



**TOWARD AISIYAH GLOBALIZATION -  
MOTIVES, CHALLENGES AND BENEFITS:  
A CASE STUDY FROM PCIA AUSTRALIA**

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## ABSTRACT

*Globalization and internationalization are common phenomena which raises internationalisation of Aisyiyah as an important agenda. Established for more than a century in Indonesia, Aisyiyah has its special branches through PCIA in several countries across the world. Seemingly as support for globalization, indeed the internationalization is considered deeper aiming to extent Muhammadiyah mindedness of 'Islam Berkemajuan' in the global community rather than merely being in existence through branches in other countries. In this line, Aisyiyah women through PCIA have a role to be active citizens in their country of residence to expand Aisyiyah's influence in the global community.*

*As still in the infancy phase, PCIA Australia appears to be in a stage of learning to navigate its path toward Aisyiyah globalization. Perceiving Aisyiyah globalization as engagement in the local community involving interactions with people from various ethnic backgrounds brings consequences for members of PCIA requiring thoughtful considerations. In this light, this small investigation aims to learn the perspectives of its members around aspects, such as motivations, challenges and benefits from global involvement.*

*Data was collected using an online survey. Respondents were asked about their responses in the context of their involvement in one or two projects: Welcoming the Golden Years (WGY) and Small Kindness Community Care (SKCC). The SKCC is not set up by PCIA, but in this study is used as an example for respondents to support them in drawing their perceptions on global involvement as many members of PCIA have participated significantly. This paper consists of four sections: background, method, brief descriptions of the two projects, findings including motives, challenges and benefits, and conclusions which highlights some points to consider.*

### **Key Words:**

*Aisyiyah, globalisation, women, social, engagement/participation, cultural capital*

Just like other organizations, globalization has driven Aisyiyah to internationalize itself to extend its humanity works known as 'da'wah for *Rahmatan lil Alamin*'. In particular, as an established Islamic organization, Aisyiyah is excellence in its principles, economic, governance and ethics (Nashrulah, Republika, 2015). With members spreading across the world, Aisyiyah (Muhammadiyah) has established its branches through PCIA (PCIM) in several countries. Various programs/ activities have been conducted by PCIA's, including early learning center in Malaysia and Egypt.

Internationalization has been started for some times, however, there was reported that compared to other Islamic organisations from other Islamic countries such as Turkey, Pakistan and Egypt, the existence and contribution of Aisyiyah (Muhammadiyah) is insignificance in the global community<sup>1</sup>. Indeed, the relevant argument to contextualize the idea of globalizing Aisyiyah is found in the Muktamar in 2015, which emphasizes that internationalization is not merely about 'being overseas', but should also involve with moving ideas, networking, and religious mindedness - "*pemahaman keagamaan*" that is expected to transform Muhammadiyah/ Aisyiyah into an international Islamic organization/movement.

Concerning Aisyiyah Australia, which was established in 2017 at the same time with the purchase of property, currently has active members less than 20 females with additional of around 30 non-active members. This property known as PDMA (Pusat Dakwah Muhammadiyah Australia) which will be expanded to establish Muhammadiyah Australian College (MAC), is located in Southern part of Melbourne, which is far for most of its members' residences. Moreover, while being a new member to Aisyiyah, members of Aisyiyah

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<http://repository.umy.ac.id/bitstream/handle/123456789/12404/f.%20BAB%20II.pdf?sequence=6&isAllowed=y>

(PCIA) have active in other women groups/organizations belong to both Indonesia and non-Indonesia communities across Melbourne for quite a long time. These situations, hence, appears to give impacts on the future programs of PCIA in attempting to globalization. Nevertheless, a particular program with Aisyiyah labelled and can be regarded as global activity was just initiated in early 2020.

Aiming to address the lack of discussion and program activity on aged population, Aisyiyah was ready to launch its global event named Welcoming the Golden Years (WTGY) involving seminars and stalls on maintaining the well-being of elderly on July but was postponed due to pandemic. It is an event conducted in English involving speakers and attendees/participants not only from Indonesian background and targeted at around 200 people from various communities, initiated, prepared and run by PCIA Australia with the support of PCIM Australia.

In the given context, it is obvious the endeavor to globalize Aisyiyah largely depending on the agency of its members in navigating as an active citizen in the country of residence. Individual agency demonstrating a personal capability to participate in the community is shaped further by various contexts, such as socio-economy, politics and culture of the country of residence, in addition to the personal identity of Aisyiyah women among many other aspects inherent to individual differences. On this basis, this paper aims to look at a few issues shaping global engagement focusing on motives, challenges and expectations. The remaining paper includes literature review, methods, findings and conclusion.

## **LITERATURE REVIEW**

A literature review is conducted to understand the complexity of Aisyiyah globalization, but not to be exhaustive, by scooping journal papers on global involvement of Muslim women that equates as migrants in Australian society. As globalization of Aisyiyah can be

interpreted widely, this paper perceives it as an engagement of Aisyiyah through PCIA in social activity within global communities in Melbourne. Hence, this review is focused on a few aspects around engagement in a global context, such as internationalization and globalization, agency and cultural and social capitals. Other topics are identified but excluded as they are not relevant with the data collected from the survey.

Globalization refers to the phenomena of the widening, deepening and speeding up worldwide interconnectedness involving the movement of people, information, knowledge, technology, products dan financial capitals (Marginson & Wende, 2007). In brief, globalization pushes people and organizations to the formation of international involvement (Albatch & Knight, 2007). Through the time, advanced technologies and lower costs surrounding travel and mobility, telephone calls, internet connectivity and satellite TV depict reasons behind the increasing diversity in many aspects, such as “country of origin, languages, religions, migration channels and migration statuses, gender and age” (Vertovec, 2010, p. 170). Understanding the context of globalization help to contextualize the social space of globalizing Aisyiyah highlighting its various influencing aspects, such as diversity, which is shaped also by various current forms of migrations.

Living overseas involves navigating heritage culture and local culture that in migration studies constitutes an important factor behind successful engagement in a new country. Berry’s acculturation typology of integration orientation (cited in Ward, 2013) suggests that participation in a different culture is shaped by the interplay of maintaining old and new culture, which is underpinned by attitudes, behaviours and identities that take place as a result of contact with culturally dissimilar people, groups, and social influences.

The active agent is found to be an important factor for global engagement. Agency is defined as “the capability of individual human beings to make choices and act on these choices in ways that make a difference in their lives” (Martin, 2004, p.135, cited in covert, 2013, p. 173). Personal agency involves purpose, choice, action (Walter & Gerson, 2007) and intent (Bandura, 2006). Indeed, many Muslims can engage across the community which reflects an active agency after engaging initially with Muslim community organization through volunteering work in local mosques (Peucker & Ceylan, 2016). Besides, active citizenship is conceptualized as various social interactions in everyday life including informal civic network-building in everyday space both workplace and neighborhood (Vromen 2003, Harris & Roose, 2014).

Other themes associated with migrants’ engagement include roles of social and cultural capitals for pursuing social engagement within the community. Social capital is defined as ‘the sum of the resources ... that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition’ (Bourdieu and Wacquant 1992, p. 119). It can be seen simply as the circles of friends, groups, memberships and social networks (also virtual within online communities) arising from home and new countries, which can be used as a tool for gaining dominance and power (Reed-Danahay, 2014). Religious organizations are also considered as one of the primary engines of social capital in Western societies (Bouma, 2003).

Moreover, cultural capital can be understood as including forms of accent, dispositions, learning, skills, knowledge, titles and sensibilities people possess (Bourdieu, 1989). Jacobowics (2011) explains that cultural capital also includes ‘social knowledge, and the instruments to sustain and communicate that knowledge, as well as forms of perspective or world-view used to identify, interpret and

understand the world. As it can be used to support social mobility and enhance power in a society, the acquisition of new cultural capital in a new country is crucial, such as about ‘disposition of self-opening and the capacity to modify other pre-existing dispositions and internalise new ones’ (Jacobowics, 2011, p.77).

These aspects associated with the engagement of migrants including Muslim women in Australian society provides background to locate this study aiming to understand perceptions around globalization of Aisiyah among some members of PCIA Australia.

## **METHODS**

To reiterate, aiming to understand the idea of Aisiyah globalization in the Australian context among members of Aisiyah, this paper represents an exploratory and descriptive study. It allows an opportunity to capture the general understanding of Aisiyah globalization which is focused on perceptions on motives, challenges and benefits about engagement in global social activities in local communities. An online questionnaire consisting questions asking about motives, challenges and benefits were administered to members of PCIA (Attachment 1). In this case, to make the idea of globalization tangible, respondents are encouraged to reflect on the two projects as representations of global social initiatives: first is the WTGY, a project created and run by Aisiyah (PCIA) and the SKCC, a community project, which is created and supported by many Aisiyah members. Respondents are asked to rank their answer to reflect its importance. The responses are presented based on the themes and read inline using the literature review to understand what is meant with Aisiyah globalization for its members. Further, whether this idea of globalization is regarded as positive and the challenges that might be potentially become barriers are explored.

## **GLOBAL SOCIAL ACTIVITIES**

### **1. Small Kindnesses Community Care (SKCC)**

This project was set up in collaboration with Indonesian Muslim Council of Victoria (IMCV), Madania Foundation & Muhammadiyah (PCIM) Australia, with aims to support people during a pandemic due to COVID 19 in Melbourne. The recipients of the projects are those community members regardless of their race, religion and background (approximately 30% non-Muslim). The volunteers and donators are also not limited to Indonesian background. Many Aisyiyah and Muhammadiyah Australia members actively involved in this joint initiative differently in the establishment, coordination and operational stages. On 10<sup>th</sup> of May 2020 SKCC officially become part of IMCV COVID 19 Response, hence all donations go directly to IMCV's BAZIS account. Those who want to become recipient and volunteer must register via online registration through the IMCV system. To help with the increasing request for a donation, IMCV partnered with 'Dompot Dhuafa Australia' received support from the SKCC monthly operational funding.

### **2. Welcoming the Golden Years (WTGY)**

This program was conducted in collaboration with Muhammadiyah (PCIM) Australia to address the lack of programs for the elderly within Indonesia community. The event target was not only for Indonesian but also for non-Indonesian. Initially, it was going to be conducted as a one-day event consisting of talk from expert guest speakers from Australian government agencies and within the global community. The topic covers broad themes including navigating government support for Home Aged Care; Spiritual and Psychological of Elderly; Health and Physical Knowledge in the Ageing process; Fitness and Healthy Nutrition Lifestyle for elderly, and hopefully will also cover 'Dementia Care'. However, this event was switched to serials



of five online zoom sessions with two weeks interval due to COVID 19 pandemic.

## **FINDINGS**

Unlike other studies, the survey for this study did not include questions on the demography of respondents as its aim is only to gain the idea around the perception of globalizing Aisyyiah. However, as perception is formed by many aspects of life including demographic and life experience, some notes should be kept in mind when reading the findings and discussions. Take, for example, the survey did not take into consideration the migration types, hence, the data may come from Indonesian lectures who pursuing their doctoral degree thus temporary residents and permanent residents who also varies in term of their length of stay that all of these factors influenced their responses for this survey. Secondly, the following finding is not supposed to generalize the member of Aisyyiah Australia as the participation rate is low. The survey was sent to the Aisyyiah Australia WhatsApp's Group which has around 60 members but only 15 responses were collected. Thirdly, the data is derived only from one source which is an online survey, thus, there might be issues with its credibility. However, it is expected the finding could still give some lights on the idea of globalizing Aisyyiah in Australian context from a small aspect of global engagement of migrant.

### **1. Perspectives on the globalization of Aisyyiah**

The responses were collected from all members even though not all of them have ever participated in any global social activity/ project. This question received nine responses. Majority of respondents described globalization of Aisyyiah as an important initiatives/ movement for Aisyyiah to play its role in international/ global arena both through social activities and business enterprises encompassing

all sectors, especially education and health to give benefits for all regardless its religion, ethnic/cultural backgrounds and demographic location (country of residence). The majority responses show high aspiration to give benefits or contribute to others in any form, in particular, to empower women internationally. To the contrary, there was a trivial perception that looks at globalization in narrower scope that it was seen only as avenues for '*silaturahmi*, learning Islam and giving advantages for members of Aisyiyah who lives overseas. There is another slight response considering globalization Aisyiyah as a social space to develop oneself and pursue '*syiar Islam*'.

Further responses given on a question inviting respondents to express themselves on the globalization of Aisyiyah suggests various topics to ponder, including empowering members, enhancing organization's cohesion, member organization to educate and improve the community, extending *silaturahmi* to all Muslim in the world, empowering Muslim women around the world, and extending collaborations with international organizations.

## **2. Responses from those who have experienced – motives, challenges and benefits**

The following findings come from responses to the questions given only to those who have participated in any form of global social activity/ project such as SKCC and WTGY. There are 12 participants under this group.

Concerning question on motive, there are 5 answers to choose and an option to include other answers. Each answer is ranked individually from very important to the least important. For this question, responses are grouped into three categories: most important (Rank 1 + Rank 2), second important (Rank 3), and least important (Rank 4+ Rank 5). The finding shows that the most important motives which received significant responses include 'To enhance interaction

skills' (5 respondents) and 'Da'wah' (5 respondents). Motives such as 'To improve English' and 'Net-working' are ranked as 'Second important' and not received a significant number of responses. Motives which are considered as the least important and gained significant responses are 'Da'wah' (6 respondents) and 'Merely to help' (6 respondents). In brief, 'To enhance interaction skills' is considered as the most important motive. On the other side, more people considered 'Da'wah' and 'Merely to help' as not important motives.

For question on the challenge, there are three answers to choose and to give its ranks individually as well as an option to include other answers. It is found that the most challenge faced by participants of this investigation is 'Have difficulty to manage time'. The next important challenge is 'Have difficulty to interact with a different culture/ ethnic background'. The least important challenge is 'Lack of English skills.'

In regarding the question about benefits, respondents are given 3 answers to select (allowed to choose more than one) and rank each answer individually as well as an option to include other answers if they wish. The finding shows that 'Getting more friends' is considered as the most important benefits. Moreover, 'Getting valuable information' is regarded as the second important motive. The most respondent considered 'Learn new thing' as the least important.

### **3. Responses from those who have not experienced**

Findings on responses from those who have not participated in any global social activity/ project come from 3 participants. Regarding the question on reasons, respondents were given 4 answers to choose (allowed to have more than one answer) and give its rank and an option to include any other answers. The finding shows that strong reasons include 'No extra time' (2 respondents) and 'Simply not interested' (2 respondents). Only one respondent who mentioned having a problem

with English. Hence, the main reasons have nothing to do with the lack of ability to participate. A question to identify future commitment, participants were asked if they are going to participate in the future and all reported 'Yes'. Only one respondent who gave her reason stating that participation through an organization enables to learn and extend world view/ open up the horizon.

## **DISCUSSIONS - STRATEGIES FOR GLOBALISING AISIYIAH**

The findings reveal participants' perspectives about the globalization of Aisyiyah, motives, challenges, benefits and reasons for not participating of few who have not yet engaged in any global social activity.

### **1. Integration Orientation**

To reiterate, globalization of Aisyiyah is perceived as initiatives to contribute to the global community regardless of ethnicity/ background. Thus, it involves any engagement with local communities beyond the Indonesian community. This is in line with broader studies on Australian Muslim civic engagement as reported in a recent study that Muslim Australian participates in volunteering in both Muslim and non-Muslim organizations (Peucker, 2020). This idea of globalization is reflected in most of the responses which give a lot of emphasis on the idea of reaching out in the global community to give impacts, such as the followings.

*“My understanding of Aisyiyah globalization is the organization works to empower women and girls about their roles in society as well as involving them in various social activities widely across communities, cultures, religious traditions, and countries”*  
(Member of Aisyiyah, September 2020).

*“Pergerakan untuk mengembangkan sayap Aisyiyah supaya membawa impacts yg mendunia, membawa manfaat yg lebih besar dan luas utk komunitas muslim maupun non-muslim”*  
(Member of Aisyiyah, September 2020).

Only one of nine responses mentions about spreading Islamic values illuminating parts of Aisyiyah identity, which is reflected as follows.

*“Memasyarakatkan nilai Islam, shared global values, melalui kegiatan2 praktikal, sosial, edukasi dan kesehatan diseluruh dunia. Yang mana manfaatnya diharapkan dapat menjangkau semua kalangan”* (Member of Aisyiyah, September 2020).

Another response describing Aisyiyah as avenues for ‘silaturahmi, learning Islam and giving advantages for those who live overseas may also reflect other forms of cultural practices of Aisyiyah. As the majority responses seem to suggest lacking Aisyiyah identity, the acculturation theory of Berry might be useful to raise the importance of integration orientation which appears as a relevant point to support globalization of Aisyiyah embracing the ideas of going global with Aisyiyah identity.

Drawing on Berry’s acculturation typology (cited in Ward, 2013), it can be suggested that migrants with integration orientation can maintain both heritage (Indonesian) and local (dominant- Australian) culture and contacts as equally important. The integration orientation is different from assimilation orientation, in which migrants tend to value only intercultural contacts in the local community and less focus on keeping its identity. In this case, globalization of Aisyiyah by focusing merely on the aspect of reaching out in the global community without preserving its identity will lead to a diminishing of the importance of

'being Aisyiyah' leaving behind Aisyiyah with a global identity. On the other side, the separation orientation which leads migrants to focus only on their interaction within their community reflecting its strong identity. This could be when Aisyiyah involves merely with the Indonesian community/organization without intention to engage with the global community, hence, reflecting separation orientation from wider society.

Furthermore, personal condition influences the ability to pursue global involvement in integration orientation that require to move out of cultural comfort zone. Schwartz et al, (2010, cited in Ward, 2013; Jacobowicz, 2011) explain that integration for global involvement is influenced by some factors such as characteristics of the migrants themselves, the groups or countries from which they originate, their socioeconomic status and resources, the country and the local community in which they settle, and their fluency in the language of the country of settlement.

## **2. Active Agency**

Responses on globalisation of Aisyiyah actually indicate the active agency of the respondent, take for example the flowing written responses:

*“Globalisasi Aisyiyah adalah Aisyiyah go INTERNASIONAL yg tidak hanya seputar tentang peran wanita di dalam rumah tapi juga peran wanita yg mencakup hampir semua sector yg ada didunia termasuk bisa memimpin negara suatu saat nanti.”* (Member of Aisyiyah, September 2020).

*“It would be great if Aisyiyah could partner with other Woman Islamic organisation around the world, which can take a variety of forms from a simple arrangement (get*

*together, seminar, etc) to a sophisticated strategic alliance for empowering Muslim woman internationally” (Member of Aisyyah, September 2020).*

The term ‘active agency’ is used to capture the definition of an active citizen which recently is understood as a fluid definition to open up unlimited avenues to perform one’s citizenship. Thus, it is shaped by the individual agency (Peucker & Ceilan, 2017). Harris and Roose (2014) describe ‘active agency’ as any social engagement involving network-building in everyday space.

This paper considers active agency as a participatory process in civic engagement, which is defined specifically as any activity with aims toward social change or improvement of the community (Peucker & Ceylan, 2016; Harris & Roose, 2014). Hence, civic engagement covers broad activities encompassing from the process of being an active member of a community organization to once-off participation in community work as a volunteer. The active agent is regarded as the main driver for global involvement superseding deficit perspective of personal capacity. In this regard, the sense of active agency in the response is reflected in the ideas of ‘go international’, ‘women have roles in and outside home’, ‘participate in all sectors in the world’, ‘able to lead the world’. These phrases connect women with a sense of dynamic, lively agent.

This kind of response is reflected in broader studies reporting the active agency of Muslim women in Australia, who are enacting everyday citizenship through active, self-driven participation in multicultural civic spaces (Roose & Harris, 2015). Amath (2015) conducted a study on the recognition of the Australian Muslim community organization’s role and agency in initiating and executing the social inclusion programs needed to address such issues of social exclusion. She found that Muslim including women in various states in

Australia, play important roles in initiating and running Muslim organizations by proactively engaging with their communities to address the issue of social inclusion among Australian Muslims.

Furthermore, active agency, which is found among some refugees, is described as being active as they attempt to achieve their particular goals and develop a positive attitude to their migration experiences, such as mastering English skills and connecting with others across communities (Colic-Peisker & Tilbury, 2003). Moreover, the active agent is associated with future-oriented and goal-oriented as “they involve with mainstream society through work, local community, or social pursuits, and approach their acculturation proactively” (Colic-Peisker & Tilbury, 2003, p. 67).

### **3. Cultural and Social Capital Development**

The finding shows that respondents’ important motive for participating in global social activity is ‘To enhance interaction skills’ while ‘Da’wah – intention for Allah SWT’, is considered as least important. Indeed, this finding is a little bit surprising considering any Aisyiyah social activity can be counted as a form of volunteering for its members, which can be associated with ‘intention for Allah SWT. Some scholars report that Islamic faith is the main driver rather than the barrier for Muslim to active in the community (Harris and Roose 2017; Peucker 2016; Peucker 2018b, cited in Peucker, 2020). A recent study on Muslim volunteering found that social reasons and motivational reasons around learning new skills and future employment are less commonly mentioned (Peucker, 2020).

Furthermore, the motive to enhance interaction skills implies about the desire to grow personally in term of interaction skills. This kind of motive along with other personal gains, such as cultivating social skills and gaining employment opportunities is commonly found in the general context of volunteering and another form of global



engagement of migrants, which can be regarded as cultural capital. Cultural capital is referred as ‘a disposition of mind and body that empowers members of those particular groups that have the resource in socially–approved abundance to operate the cultural apparatus of a society and therefore the power system, to their mutual and individual benefit’ (Bourdieu, 1977, 1986, cited in Jakubowicz, 2011, p. 68). The study on Muslim youth in Australian explain about their cultural capital development that “their cultural capital can be seen as a constantly evolving stock of skills and understandings that emerge from an interaction between their ‘Australian’ worlds, and their ethnoreligious one” (Jakubowicz, 2011, p.84). In this regard, the participants’ motive of improving interaction skills can be interpreted that their engagement in global social activity is considered an avenue for them to develop their cultural capital in the form of interaction skills.

With regards to the challenge, the findings reveal ‘Difficult to juggling my time’ as the most challenge, followed by ‘Have difficulty to interact with a different culture/ ethnic background’. The challenge of ‘Have difficulty to interact with different culture and ethnic background’ might reflect the need to develop cultural capital among the participants although the respondents consider English as not a significant challenge. Bourdieu’s notion of cultural capital includes forms of embodied culture such as language competence and style, skills, dispositions, learning, and knowledge (1986), which all of these have influences on the interaction skills. In particular, cultural capital includes a broad meaning of social knowledge and all forms of ways of thinking or world views used to understand the world (Jacobowics, 2011). In migration studies, for migrants to ‘fit in’ in a new place, they are often expected to develop new forms of cultural capital such as language, customs, and norms that are valued in the destination country” (Smith, Spaaij & McDonald, 2018, p.853). In this regard, the issue of interaction with a different culture is a common form of

challenge for migrants. It is considered a challenge as to be 'fit' in requires 'adequate or the 'right' range or type of cultural capital which is practiced or operated in the society (Jacobowics, 2011).

Concerning the question on advantages, the findings showing 'Getting more friends' as the most important benefit might suggest that for the respondents, relationships/social networks from 'Getting more friends' is valuable. This can be related to the social capital of Bourdieu, which refers to any form of social networks (also virtual within online communities) arising from home and new countries (Reed-Danahay, 2014). The perspective of global engagement to cultivate social capital is reflected in some studies on Muslim participation in the community. Peucker and Ceylan (2016) found that Muslim Community Organization, such as mosques, play significant roles as the first accessible entry point for Muslim's participation. Engagement with local mosques facilitates cross-community engagement which suggests the cultivation of social networks within the local community which can lead to further engagement with the wider global community. This study explains how 'Getting more friends' from global engagement is considered the most advantage among the respondents.

Another study also provides a similar explanation that cultivation of social capital is associated with global engagement. A study on migrants from Somalis in Australia shows that their participation in sport organization builds social/community networks that were once disrupted by displacement (Spaaij, 2013). In this line, participation in sport organization accommodates migrants to form social connections, group membership and interaction with others depicting forms of social capital, which can also be developed through other avenues such as in community associations, the workplace, public institutions and informal networking (Spaaij, 2012).

Concerning the second advantage in term of getting ‘valuable information’. These findings are also in line with other studies reporting that global activism of Muslim women in Australia involved with the provision of education and training (Amath, 2015), which is about cultural capital development. As mentioned before, Bourdieu’s definition of cultural capital, in general, exists ‘in three distinct forms: connected to individuals in their general educated character – accent, dispositions, learning, etc.; connected to objects – books, qualifications, machines, dictionaries, etc.; and connected to institutions – places of learning, universities, libraries, etc.’ (1989, p.21). In this paper, ‘getting valuable information’ as an advantage from participation in global social activity could be translated as a form of cultural capital as it sits within the elaboration of cultural capital, which includes social knowledge, and the instruments to sustain and communicate that knowledge and manifested in form of the ‘perspective’, world-view or that individuals and groups bring to bear on identifying, interpreting and understanding their world (Jakubowicz, 2011).

The discussion gives perspectives on factors that might emerge in globalizing Aisyiyah. Drawing on this argument, the two global social projects – SKCC and WTGY might represent social spaces to exercise agency and cultivate both cultural and social capitals in addition to its main function, which is to contribute to the global community.

## **CONCLUSION**

Without aiming to generalize, the discussion shows that Aisyiyah globalization is well accepted by the respondents as majority responses show positive comments. Moreover, the findings suggest the importance of integration orientation to promote the globalization of Aisyiyah while keeping the Aisyiyah identity. Active agency is another important point to support globalization besides cultural capital.

Indeed, global engagement through globalization can be regarded as an opportunity to cultivate cultural and social capital. However, the challenge in term of difficulty in managing time, which is found as the main important challenge poses a serious issue for the globalization of Aisyiyah as it may hinder to be an active agency.

This paper concludes that as an important initiative, Aisyiyah globalization can be conceived as creating social space to empower its members not only to merely be in existence in other countries but be able to contribute to the global community as a form of 'Da'wah' with the Aisyiyah identity, which is associated with the principle of Muhammadiyah mindedness of 'Islam Berkemajuan'.

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