

## SOCIAL INTERACTION ROLE IN ISLAMIC EDUCATION (Study of Sayyidati Aisyah RA Figure)

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**Abstract:** Sayyidati Aisyah is as a wife, a hadits narration, educator, a religion instructor, and a smart student in various fields. Without abandoning her motherly, she was also able to communicate and interact with society. And the effect of her capability to interact with society had made her successful in education field. This research is about Sayyidati Aisyah's role in interacting with society and her success in conducting multi roles in her time. This article is library research, in which the researcher collected data from literatures with academic standard. In analyzing the data, the researcher used descriptive analytical method, comparison with socio-historical approach and content analysis. The research result shows that Sayyidati Aisyah RA is Allah servant who is loyal, a Prophet wife; a religion instructor, a hadits narration, Muslim educator had an important role, and contributes greatly to the struggle and development of Islam. The success of the Islamic education process is marked by the realization of the educational goal, namely the existence of perfect human beings (kaffah), this is supported by the fulfillment of 5 elements; educator, students, material/curriculum, method, and environment. Educators and students, in interacting, have to carry out their role and function based on their status and position, the material of interaction, implementing the method in accordance with individual or other group in the interaction, understanding the environment condition.

**Keywords:** Social Interaction, Islamic education

## Introduction

Human is social creatures, who need communication with others for fulfilling their necessity, so that there is interaction in social life. Interaction is dynamic relationship between humans and always changes<sup>1</sup>. Without given help, humans cannot survive to reach the position as *khalifah fil al-ardl.* as Al-Hujurat (49): 13 explains:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“Hi mankind, we created you from a man & a woman and made you nations & tribes indeed, to make you know each other, the first person by Allah is the one who has the most piety among you, really, Allah knows more omniscient”<sup>2</sup>.

The above verse explains that all creatures Allah created from various kinds of ethnic groups are asked to know, interact and socialize with others.

Sayyidati Aisyah was Rasul’s wife, teacher of Prophet’s friends, and fighters in war. She had extensive knowledge insights, and mastered many religious issues, reviewed from either Al-Qur’an, *hadiths*, or *fiqh*.. Al-Mustadrak, al-Hakim says that one third of the *Shari’a* laws was quoted by Aisyah. Even, Abu Musa al-Asya’ari says, “Every time we found difficulties, we found convenience in Aisyah.” Prophet’s friends often asked Aisyah’s opinion, when they found difficult problems. Aisyah also often corrected verse, *hadith*, and laws when they proven wrong, but enforced. Then Aisyah explained the real intention.

## Research Method

This study is library research with some approaches socio historical and content analysis. The socio historical is for the background and giving interpretation of Al-Qur’an verse. and content

<sup>1</sup> Elly M. Setiadi dan Kolip Usman. *Pengantar Sosiologi: Pemahaman Fakta Dan Gejala Permasalahan Sosial: Teori, Aplikasi, dan Pemecahannya*, (Jakarta : Kencana Prenada Media Grup. 2011), 62 .

<sup>2</sup> Muhammad Shohib, *Departemen Agama RI, al-Qur’an dan terjemahnya*, (Bogor: Syaamil Quran, 2007), 517.

Analysis uses for digging information documented in recording, pictures, sounds, or writing.<sup>3</sup>

Data analysis technique of this research is documentation, in which the data collection is from non human. In this case, the researcher collected data from many literatures and analyzed the part that related to the discussion. The researcher then noted and quoted to facilitate the next step that is describes the data<sup>4</sup>. The data collected then analyzed using descriptive analytic and comparative.

### Islamic Education

Education is actions or efforts to bestow knowledge, experience, and skills to the younger generation for preparing to fulfill their needs both physical and psychologically.<sup>5</sup> and Islamic education is physical and psychological guidance based on Islamic teachings towards formation of the main personality, means personality with Islamic teachings values and responsible according to Islamic value too.<sup>6</sup>

#### 1. Basic Islamic Education

The Islamic education basis is the Qur'an, *Sunnah* and *ijtihad*. The *ijtihad* is used to answer many problems in various fields, including educational field, so it needs new thinking in science and technology development.

#### 2. Islamic Education Purposes

Islamic education lasts throughout human life, the goal of Islamic education is equal to the life purpose. According to Al-Ghazzali, the aim of Islamic education is: perfect human to get closer to Allah SWT, and to get happiness in the world and in the hereafter.<sup>7</sup>

#### 3. Islamic Education Element

- a. Educator is students' spiritual father, who gives soul knowledge, moral education and straightens out bad student

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<sup>3</sup> Suharsimi Arikunto, *Manajemen Penelitian*, (Jakarta : PT Rineka Cipta, 2006), 321.

<sup>4</sup> Ahmad Sonhadji, *Penelitian Kualitatif Dalam Ilmu-Ilmu Sosial dan Keagamaan* (Malang : Kalimashada Press. 1996), 82.

<sup>5</sup> Zuhairini, dkk, *Filsafat Pendidikan Islam* (Jakarta: Bumi Aksara,1997), 95.

<sup>6</sup> Abuddin Nata, *Filsafat Pendidikan Islam* (Jakarta : Raja Grafindo Persada, 1998), 49

<sup>7</sup> Fithiyah Hasan Sulaiman, *Sistem Pendidikan Versi Ghazali*, Terjemahan Fathur Rahman (Bandung : Al-Ma'arif, 1986), 24.

behavior<sup>8</sup>. So that in Islam, educators have a high position, it is equal to the Apostle degree, as the poem al-Syawki quoted by Muhammad Athiyah al-Abrasyi:

فَمُ لِلْمُعَلِّمِ وَفَهُ النَّجِيُّلَا # كَاذَ الْمُعَلِّمِ أَنْ يَكُونَ رَسُولَا

“Stand up and respect the teacher and give an award, actually a teacher is almost an Apostle.”<sup>9</sup>

- b. Students are community members who try to develop their own potential through a learning process on certain pathways, levels and education types. The students in Islamic education are not only children but also adults, both physical and psychological. Physically, they look for knowledge until they die, and the process in education is limitless. Transcendental Islamic education is not only a process in the world but in the Hereafter. Education in an Islamic perspective therefore, becomes unlimited.<sup>10</sup>
- c. Material or curriculum arranged to achieve the Islamic education objectives, it must meet the following principles:
  - 1) It must be divine material (*aqidah*).
  - 2) It must be material of glorious and perfect life, such as morality, *hadith*, *fiqh* etc.
  - 3) The material given must be practically useful for life.
  - 4) Vocational education, engineering and industrialization to seek livelihood.
  - 5) The subject given must be useful to study other sciences, for instance language and its branches.<sup>11</sup>
- d. Method affects learning result. There are some methods in Islamic education, they are: question answer (*Al-As'ilah wa Ajwibah*), story, and habituation method, etc.<sup>12</sup>
- e. Environment is institution for education where, there is Islamic characteristic that enable it to implement Islamic

<sup>8</sup> Abdul Mujib dan Jusuf Mudzakkir, *Ilmu Pendidikan Islam*, (Jakarta : Kencana, 2006), 136.

<sup>9</sup> Ibid, 89.

<sup>10</sup> Moh. Roqib, *Ilmu Pendidikan Islam: Pengemangan Pendidikan Integratif di Sekolah, Keluarga dan Masyarakat*, (Yogyakarta: Lkis Yogyakarta, 2009), 65.

<sup>11</sup> Ibid, 173-185.

<sup>12</sup> Ibid., 178

education well. This environment is useful as support of teaching and learning process safe orderly and sustainable.<sup>13</sup> Good environment and affects in improving good moral according to Islam is the health environment, and used as place for good activities, such as Islamic education, recitation, and so forth.<sup>14</sup>

Islamic education environment is family, school, and community. all of them are inseparable unit and cannot be parted.<sup>15</sup> Family environment will be kept properly when the husband and wife are aware of their right and obligation. Starting from fostering family, there will be keeping community environment well. When family moral is good, of course the community moral will be good, and fostering community can be done through recitation, mutual cooperation, friendship, interactive dialogue, etc.<sup>16</sup>

### **Social Interaction Concept**

There are 3 kinds of interaction in Islam; they are relationship with Allah SWT, human being, and world. The three relationships must be balanced and synergistic. Vertical relationship is relation with Allah SWT; horizontal relationship is relation with human being or social interaction. Social interaction is a process by which someone contacts, communicates, and influences each other either in thoughts or actions. The main important in social interaction is mutual influence<sup>17</sup>. Social interaction is the key of social life. There will not be a chance for a shared life without it. The interaction occurs between individuals, groups, and both of them.<sup>18</sup>

#### **1. The aspects of social interaction**

- a. Relationships. Interaction occurs because of the relationship between individuals, individuals and groups, and groups. Individual relationships characterized by greeting, shaking hands, and fighting.

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<sup>13</sup> Ibid, 82.

<sup>14</sup> Beni ahmad Saebani, *Ilmu Pendidikan islam*, (Bandung: Pustaka Setia, 2009), 262.

<sup>15</sup> Sutari Imam Barnadib, *Pengantar Ilmu Pendidikan Sistematis*, (Yogyakarta: Andi Offset, 1995), 118.

<sup>16</sup> Ibid, 268.

<sup>17</sup> M. Arifin Hakim, *Ilmu Sosial Dasar, Teori Dan Konsep Ilmu Sosial*, (Bandung: Pustaka Satya, 2001), 34.

<sup>18</sup> Sahrul, *Sosiologi Islam* (Medan:IAIN PRESS, 2001), 67.

- b. Individuals, in social interaction individuals must carry out the relationships because their roles individually, or in groups.
- c. Purposes. Every social interaction has specific purpose such as influence other person. For example a mother who goes shopping to fulfill her life needs. It means she makes effort to influence others to do her wish.
- d. Group structure and function relationships. this happened because all individuals cannot be separated from the group, and each of them has a function in his group, so humans as individuals are as social beings have functions in their groups.<sup>19</sup>

## 2. Social Interaction Kinds

- a. Relationships between individuals. In this case, individuals give influence, stimulus to others, affected individual reacts or give responds, such as shaking hands, talking, or fighting.
- b. Relationships between individual and groups. This relationship can be seen in the community in which the community member with his group in his environment makes interaction. It shows that they need to meet directly.
- c. Relationship between groups. The individuals interests in a group is a universe, related to the individuals interests in other groups, each individual action is part of group interests.<sup>20</sup>

## 3. The individual roles in social interaction

Role is someone right and obligation practice in accordance with their social status. the have done their role when they have conducted obligation and asked their right based on their status. There is no status without roles, therefore, they cannot be separated. They are very important to keep balanced and social integrity. There are three someone's' position in the community

- a. Ascribed status, is automatically status from birth. It is also closed status for certain people only.
- b. Achieved status, this status gained through one own effort, so this is opened status, and everyone is able to get it, when they can fulfill the required condition.

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<sup>19</sup> Soerjono, Soekanto, *Sosiologi Suatu Pengantar*, ( Jakarta: PT Raja Grafindo Persada 2006), 90-94.

<sup>20</sup> M. Arifin Hakim, *Ilmu Sosial Dasar, Teori Dan Konsep Ilmu Sosial*, (Bandung: Pustaka Satya, 2001), 61-63

- c. Assigned status. It is gifts from others. This status is given to the one who has struggled something for community.

#### 4. Influence factors in social interaction

There are factors influence interactions, the actors determine the success or failure of these interactions<sup>21</sup>, and they are:

- a. A social situation, it gives a behavior form towards individuals in that situation. The one who make Interaction adapt with the faced situation, either they are sad or happy.
- b. The power of group norms. This is greatly influences to the social interactions occurrence between individuals. Individuals who obey the norm will never do bad action in their social life, and vice versa.
- c. Each individual must have the goal. It is important to influence towards performers. For example someone does interaction to meet his/her needs of life.
- d. Each individual interacts based on the temporary status and position, they do interaction because of someone position.
- e. Situation interpretation. The situation affects individuals to see and interpret the situation, in which they are able to adapt with the faced condition and interpret unexpected to be expected situation..<sup>22</sup>

#### 5. The social interaction requirements

Interaction can take place when the relationships between individuals involve social interaction. There are two conditions in social interaction, they are:

- a. Social contact that is touching each other, but in social symptom contact can be done without touching as speaking. the social contact can be taken place in the three forms:
  - 1) Individual contact, marked by greetings, shaking hands, and fighting.
  - 2) Contact between individual and group, for example the speech of village head and cleric in front of their residents and worshipers.

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<sup>21</sup> Ridwan Effendi, dkk, *Ilmu Sosial Dan Budaya Dasar*, (Jakarta: Kencana, 2008), 45.

<sup>22</sup> M. Arifin Hakim, *Ilmu Sosial Dasar, Teori Dan Konsep Ilmu Sosial*, (Bandung: Pustaka Satya, 2001), 67-68

3) contact in groups, such as competition or meeting between residents<sup>23</sup>

b. Communication is sharing process of information, ideas, or feeling not only in oral and written, but also with body language, style, personal appearance, body language, style, personal appearance or other things around it that clarify meaning. four factors causes communication in social contact:

1) imitation factor. The imitation factor is some ones' action in imitating others attitude and behavior, involving positive imitation ( frugal, well-dressed, etc), and negative imitation (drunk, ignorant, etc).

2) Sugestion factor, is individual process in accepting person perspective or action without criticism at first.<sup>24</sup>

3) identification factor, it is person desire to be equal with others to learn some ones' behavior, and they will realize when they have succeeded after they did it<sup>25</sup>.

4) Simphaty factor. In this case, a person who is interested in his/her someone else<sup>26</sup>, and the process is only based on feeling not rational.

## 6. Social Interaction Form

Social Interaction is the main form of social process, it because of the reciprocal influence between various fields of life. Social interaction is an appear form of people who hold relationships each other, both individually and in groups. The social interaction forms are:

a. Cooperation. It is a joint effort between individuals or groups to achieve their certain goals. Collaboration arises because of the individual's orientation to their groups (in-group) and other groups (their out groups).

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<sup>23</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar*. ( Jakarta: PT Raja Grafindo Persada 2006), 64-65

<sup>24</sup> *Ibid*, 145.

<sup>25</sup> *Ibid*, 155.

<sup>26</sup> Soerjono, Soekanto, *Sosiologi Suatu Pengantar*. ( Jakarta: PT Raja Grafindo Persada 2006), 151

- b. Competition. Competition is a struggle of certain person to achieve a goal by removing their opposition peacefully or without using threats or violence.
- c. Conflict, conflict is the interpretation of the behavior meaning not in accordance with the first part intent, causes dissonance of others' interests. And to achieve the desired goal, needs an effort to get rid of the blocking part.<sup>27</sup>
- d. Accommodation is the way to overcome the conflict without destroying the opponents so they do not lose their personality<sup>28</sup>.

### The Implementation of Social Interaction in Islam

Social interaction is the relationships in community (*silaturrohim*) or loving relationships. It is as social interaction form more conducted in religious activities.<sup>29</sup> Known as *ukhuwah islamiyah*. Means, Islamic brotherhood, as Allah SWT says in Al-Hujurat verse (49): 10

إِنَّمَا: الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ<sup>٣٠</sup> وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

“indeed, the believers are brothers. Reconcile, therefore (fix your relation) between your two brothers and fear to Allah, so you may get the mercy”<sup>30</sup>.

There are four forms of Islamic brotherhood, *ubudiyah* brotherhood. it is brotherhood based on the feeling of being Allah servant. *Insaniyah* brotherhood, brotherhood is based on the same as Allah's' creature with one ancestor (the prophet Adam and Hawa). *al-wathaniyah* brotherhood, brotherhood is based on the same country and nationality. *Brotherhood in Islam*, brotherhood is based on the same in faith .

The brotherhood in Islam in al-Qur'an is not only because of the same faith, but for doing brotherhood with other beliefs.

<sup>27</sup> Soerjono, Soekanto, *Sosiologi Suatu Pengantar*. ( Jakarta: PT Raja Grafindo Persada 2006), 76-77

<sup>28</sup> Ridwan Effendi, dkk, *Ilmu Sosial Dan Budaya Dasar*, (Jakarta: Kencana, 2008), 66

<sup>29</sup> *Ibid*, 75

<sup>30</sup> Muhammad Shohib, *Departemen Agama RI, al-Qur'an dan terjemahnya*, (Bogor: Syaamil Quran. 2007),

According to Ali nurdin, brotherhood intended in al-Qur'an for other beliefs does not use *ukhuwah* , but uses term of tolerant. Tolerant means help and mutual respect between religious followers. the right tolerance is tolerance in social life not in faith (*aqidah*) and worship.<sup>31</sup>

### Sayyidati Aisyah RA.

Sayyidati Aisyah the daughter of *Abu Bakar ash-Shiddiq* is one of Muhammad SAW Prophet wives. she was married by Muhammad SAW in Mecca when she was 6 years old before *Hijriyah* and she was 18 years old when Muhammad passed away, and she passed away in Medina at 58 *Hijriyah*, other history at 57, but the first is the correct, and because of her testament she was buried in Baqi'. *Abu Hurairah* RA participated to worship her corpse.

Rasulullah SAW the Allah's messenger got information from Gabriel that Sayyidati Aisyah is her wife in the world and here after,<sup>32</sup> known as women who like to give alms to poor people, purify the blessings of Allah SWT, and thanked to Allah SWT by calling many times. She was also known as a person who is able to provide good and communicative sermons, *shari'ah* experts and interpretations of the Qur'an.<sup>33</sup>

In one story, there are nine superiority owned by Sayyidati Aisyah only. First Gabriel fulfilled the Messenger of Allah in a form like me and ordered him to marry me. Second, I was the only Prophet wife who was married in virgin condition and never married before. and he has never married anyone before me, Third, the Prophet Muhammad died in my lap, Fourth, the Prophet was buried in my house, Fifth, when the Prophet received revelation, the angels come down to accompany me at my house. when we were in a blanket. Sixth, I am the daughter of his successor (*Abu Bakar ash shidiq*). Seventh, I get liberation from accusations directly from Allah. Eighth, I was created in good condition for a good person (Rasulullah SAW), ninth, I get a guarantee of forgiveness and noble sustenance from Allah.<sup>34</sup>

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<sup>31</sup> *Ibid*, 79

<sup>32</sup> *Majalah Al-Furqon*, Edisi 06 Tahun Kiadhan 1427 H / Oktober 2006

<sup>33</sup> Muhammad Shohib, *Departemen Agama RI, al-Qur'an dan terjemahnya*, (Bogor: Syaamil Quran, 2007), 20-21

<sup>34</sup> Ummu Habibah, *Belajar dari Aisyah RA*, (Jakarta: Senayan Publishing Sarat Makna, 2011), 86-88

## Discussion

### Sayyidati Aisyah RA. social interaction

Sayyidati Aisyah RA in community had many statuses and roles, they were as Muhammad SAW prophet, as Abu Bakar ash-Shiddieqs' daughter, Muslims' teacher, translator, narrator of thousands *hadiths* and *mujahidah*. All statuses and roles can be carried out and implemented properly.

The above statement shows that the Sayyidati Aisyah status and roles in social interaction are: Ascribed Status, (the status gained since birth) she was daughter of Abu Bakar Ash-shiddiq, the first caliph, prophet the most loyal close friend, helpful and best and trusted adviser to the Apostle. Achieved Status, (the status gained through one own effort, so this is opened status, and everyone is able to get it, if they can fulfill the required condition. This status can be gained from power/position and personal qualities obtained from education and experience. For instance Sayyidati Aisyah grew up as smart woman in *rabbani madrasah* or Apostle *madrasah*. So that other apostle wives and his friends learned to her, it means that she was as student and apostle friends' teacher. Assigned Status (status is given to the one who has struggled something for community). Sayyidati Aisyah was known as narrator of *hadiths* Al-Qur'an translator, and tough and brave *mujahidah*

### Sayyidati Aisyah aspects of social interaction

The success of the interactions carried out by Sayyidati Aisyah RA in their environment according to their status and role, was supported the aspects of social interaction fulfillment., namely; aspects of the relationship, each interaction is happened because of the relationship among individuals, and between individuals and groups, and among the groups, for example, there is explanation of Al- Qur'an that states jihad is an obligation for every Muslim. So Sayyidati Aisyah asked the Apostle of Muhammad about whether or not it was obligatory for women to strive like men, he answered that the women hajj is equal as *jihad*. Another example is one day Sayyidati Aisyah's things stolen by a thief. She was then angry and cursed the thief. Hearing she met a thief, the apostle said, "Aisyah, don't take over the thief sin by swearing at him." The two cases above indicate the existence of

communication or mutual relations between *Sayyidati Aisyah* and the apostle as evidence of interaction.

Aspects of the individual existence is social interaction requires the individual appearance who carry out relationships. Social relations occur because of the individual participation one and another, either in person or group. Example when the prophet explained about the obligation to take a big bath for a holy woman from menstruation. But the woman did not know how to do it from big dirt, so the apostle said "take a cloth (which has been smeared with fragrance) from *Kasturi*, and then clean it with it, she asked about how to clean it. But the apostle did not fit to explain, then *Sayyidati Aisyah* explained about the cleaning blood and bathing large *hadats* procedure.<sup>35</sup> This case shows *Sayyidati Aisyah* as an individual communicating as a form of interaction with other individuals; they are Muslim women at that time so that the information about Islam can be delivered well.

The goal aspect is every social interaction has a specific goal such as influencing other individuals. For example; there was a slander from Abdullah bin Ubay bin Salul against *Sayyidati Aisyah R.A.*, then Sa'ad bin Mu'adz al-Ansars' friend helped him which gave rise to a response from other friends until the bloodshed between Aus leaders and Khazraj did not occur. This shows that with communication in interaction, there will be achieving the desired goal, the clarity of problems, eliminating slander, achieving peace and avoid bloodshed (inter-tribal warfare).

Aspects of the relationship between structure and group functions, because each individual has their own function and role, and the individual in his life cannot not separated from the group. Example; when *Sayyidati Aisyah R.A.* participating in the war, she brought drinking water and distributed it to the *mujahid*. Based on the history of Arbi 'bin Mas'ud that she had been with the Messenger of Allāh,, he gave a drink, treated the wounded and escorted the killed to Medina<sup>36</sup>. That is proof of the social interaction of *Sayyidati Aisyah R.A.* in helping Muslims and carrying out their roles and functions was very well, such as helping Muslims in warfare, even if only to bring drinking water and helped treat injured people on the war.

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<sup>35</sup>Ismail, M. syuhudi, 1409 H/1988, *kesahihan sanad hadist*, (ujung pandang :PT. Bulan bintang). blog.Zulkhulafir. Tanggal pengunduhan 27 agustus 2016

<sup>36</sup> Muhammad Ali al-bar *Wanita Karir dalam Timbangan Islam*, (Jakarta: Pustaka Azam, 1998), 176

### The kinds of Sayyidati Aisyah RA social interaction

The efforts had done by Aisyah in running her roles and function in social life were: interaction among individuals. this happened when prophet Muhammad SAW found Aisyah cried while conducting *haji* because of her menstruation. then prophet said that menstruation is Allah destiny for women. he then asked Aisyah to have big take a bath, and conducted the pillars of *haji* again. It gave Aisyah relief since she could do the *haji* perfectly.

While the interaction between individuals and groups has been carried out her, was when Sayyidati Aisyah (as an individual) gave explanations to Muslims both men and women (as groups). She was a teacher for Muslims. If it is *mahrom*, it is educated directly while if it is not *mahrom*, it will be educated from behind the curtain. Sayyidati Aisyah was never bored to answer all questions about any issues concerning Islamic teachings, including personal matters. From this, many schoolers were born 'especially from the *tabi'in*.<sup>37</sup>

The example of interaction between group and group form was done by Aisyah when the group Jamal war between Sayyidati Aisyah RA troops and Sayyidina Ali bin Abi Tholib<sup>38</sup>. The form of those interaction shows that the interests of individuals in groups are an entity, interrelated with the interests of individuals in other groups.

### Factors affected in Sayyidati Aisyah social interaction

There are many factors affected social interaction, that is the factor determine the success or failure the interaction<sup>39</sup>, such as; social situation, for example when Sayyidati Aisyah was sad because of slander after the Badr war. The situation made her to hope to Allah SWT about her trial.

Factors of group norm power, for example in the case of slander that befell Sayyidati Aisyah R.A, the Prophet Muhammad SAW remained silent, until he received revelations from Allah SWT. The revelation was good news for him and the first sentence that came out of his mouth was, Give good news to Aisyah! For Allah's sake, God has freed her from heinous accusations. This shows that Sayyidati

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<sup>37</sup> Muhammad Zainuddin, *Word Press. Com, Kepemimpinan Dakwah Aisyah R.A*, di Akses pada 03, 09, 2016. 09.30

<sup>38</sup> M. Arifin Hakim, *Ilmu Sosial Dasar, Teori Dan Konsep Ilmu Sosial*, (Bandung: Pustaka Satya, 2001), 61-63

<sup>39</sup> Ridwan Effendi, dkk, *Ilmu Sosial Dan Budaya Dasar*, (Jakarta: Kencana, 2008), 45.

Aisyah is an individual who adheres to the power of norms, that is religion and Allah gives the nature of wara ', so that she got a direct defense from Allah, which is free from slander.

The personal aim factors, for example, since the slander against Sayyidati Aisyah was heard, the Apostle never sat close to her. Even the Prophet said, "Oh Aisyah I heard this news and it accompanied you. If you are indeed innocent, surely God will free you from these heinous accusations. But if you are indeed guilty, ask forgiveness to Allah and repent to Him. If a servant confesses his sin then repents, Allah will accept the repentance. "The purpose of the Apostle as an individual who interacts with Sayyidati Aisyah was to comfort her to be patient, wasn't sad deeply, enthusiasm and pleasure, closer to Allah. and Aisyah looked for protection and calmness to the Prophet.

The example of interaction factor is in accordance with the position and condition of individual is when Aisyah was struck by slander, then she said to her parents; "For Allah's sake, I know you have heard the news about me. If I said that I am not as charged, you will not believe me. If I admit the accusation, you will trust me. Even though Allah knows best that I am not as alleged. For Allah's sake, now you are like the condition of Prophet Yusuf AS's father whereas, the example of interpretation factor of the situation, is when Aisyah cried because she was slandered, suddenly a woman from the Ansar group came to see her, the woman also cried. The grief situation that was engulfing i Aisyah affected the Ansar woman, then they could adjust to the situation being faced by Aisyah and tried to help to think the unexpected situation become an expected one, and entertained her.

### **The conditions for the social interaction of Sayyidati Aisyah**

Social interaction occur if there is social contact and communication. Social interaction carried out by Sayyidati Aisyah also occurred because of social contact, both between individuals and individuals, individuals and groups, or groups and groups. This social contact can be in the form of touching, speaking, giving speeches, competitions and so on. for example; Sayyidati Aisyah communicates with Muslims both men and women, individually or in group to get the knowledge of Allah obtained through the Apostle.

Another requirement is also the communication, that is the process of delivering information, ideas, or feelings, either verbally,

written, body language, style, personal appearance, etc. that can explain the communication purpose of. for instance; when Aisyah had a slander, then without telling her story it would be seen through her body language how sad she was, like sadness, crying, confining herself, so many Ansar women were sad.

### **Social interaction of Sayyidati Aisyahs' Form**

The existence of relationship individually or in group is the form of social interaction. Aisyah's interaction in her life was conducted in the form of cooperation, competition, opposition and accommodation. In the form of cooperation when Aisyah lost the borrowed ring, some of her friends helped to find it. The example of Sayyidati Aisyah's social interaction in the form of competition is the existence of slander againsts Sayyidati Aisyah which is based on dislike of Sayyidati Aisyah because it is considered a rival.

Sayyidati Aisyah social interaction which form of conflict was wars which followed by Aisyah was aimed to ground down the enemy who fought Islam, though she only helped to bring drinking water or treating wounded soldiers. Whereas social interactions in the form of accommodation was when the war was over, Aisyah approached prisoners or women from the opposing side to abandon their beliefs or disbelief and convert to Islam.

### **The interaction Proses of Sayyidati Aisyah in Islam**

The social interaction process done by Sayyidati Aisyah in Islam known as Islamic brotherhood (*ukhuwah islamiyah*) means the brotherhood done by Muslim. There are many forms in *ukhuwah islamiyah*. For example when Aisyah borrowed necklace from Asma. then, the necklace disappeared at Abwa. Finally, the Apostle ordered several friends to look for it. When they searched for a necklace, the time of prayer arrived, but they did not find water for ablution. Not long after the verse came down about *tayamum*. The events experienced by Sayyidati Aisyah showed the interaction of *ukhuwah ubudiyah* which caused a response to the Prophet and fellow Muslim friends.

She also carried out *ukhuwah Insaniyah*, that is the interaction based on the mutual human being as Allah servant from one ancestor (Adam and Hawa). For instance, when prophet preached on the pulpit, about wrong news of Aisyah caused responses from his friends and almost bloodshed between the leaders of the Aus and Khazraj

tribes, finally there the tolerance response of the Apostles and his friends in overcoming the problem.

The next form is *ukhuwah al-wathaniyah*, that is brotherhood which is based on the same state and nationality, as the case of joining Aisyah taking in the *uhud* war, she brought drinking water and brought drinks to the mujahidin who defended religion and state. and this event is also a an brotherhood of *fin din al-Islam* form, because jihad is a sign of how noble Muslims are fighting on the path of Allah's religion.

### **Social interaction of Sayyidati Aisyah in Islamic education**

The success of Islamic education process marked by he realization of educational goals, proved by the realization of perfect human (*kaffah*), this is supported by 5 elements, namely educators, students, material/curriculum, method, and environment. The social interaction of the parties in the education process influences their success. In interacting, the educators and students should carry out their roles and functions in accordance with their status and position, the material of interaction, applying ways/methods appropriate with individual or other group's condition in interacting, and understanding the environment situation or conditions.

Aisyah was a Muslim woman who had many statuses and positions. She was also an educator and founder of a science and religiousof madrasah in Medina. If the students were women, they were taught directly in front of them, but when her students were men, they were not mahrom then she taught them from behind the curtain. Aisyah was never tired to answer all the questions were asked both the issue of Islamic teachings, as well as personal matters. The Madrasas gave birth to many scholars'.<sup>40</sup>

Aisyah was also student who learnt knowledge to Apostle as teacher. This happened when some friends came to complain about the problem to the Apostle who was away, and then Aisyah received their complaint and would be submitted to the Apostle. After receiving an answer from the Apostle, Aisyah conveyed to them.<sup>41</sup>. This shows that Aisyah was a student, and the Apostle was an

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<sup>40</sup> Muhammad Zainuddin, *Word Press. Com, Kepemimpinan Dakwah Aisyah R.A. di Akses pada 03, 09, 2016. 09.30*

<sup>41</sup>Ummu Habibah, *Belajar dari Aisyah RA*, (Jakarta: Senayan Publishing Sarat Makna, 2011), 127.

educator. The interaction carried out by Aisyah with the Apostle was an interaction between individuals. While the interaction between Aisyah and a friend was social interaction between individuals and groups. The social interaction carried out has a specific goal that is resolving the problem at hand.

Social interaction carried out Aisyah contains information on Islamic teachings (faith /*aqidah*, worship/*syari'ah*, and moral) from the source Al-Qur'an and Hadith, overcoming people problems. for example the Aisyah answer of questions which was from individuals, or conveying something heard from Apostle to groups or people and so forth. Aisyah was also implemented Various methods in interacting. The application of this method is adjusted to the conditions and patterns of interaction so that it will be easier to achieve the Interaction goals. For example, when interacting with fellow women, she communicated directly, but when she interacted with men who were not *mahrom*, then she used a veil. When Aisyah interacted to teach female *fiqh*, sometimes used the demonstration method, for example when explaining how to take a big bath from menstruation. Besides, used the lecture method such as when delivering what was heard from the Apostle, and so on.

The environment in which social interactions occur is varied. It can be friends, Muslims, infidels, ancestral traditions, various types of tribes and customs and so forth. A good environment will support the success of social interaction, and vice versa, a bad environment can also be a hindrance to the social interaction purposes. For example, when the Apostle communicates with women to explain how to bathe from menstruation, they have difficulty understanding it. But when Aisyah communicates, they understood quickly. Because it was women problem, when it was conveyed by woman it will be easier to implement.

## Conclusion

Based on the above explanation, it can be concluded that Sayyidati Aisyah, is a person who had many statuses or position; as obey Allah servant, Prophet wife, Islamic instructor, hadith, narrator, teacher, student who had capability to play her roles and function, so that she had contributed in struggling and development of Islam. One of the keys is her capability to interact and communicate with community, and in playing her roles in accordance with her statuses. Social interaction is Islam known as *ukhwah islamiyah* means Islam

brotherhood. Four patterns in Islam brotherhood. They are *ubudiyah*, *insaniyah*, *wathaniyah* and *fid din al Islam*. The four of brotherhood is the form and way of social interaction by seeing on status, position, role, and the interaction purposes. The success of Islamic education process marked by he realization of educational goals, proved by the realization of perfect human (kaffah), this is supported by 5 elements, namely educators, students, material/curriculum, method, and environment. in interaction, teachers and students should run their role and function based on status and position in delivering material, appropriate method with individual or group when interaction occurred, besides, they should understand the environment situation. Sayyidati Aisyah is a woman Muslim person as teacher and student, who pay attention to what will be done in interaction, the way will be taken in the interaction, and considering the environment as factor can be influenced towards the achievement of the interaction objectives.

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