reality, most 'Aisyiyah's staffs who were interviewed in the preliminary research expressed about the difficulty in obtaining the cadres who are willing to continue the Nyai Ahmad Dahlan's aspiration as the founder of 'Aisyiyah. Even the expected cadres emerged from Nasyi'atul 'Aisyiyah (NA) was also not be able to provide 'fresh blood' for 'Aisyiyah because there is a gap between the ages of 'Aisyiyah's staff and NA's cadres. Based on those problems, this study want to ask a certain research question, "*How is the forming of cadres in 'Aisyiyah?*"

RESEARCH METHOD

This research uses a qualitative method, namely intrinsic case study. This type of study is used to understand an unique phenomenon and to show it without the intention to develop a theory (Yin, 2005). Qualitative data is collected by unstructured interview to 3 'Aisyiyah's managers. These participants represent the three age cohorts in 'Aisyiyah (30-40 years, 40-50 years, and 50 years and over), which are expected to produce comprehensive and representative information of the cohort. The division of the age cohort is in accordance with the board age profile of survey in 2005 which is dominated by those three cohorts, although in different frequencies (Profile of

'Aisyiyah's Organization, 2005).

The characteristics of participants representing three of these cohorts are:

- a. Active status as an 'Aisyiyah's daily official
- b. In the age that is represented one of the cohorts (30-40 years, 40-50 years or 50 years and over).
- c. One person has pension, one person was still working in 'Aisyiyah-Muhammadiyah and one still working out of 'Aisyiyah Muhammadiyah's business unit.
- d. Have some experiences in leading 'Aisyiyah at least 1 period.
- e. The level of education is high schools (minimum).
- f. The ability and willingness to give information.

To establish the credibility of data retrieval tool, researcher captures the primary data as follow;

- a. Researcher also collects data from various sources (data triangulation), by conducting some interviews to participants representing the three age cohorts.
- b. Using a reference tool, for example recorder equipment, cameras, mp-3 player. In this study, researcher uses a tape recorder and handy camera.
- c. Doing some participants check, that is by repeating the outline of interview results based on the notes of researcher at the end of appointment. By doing this, hopefully participants can revised if there are any mistakes or lack of information. In this study, researcher compiles a participant check form so that researcher might have the same perception about the information from the data of participants' interviews.

Qualitative data in this research, that is interview data, is analyzed by using thematic analysis. Thematic analysis is a coding process of information and produces some theme lists, complex theme models or indicators, qualifications that relating to those themes or single/mix cases of those mentioned above (Poerwandari, 2007).

Patterns or themes appear in random as in the

collection are available there information before. After researcher finds the pattern (*seeing*), he will classifies or codes the pattern (*seeing as*) by giving a label, definition or description (Boyatzis, 1998). In an effort to analyze the data, a theme can be identified on the rating form (*manifest level*), so it can be seen explicitly. A theme can also be found in the holding ranks (*latent level*), namely the implicit theme and give overshadow or principle to a particular theme. These themes can be derived inductively from data or it also can be derived deductively from theory (Boyatzis, 1998).

RESULTS AND DISCUSSION

Since Muhammadiyah was established, Ahmad Dahlan had been thinking about the forming of the cadres on the body of this organization in order to continue the mission of Islamic reform movement in Indonesia. The case was proved by Dahlan's initiative action to gather the youth in Muhammadiyah Youth Movement and Hizbul Wathon (HW) as a pathfinder organization of Muhammadiyah. He even collected young women to help 'Aisyiyah continuing the organizations by established *Siswo Projo Wanito*. This community had some unique members, namely young and educated women in the study of religious and general knowledge. In its development, then this community was under the coordination of 'Aisyiyah, *Nasyi'atul 'Aisyiyah* (NA). NA was formed in XX Aisyiyah's Congress, 1931, in Yogyakarta. Furthermore, in 36th Muhammadiyah Congress in 1965, NA was given the right to manage his own household organization (Muhammadiyah's autonomy organization) together with the Youth of Muhammadiyah and HW's Movement.

Even during the coordination of 'Aisyiyah, NA was always given enough attention to encourage the activities of NA's movements throughout all of 'Aisyiyah's branches. The case was always articulated in 'Aisyiyah's congress during NA still under the coordination of 'Aisyiyah. The hope is that 'Aisyiyah always get the endorsement of the spirit-cadres youth. When the NA has been given the autonomy rights, then Muhammadiyah hoped that NA's cadres may continue her struggle in 'Aisyiyah.

Is the main organization's hope achieved? In fact, 'Aisyiyah's managers consists of some members in aged 40 years and over, even more, it is dominated by the old managers, more than 50 years old, than 20-30 years old. This indicates the existence of the age gap between the NA with 'Aisyiyah. The age of active staffs in NA is the educative age, while 'Aisyiyah's staffs are in the age of unproductive or retirement age. Data from Research and Development Institute, Central Board of 'Aisyiyah in 2005 showed the description about manager's ages: 30-40 years of age 9%, 40-50 years of age 29% and above 50 years 62%. Thus, as shown as the distribution, the smallest portion of the productive age, between 30-50 years old, indicated that there are gaps in the organization.

Muhammadiyah-'Aisyiyah expect that the cadres will be active in NA when they taking the education. Whereas in the retirement ages, they will be back to 'Aisyiyah. But in reality, cadres that have been educated in NA are not really come back again in the organizational activities in their old age because of their busy working or have forgotten the 'Aisyiyah. These empty cadres case makes some 'Aisyiyah's manager worry. It is expressed by one of the manager in country level branch as a 4th participant in interviewing processes. According to 4th participant (P4), the problem of difficulty looking for cadres in 'Aisyiyah is due more to the material value of young people. Therefore, young people are rarely called upon to perform some organization's voluntary social activities because of the economic demands for young people who are still actively working. In addition, NA could not be expected to have a lot of contributions in 'Aisyiyah's cadres program. The case is due to the age stages of NA's members who are still productive, whereas they are busy workers outside of 'Aisyiyah so they could not be active in 'Aisyiyah again.

These worry is also noted in the research conducted by Anita Rahman (1996) to the caretaker-managers of 'Aisyiyah. She explained that even though 'Aisyiyah claiming as a modern organization, the cadres in Muhammadiyah-'Aisyiyah still rely on kinship relations. Most of officials of 'Aisyiyah and Muhammadiyah have the same family background which is also as a member or a committee of Muhammadiyah or 'Aisyiyah.

Thus, the process of someone's joining in the organization was originally driven by external motives because he/she wants to follow his/her family footsteps as a staff of this organization. The same result is obtained in this research, 8 from 9 managers who became interview's participants state that they are active in this organization initially driven by family factors (see interview data). They knew 'Aisyiyah from families, parents, brother, husband or laws. However, one participant states that these motives actually cause 'Aisyiyah can survive until now.

According to Anita Rahman (1996), the cadre through this lineage is very powerful for capturing members, mobilizing unity and reinforcing organization. However, on the other hand, the organization can be vulnerable if there is an open commitment and critique in each other. The relationship that occurs between members who have a familial relationship is less professional because there are some possibilities to be reluctant from critiques. Meanwhile, the extent of cadres strength by this lineage that could retain the organization is also became problems because their youth or child now does not want to be active in Muhammadiyah or 'Aisyiyah to continue his father/mother's activities. Their children said that 'Aisyiyah-Muhammadiyah's activities are not fit into teenagers' interest now. Therefore, some 'Aisyiyah's staffs feel the difficulty of obtaining cadres to continue this organization.

Based on interview's result from 'Aisyiyah's staffs and review's process about 'Aisyiyah, the researcher find 'Aisyiyah's cadres problems. Therefore, researcher did some interviews again to have a deeper understanding about cadres in 'Aisyiyah. Here is presented a summary of the interview's results;

Schedule 1 interview results about cadres

Case	8 th Participant	9 th Participant	10 th Participant
Age / cohort	62 years (50 years <)	35 years (30-40 years)	42 years (40-50 years)
Active time in 'Aisyiyah	26 years	10 years	5 years
Employment status	Retired from business unit	Working in the business unit	Working out of business unit
Family background	- Nuclear family (father & mother) is active in Muhammadiyah - 'Aisyiyah - Husband is active in Muhammadiyah	- Husband's family is active in Muhammadiyah - Husband is active in Muhammadiyah	In-law and husband's family is active in Muhammadiyah - 'Aisyiyah
First to know 'Aisyiyah	Family, social environment, education	Family, social environment, education	Family, social environment, education
Family's support	Supports from father, mother, and husband	Support from husband	Supports from in law and husband
Educational background	Muhammadiyah - 'Aisyiyah	Muhammadiyah - 'Aisyiyah	Outside of Muhammadiyah
Organization cadres	Nasyi'atul 'Aisyiyah (NA)	Nasyi'atul 'Aisyiyah (NA)	Nothing
Status of cadre	Natural cadre	Natural cadre	Instant cadre
Motive to join 'Aisyiyah	God worship	Social Status	The relevance of the formal employment sector
Time management between work, family, and organization	Parallel	Parallel	Parallel
Sacrifications	Time and thoughts	Time and thoughts	Only thought (the time could not be sacrificed because of her busy working)
Opinions and experiences of the cadres program	- Activities of the forming of cadre program are not sustainable - NA was always involved in the activities of 'Aisyiyah	- Cadres based on figure / model could not be continual - Young cadres is not confidence when she got a higher position - Condition above is caused by the smaller proportions of younger staff than the older one - NA was always involved in the activities of 'Aisyiyah	- Gap between progressive thinking process of young manager and resistant thinking way of older manager - The unbalanced proportion amount between old and young staffs - Residential areas that determine the activity of forming of cadre - Cadres of kinship that makes 'Aisyiyah able to continue - Cadres based on model can give spirit to cadres - NA was always involved in the activities of 'Aisyiyah

The conclusion can be drawn from schedule 1 is that the greater part of their activity suggested by family and social environment factors. Therefore, they would get supports from family in running 'Aisyiyah's activities organization

For the 8th and 9th participants who have educational backgrounds in Muhammadiyah and 'Aisyiyah and also follow the 'Aisyiyah's cadres organization (NA), they are classified as natural cadres because they have been educated by the organization since young. Meanwhile, 10th participant who was educated outside Muhammadiyah and did not follow NA is classified as an instant cadre.

There is a distinction between natural and instant cadres, namely the motive joining 'Aisyiyah. For the first cadres, who are more than 50 years and have retired, they tend to join 'Aisyiyah because of the God worship motive. The second cadres, less than 50 years and still actively working, join 'Aisyiyah because they want social status as a woman who is active in the organization. Besides, the instant cadre has a motive to practice her knowledge and profession in 'Aisyiyah.

Age also influences to one's religious life. The case was fit into the results of the Brim's research (1999) in the United States, 70 percent subjects over the age of 50 years old stated that the spiritual and religious life have an important role in their life. Actually, the religious life phenomenon is not only in the United States. The fact that religious life has an important role in the lives of older people was expressed by 98 percents respondents in India, 88 percents in Italy, 72 percents in France and 63 percents in Scandinavia (Gallup 1987 in Santrock 2004). The case was similar to the results of the research of Wink and Dillon (2002) who said that there was such an increasing spiritual spirit in the age of years and over. Religious life for those individuals of 50 years old and over (*late middle adulthood*) is very important because religious lesson is related to physical health. It is stated from Levin and Vaderpool's research (1989) that individuals who are committed to religious life will stabilize their blood pressure, conversely for individuals who are less committed to religious life will increase the potential for blood pressure. So did the influence of religious life to psychological condition, the stronger one's commitment to

religious life, the more he has a health condition psychologically. These assumptions are based on the following studies;

- a. Issues of lifestyle
Someone who has a commitment to religious life will reduce risk factors for drugs than individuals who do not have a commitment to religious life (Gartner, Larson and Allen, 1991).
- b. Social networking.
Individuals who are active in religious group will participate in social life so he will get a meaningful social support in their lives (Collins et al. 1993).
- c. Stress management
Someone who has a strong religious life will be much stronger in stress coping in his life because religious lessons provide a backup for managing stress (Pargament, 1990; McCullough, 1995).

Basically, I agree on the case long based on organizational distinction in 'Aisyiyah versus actual age cohort owned by the boards' Aisyiyah. In interview processes, data showed that P10 is 42 years old but the service in 'Aisyiyah was about 5 years. Whereas P9 is 35-year-old and has been active as 'Aisyiyah's staff for 10 years. On data, those three participants (P8, P9, P10) are arranged by the duration of their activities in 'Aisyiyah. P8, 62 years of (age cohort is 50 years and over) and has a period of activity as a staff for 26 years, had a motive to join 'Aisyiyah because of the intention to God's worship God. P9, in the 30-40 year cohort and a period of activity as staff for 10 years, had a motive to join the 'Aisyiyah because she want to raise her status as an organizational active women. On the other hand, P10 which is in the 40-50 year cohort, had a motive to join 'Aisyiyah because she wants to apply her knowledge and profession for the development of the organization. These cases show that the longer active period as a staff in 'Aisyiyah the higher their orientation of the relationship with God, oneself and others. This condition is fit into Silberman's statement (2005) about the characteristics of people who have a religious life. Stated by him, the characteristics were the capability of individuals to understand God and all his tenets, the ability to understand the meaning of self (self-

moved to residential area outside the city, she was not a NA's active staff anymore in Yogyakarta.

Apparently, the condition of difficulty for getting the organization's cadres is not only experienced by 'Aisyiyah. The Board of Catholic Women of the Republic of Indonesia (WKRI) have stated that they also experienced difficulties in the forming of cadre process (interview data with the former Chairwoman of the Central Board of WKRI, BK. Indrawahyanti Grahito, January 29, 2009). The case was shown by the age of WKRI's staffs which are mostly in the age of 50 years and over. The condition gives image to WKRI as an organization which is available only for older Catholic women.

The same assumption about Muhammadiyah and 'Aisyiyah is perceived by one of the 'Aisyiyah Bustanul 'Athfal's manager (an early childhood education in Notoprajan Yogyakarta). In interview, she said that mainly Moslem young people are not much more actively interested in this organization because they have an assumption that 'Aisyiyah Muhammadiyah organization is only for older. That's why she had an idea to swap the old pictures of Muhammadiyah-'Aisyiyah's founders (KH. Ahmad Dahlan and Nyai Ahmad Dahlan) to their young-ages pictures. It must be done to change the opinion of public and attract the Islamic youth to join this organization.

However, besides of the problem of forming of cadre process in 'Aisyiyah, there are still some benefit aspects for organization's development. Some of these cases are;

1. The forming of cadres based on kinship or family relationships (for example, between mother and her child) will make 'Aisyiyah as a continuously organization. The values applied in the family would influence children to participate actively in the organization of Muhammadiyah-'Aisyiyah.
2. The forming of cadres based on figures still can provide the spirit for cadres. It is noting that those figures should have a continual commitment to be active in 'Aisyiyah.

Also in Anita Rahman's research (1996), it was explained that 'Aisyiyah's staff consists of 2 groups, namely the previous and next generations. The

members from the previous generation had called themselves as mothers who want to use their free time to do some charitable activities in 'Aisyiyah after they have finished take care and educate their own children. Whereas the next generation of Aisyiyah has a higher education level and want to practice their knowledge or profession in 'Aisyiyah. This generation could also be appeared because their family members are 'Aisyiyah-Muhammadiyah activists, so they have an obligation to continue the struggle of their father and mother. More interestingly, the job characteristics of the previous generations are those who work in the independent sector, such as sales, businessman, missionary interpreter, makeup, tailors and food vendors. Conversely, the next generation usually working in the formal sectors, such as teachers, lecturers, doctors, nurses, midwives, civil servants, refinery workers and official workers.

With regard to the typology of 'Aisyiyah's generations member, it's likely that professionalism of the 'Aisyiyah's staff in the next generation will be reduced. It is a reasonable case that the next generations have been so busy with jobs in the formal sector which requires more time than independent work. Thus, the researcher (Anita Rahman, 1996) questioned about the professionalism commitment of the next generations in managing 'Aisyiyah compared with previous generations.

Although the previous and next generation have in common about their motive for worship, but the job background which has a tighter bound of rules in their work to make 'Aisyiyah could not demand professionalism of its member as the next generation. 'Aisyiyah, is proceed to be abandoned by young people, has been left behind by its own cadres. This condition look likes "empty nest syndrome", feeling lonely after being alone and always expect the return of the free birds. When will the birds come back?

CONCLUSION

This study found an age cohort gap of the active staffs in the organization which is led to the emptiness in 'Aisyiyah to fulfill the cadres.

actualization), and the ability able to relate to others and make themselves useful in their social environment.

Another distinction between the natural and instant cadres is their self-sacrifice to 'Aisyiyah. The natural cadres can sacrifice their time and thoughts for the development of the organization. Otherwise, instant cadres could not sacrifice her time because of her busy working outside the organization, but she can give her ideas for the development of the organization. Based on the interview's results, I analyzes that the longer period of activity as an 'Aisyiyah's staff, the more sacrifices are given to 'Aisyiyah, namely the sacrifice of time and thought. The case was shown by P8 and P9, which have period activity as a staff longer than P10, who sacrifices their time and ideas for development of 'Aisyiyah. Whereas P10, which has less period of activity, can only give thought. Although P9 and P10 are equally productive age and actively working, their length of activity also influences their commitments, particularly to sacrifice their time. The P8 is in the cohort of 50 years and over, had already entered the age of retirement so she has more time to develop the organization.

In interviews meeting, all participants stated that in forming of cadres, they always involve Nasyi'atul 'Aisyiyah (NA) in each activity. It aims for the development of 'Aisyiyah continuously. This condition is fit into Sass's explanation (2000) about the characteristics of social religious organization, namely order valence indicator or the links between individuals as members and the organization. He explained that a successful religious social organization should have a forming of cadre programs and development for the members. The existence of NA and forming of cadre programs in the Cadre Unit in 'Aisyiyah indicate the bond between the members and the organization that can sustain the glory of the organization.

All of interview's participants explained that the problems of forming of cadre in 'Aisyiyah were caused by;

1. Organizational external factors

- a. Changing times, the emergence of the material orientation among young people makes them have no interest to be

involved in the religious social activities. The case was acknowledged by several participants who state that it has been difficult for 'Aisyiyah to look for cadres since 1970's because it was the starting time when globalization happened in Indonesia. As stated by Kanner & Soule (2002), the globalization brings the impact of material orientation, including for young people who are easily influenced by their social environment.

- b. There are numbers of other youth organizations that have a more benefits and good promising orientation for young people (such as political organizations, radical religious organizations and professional organizations).
 - c. Education gives priority to cognitive than affective aspects, so young people tend to ignore the religious moral education.
2. Organizational internal factors
- a. Forming of cadre activity program is not going continuously in NA. The case was due to rushing activities of young people in their education environment which is higher than before. Thus, nowadays, cadres are lack of a sense of commitment to the organization.
 - b. The forming of cadres is based on figures. In this condition, if the figure is not active then the activities of cadres also stop as well.
 - c. There is a gap between the way of progressive thinking of young staffs and old-fashioned thinking of the older. It causes young cadres less confident during their activities with the old cadres. Moreover, the ratio between the number of young staffs with the old is unbalance, the older staff is much more than the young one.
 - d. Housing area also determines the cadres' involvement. Cadre who moved from the area where is she lived does not do some organizational activities in that area. As an example, a female student who was studying at Yogyakarta was also active as a NA's staff. But after she graduated and

Nasyi'atul 'Aisyiyah (NA) as a cadre organization is dominated by managers whose age between 20-30

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