

The Practice of 'Aisyiyah Women's Community in Communicating during the Covid 19 Pandemic

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Abstract

The values of religiosity color the awareness that essentially men and women are equal before God. Because of this, Aisyiyah pioneered the women's movement in all fields and did not hesitate to cooperate with men. Men and women are given the same potential intellectually, morally, and spiritually. Every organization has its own cultural style. This paper is based on the perspective of community practice and stakeholder relations. The research method uses a qualitative method with a case study approach because it examines the natural environment comprehensively in a single case in the Aisyiyah Women's Organization in Bandung City as one of the pioneer organizations in social movements and women's ruhuddin in Indonesia. Data collection techniques: (1) interviewing the Head of Aisyiyah Regional Leadership (PDA) Bandung City; (2) Focus Group Discussion (FGD) with the management of the Bandung City Economic Council PDA; and (3) distributing questionnaires to representatives of Aisyiyah Branch Managers throughout the city of Bandung. The data analysis was carried out using an interactive model and multiple triangulations for the validity of the data. The results of the study show that the various programs of 'Aisyiyah can continue to run, with most of them using information technology tools. Meetings are limited to a few participants so that organizational meetings attended by thousands of participants can still be held virtually. The group communication facility in WhatsApp groups has become an additional means for organizational consolidation. Meetings as official organizational communication can still be held using the zoom meeting application. Therefore, with physical movement restrictions during this pandemic, there are almost no significant obstacles for the Aisyiyah Organization to continue implementing the program.

Keywords: *Community Practice, 'Aisyiyah, Stakeholder Relations, Technology Adaptation.*



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INTRODUCTION

The realization that men and women are essentially equal has encouraged women to be involved in social movements. Likewise, Aisyiyah moves in the public sphere because of her belief in Allah's promise in the Qur'an Surah At-Taubah: 71, that Allah has created men and women to work for hand in hand, to help each other in carrying out life's tasks, both in matters of worship and in life. Universal human relations.

The meaning of this verse is in line with other verses, such as QS Al Ahzab 35, which mentions ten noble deeds which, if done by men or women, Allah will reward them with equal rewards; QS Ali Imron 110 where Allah treats men and women as the best people who are sent down in the midst of other humans to enjoin *ma'ruf nahyi munkar*, thus strengthening the belief that Islamic teachings in viewing men and women are equal.

The potential of men and women at the intellectual, moral, and spiritual levels is no different. Physically, women are indeed created to be more refined than men; this is in accordance with the function of women as male partners who share domestic tasks in building a household.

This pandemic situation has also prompted the need for transformation in managing businesses, especially small and medium-scale businesses. Women take part in the productive economy as a

savior valve for the family and state economy. More women who become entrepreneurs will be a good way to build the family economy and the country's economy.

Adiningsih said that the potential and role of women in this digital era remains important and strategic to participate in advancing the nation. Indonesian women are ready to carry out digital transformation. It is said that gender equality will strengthen the ability of the state to reduce poverty and to develop a quality life structure for the nation and state. In fact, the government will be able to work effectively if the State promotes gender equality as part of a development strategy, also in order to empower people, to lift themselves out of poverty, and improve their standard of living in accordance with universal human dignity.

Ndraha (1997:21), in his book, states that organizational culture functions as the identity and image of a society to be able to bind the community. It also functions as a resource, driving force, increasing value-added, guiding behavior patterns, inheritance, substitute for formalization, change adaptation mechanisms, and processes that make a nation congruent with other countries, so that a nation-state will be formed.

Another opinion says that organizational culture is more influenced by the leaders in it in terms of communication and creation than in the work environment. When these leaders become cultural architects, the previously built culture will also give birth to a new leadership style. As for the adaptive culture, it is a special organizational culture, which must be the organizational platform because it is directly related to decision making, changes in values, and increases the possibility of survival.

The function of organizational culture is to bring a sense of identity to its members, making it easier to build commitment to fight for common interests. For example, in Aisyiyah's organization, the leadership selection process was based on individual competence from the start. In the process of recruiting prospective leaders, it is carried out carefully, encouraging the elected people to commit to carrying out the mandate as well as possible, because trust is a belief that must be accounted for, and also a call to worship, that is what then becomes the identity or identity of 'Aisyiyah.

Organizations that are not well organized will be fragile and will only be filled with complaints, and it will be difficult to survive. Therefore, the strength and intelligence of the leader in controlling and managing the running of the organization must be supported by the obedience and commitment of all members.

The Aisyiyah organization has a complete structure, where the Daily Leadership will be assisted by a Leadership Assistance Body called the Assembly (Tabligh, Cadre, Education, Economics and Employment, Health, Social Welfare, Law and Human Rights) and Institutions (Research and Organizational Development, Culture, Environment) Life and Disaster). The existence of all elements of solid, agile, and creative leadership will present a mass organization (Civil Society) that is strong and able to answer community problems.

Responding to and living the times with contemporary issues, where economic problems are so complicated, 'Aisyiyah is required to be more resilient, creative and able to provide solutions to the problems of the people and the nation. The footing and steps must be strong, physically and mentally healthy, intelligently looking at every problem and opportunity as a land for da'wah amar ma'ruf nahi munkar. Thus, 'Aisyiyah, as a Muslim women's movement, will be able to keep up with the times.

Therefore, in the objective reality of da'wah, it is required to respond to this contemporary trend with effective and productive approaches, as well as methods and techniques. This is related to Da'wah as the spearhead of the spread of Islamic values in the Da'wah 'Aisyiyah Movement for universal enlightenment.

LITERATURE REVIEW

Stakeholder Relations

Individuals, groups, communities, and communities can be said to be stakeholders if they have power, legitimacy, and interest in the company. What distinguishes whether or not the influence of stakeholders on the organization is strong is the quality of power, legitimacy, and interests. If grouped, then there are:

1. Primary (main) stakeholders, namely stakeholders who have a direct interest relationship with a policy, organizational program. In this group are usually those who have power and influence on the existence of the organization, such as company owners, shareholders, and organizational administrators.
2. Secondary (supporting) stakeholders, namely those who do not have a direct interest in a policy, organizational program but have concerns and concerns so that they have a voice and influence on public attitudes and government legal decisions. In this group are usually members of organizations, communities that exist within the organization or community organizations.
3. Key stakeholders, namely stakeholders who have legal authority in decision-making. In this group is usually the leader of the organization, the government that gives permission.

This stakeholder grouping is not easy and depends on the efforts and activities carried out by the organization (the interests of financial institution organizations will differ from those of social organizations, educational institutions and organizations, health organizations, youth organizations, women's organizations, and other organizations). The interests of stakeholders within the organization may be different from the interests of stakeholders outside the organization. Therefore an organization needs to create a stakeholder map to make it easier to understand the interests of stakeholder interests so that in the preparation of organizational programs, it can be agreed upon by all stakeholders.

The existence of the organization will depend on the condition of the stakeholders; therefore, the organization needs to pay attention to the stakeholders who can influence and who can be influenced by the organization; it is necessary to have mutually beneficial communication situations. Stakeholder studies are needed to help develop the organization's reputation, build relationships with stakeholders that the organization needs.

Community of Practice

Community of practice is a concept emphasizing that learning, knowledge, and identity are ultimately social processes arising from the collective engagement among members of a community. The theory is grounded in the doings, actions, or practices of individuals that take on meaning as the individuals engage with others in shared activities and interests. For communication study, the theory weaves together concern of joint activity, meaning-making, and identity within situated localities. A community of practice is marked by three characteristics. First, individuals engage in *joint enterprises* reflecting a shared domain of interest. Individuals undertake tasks and activities that are linked to a commonly understood interest or aspect of the community. Second, by undertaking joint activities and discussions, participants build relationships of *mutual engagement*; they assist one another, help each other learn how and what to do, and clarify what is meaningful and what is not without necessarily

being explicit about such concerns. Third, members of communities develop a *shared repertoire* of resources over time (Swieringa, 2009: 147).

A shared practice of experiences, tools, stories, strategies for problems, objects, and materials results from members' involvement as practitioners of the community's domain. As claim processors undertake the routine tasks of their day, they acquire and create a host of things to do and say to enable their successful engagements in their work. While the term was briefly noted in Etienne Wenger's dissertation of 1990, the concept was first introduced to a wider audience the following year by Jean Lave and Etienne Wenger in their book *Situated Learning: Legitimate Peripheral Participation*. Over succeeding years, the concept has been articulated further, receiving a book-length description by Wenger in his 1998 *Communities of Practice: Learning, Meaning, and Identity*. Since then, the concept has been explored by its application to numerous fields and settings in organizations, education, and governmental agencies, among others.

Communities of practice developed from the goal of creating a *social learning theory* to explain the development of knowledge and membership via social practice. Emphasizing the social nature of the process and seeking an alternative to activity theories, the theory is based on four premises: (1) Humans are social beings, (2) knowledge is situated competence in valued undertakings, (3) knowing involves active engagement in such undertakings, and (4) learning ultimately produces meaning.

Building from the emphasis of *legitimate peripheral participation*, in which learning is characterized as a feature of community practice as learners move from peripheral to full member status, development of the *community of practice* theory involves integrating concerns of meaning, practice, community, and identity. Broadly, the concept is situated among theories of social practice, which collectively engage the production and reproduction of social resources, coordinated activity, and interpretations, and among theories of identity, which collectively address the social formation of the person and membership among collectives (Swieringa, 2009: 148).

RESEARCH METHOD

The research method uses a Qualitative Method with a Case Study Approach because it will examine the natural environment in the Aisyiyah Muhammadiyah Organization in Bandung City as one of the Muslim women's organizations that initiated the emergence of women's organizations in Indonesia. The research will explore the activities and activities in the Aisyiyah organization as a unit of analysis from a single case.

Research data collection is carried out through various sources of information to reveal a 'case description' and 'case themes' [14]. Data collection techniques are carried out through:

1. Focus Group Discussion with the management of the Aisyiyah Regional Leadership in Bandung City.
2. Distribute questionnaires to cadre representatives from each Aisyiyah Branch Manager throughout Bandung.
3. Observing the activities of the Bandung City Aisyiyah activities during the Covid 19 pandemic
4. Study of literature from various trusted sources, both books, journals, and digital and non-digital media.

The main strength of case study designs using different sources of evidence is called multiple methods, which are defined as triangulation. Triangulation is useful in collecting data and analyzing data. This type of triangulation becomes an approach in terms of multiple triangulation [15]. This research triangulation uses (1) data triangulation, (2) theory triangulation, and (3) source triangulation.

FINDINGS AND DISCUSSION

Aisyiyah as a Community of Social Organizations

The 'Aisyiyah Organization is an autonomous Women's Organization from the Persyarikatan Muhammadiyah, established in 1917 in Yogyakarta, inspired by the mission of da'wah to improve the dignity of women and to advance the people and the nation by carrying out da'wah amar makruf nahi munkar. Aisyiyah realizes that Islamic values are not only knowledge and rituals of worship but must be reflected and actualized to enlighten the lives of the people and society.

'Aisyiyah was one of the initiators who organized the first women's congress in 1928 in Yogyakarta, which became the forerunner of the revival of the struggle of Indonesian women to increase their dignity and worth, in accordance with the beliefs of Islamic teachings.

'Aisyiyah moves with the belief that women and men have the same obligation to preach and do good deeds as stated in Surah An Nahl (16): 97, which means "Whoever does good, both men and women in a state of faith, then We will surely give them a good life and We will reward them with a better reward than what they did."

Aisyiyah, since its inception, has paid attention to the world of education by organizing modern education, combining faith and science. The implementation of 'Aisyiyah education starts from the Kindergarten (TK) level to the tertiary level, in the form of high schools to universities, namely 'Aisyiyah University Yogyakarta, Aisyiyah University Surakarta, and 'Aisyiyah University Bandung.

Currently, the Aisyiyah movement has social capital in the form of business charities in the fields of education, health, social, economic, and others. 'Aisyiyah is also ready to face the challenges ahead which are estimated to be far more complex than the past. This is evidenced by the seriousness of the leaders and their successor cadres who have long ago designed and laid the foundation of 'Aisyiyah as a "progressive women's movement."

'Aisyiyah in her movement strives to ground the meaning of Allah's Word in Surah Al Ma'un (107) verses 1-7, namely to protect orphans and serve the poor. The commitment of the 'Aisyiyah movement in the 2nd century was to further strengthen the movement in the economic sector through BUEKA (Family Economic Development), MSMEs (Micro, Small and Medium Enterprises), Cooperatives and entrepreneurial schools. 'Aisyiyah through the Economic Council is engaged in the economic empowerment of small and medium people and the development of the people's economy, where the movement is in a progressive perspective that carries the mission of rahmatan lil 'aalamiin.

'Aisyiyah must be able to show her commitment and work to advance people's lives, especially in poverty alleviation and employment. With the vision of "the ability of the organization and network of family economic empowerment activities to improve the welfare of the community".

The model of the 'Aisyiyah movement in the form of the Sakinah Family and Qaryah Thayyibah, is the mainstay of the strategy of the 'Aisyiyah movement in building a better life for the people. In order to adapt to social developments and changes, to be closer to the growth and development of modern social conditions, enrichment is carried out, such as the congregational-based Aisyiyah movement model, because the congregation is the most real part that lives in society.

Facing new challenges in line with the trends of the times, various approaches that have been established or considered established in the previous decade do not hesitate to be corrected and

introspect. The contemporary era marked by rapid progress, especially in the field of information technology, has also accelerated the transformation of culture, ideology, and the development of science.

Organizational Communication 'Aisyiyah in The Face of a Pandemic

In carrying out organizational communication, 'Aisyiyah uses an individual and group approach, which is centered on communication behavior between individuals in the organization. This approach is assumed to be able to solve various needs for organizational consolidation through individual communication with each other. Not only communicating within the organization's internal circles, 'Aisyiyah also builds partnerships with external parties to strengthen her movement.

In the 'Aisyiyah organization, communication is a very vital thing, so that the routine meeting activities of the organization are essential and cannot be replaced. Leaders at all levels must have a regular and intensive meeting schedule. At least once a week, the leadership of the organization must hold a meeting. This is usually done in the organization's office.

Periodically, the organization also conducts deliberations, ranging from sub-district deliberations at the village level to deliberations and congresses at the national level. All types of deliberations are carried out directly and face to face to evaluate the programs that have been carried out and to re-plan the program of activities for the next 5 years. (AD/ART Aisyiyah)

Organizational communication is almost threatened with the arrival of the covid 19 pandemic. The congress, which had been very carefully planned in July 2020, had to be postponed until an undetermined time limit.

With the situation being completely limited due to the outbreak, especially when the information became clear that the pandemic would not end quickly and epidemiologists ensured that the pandemic could take place in the next few years, Aisyiyah could not allow the organization to stall. Organizational communication continues to run with the help of communication media, as well as various programs can continue to run mostly using information technology tools. Meetings are limited to a few participants so that organizational meetings attended by thousands of participants can still be held virtually.

The end of February 2019 was the time when the Covid-19 pandemic began to disturb the world, almost no part of the world was not infected with this Covid-19, and Indonesia was no exception. Information related to this virus spread from China, Europe, America, Saudi Arabia, and from other parts of the world, creating a frenzy of panic in dealing with it.

The victims of the epidemic began to fall with the speed of time, the death toll due to exposure, or the socio-economic victim due to the side effects of the outbreak. Various ways of handling and maintaining are carried out, such as Social Distancing, Wearing Masks, PSBB (Large-Scale Social Restrictions), Lockdown, New Normal, etc. Meanwhile, for socio-economic victims, empowerment and recovery programs are carried out.

'Aisyiyah's Organizational Adaptability to Information Technology

As an Islamic-based organization, 'Aisyiyah will always be oriented towards the Qur'an and Sunnah Sahih. All thoughts and actions cannot be separated from these two sources. Every member and leader make it the first and foremost principle.

In dealing with problems that must be faced and solved, as well as social problems that are becoming more and more complex and large from day to day, including unexpected and unexpected social changes, changes can occur in simple or extreme forms.

Changes can occur because they are planned by humans, but there are also those that just happen as part of the will of Allah Ta'ala. Whatever form of social change occurs, 'Aisyiyah must be able to adapt because change is a necessity that cannot be avoided by humans. Meanwhile, the adaptability mentality among the members and leaders of Aisyiyah was encouraged by Allah's promise in the Qur'an Surah Ar Ra'du verse 11, where Allah will not change the fate of a people so that the people try to change their own destiny.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

For 'Aisyiyah, Covid-19 is a disaster that needs to be faced together. Covid-19 is an extraordinary event that must be handled immediately with serious, massive and well-coordinated preventive measures. Luckily, since the beginning of the rapid development of social media, in 2015, 'Aisyiyah at all levels has been accustomed to using this internet-based mass communication media to facilitate the delivery of organizational information.

The group communication facility in WhatsApp groups has become an additional means for organizational consolidation. Meetings as official organizational communication can still be held using the Zoom Meeting application. Therefore, physical movement restrictions during this pandemic almost do not pose a significant obstacle for the Aisyiyah Organization to continue implementing the program.

In such a critical condition, Aisyiyah was even able to cooperate with Muhammadiyah to form the Muhammadiyah Covid-19 Command Center (MCCC), based on the Muhammadiyah Central Leadership Decree Number 02/MLM/I.0/H/2020 regarding the Corona Virus Disease 2019 (Covid-19) outbreak as a form of helping the nation.

Ta'awun (please help) has been the spirit of 'Aisyiyah since her birth. As a shared spirit, ta'awun has mobilized all potentials to help this Republic. Through MCCC, Aisyiyah also moved from the branch (village level) to the center. Policy starts from the Central Leadership to the Branch Leaders. Most of the activities related to the programs and contributions of special organizations during this pandemic can be done virtually.

Aisyiyah, in facing the 4.0 era, also encourages its members to use internet-based devices to encourage faster economic growth. The decision to use e-marketing for members who act as business actors is very strategic in responding to changes in people's lifestyles as a result of the development of information technology. This is inseparable from Aisyiyah's predicate as a progressive women's movement, which must always be ready to face the changing times.

Community is a much-used term in communication research and theorizing, occurring in a variety of everyday senses and as a central concept in several intellectual traditions. As an ordinary term in speech and writing, the community has (at least) five different meanings. A first and one of the most common ones, community¹, is to equate the term with the set of people who inhabit a certain geographic place. A second meaning, community, is a term of reference for a discrete set of people who share a culturally marked identity. In this second use, the community is a synonym for identity groups. Community is regularly used to refer to the groups that the larger society has marginalized or stigmatized in some way. Related to this second meaning is a third one, community, which treats the

community as a set of people who share an interest or activity (e.g., the snowboarding community, the Facebook community, the vegan community).

These ordinary meanings of the community are to be found in many corners of communication scholarship. Communication Yearbook 28, a handbook of review articles, made the community an organizing concept for 2004. The titles of the articles in this yearbook reflected the multiple meanings of community. In communication theorizing, there are two traditions, or more accurately, two families of traditions, in which community is a key concept.

A long-standing tradition in which community is an important concept is an ethnography of communication studies begun by the anthropologist Dell Hymes and brought to communication in the mid-1970s by Gerry Philipsen. In ethnography of communication, the key unit of analysis is the speech community.

People are generally members of multiple communities of practice. Whenever people come together in groups to do things—in school, at church, in workgroups, and in political or recreational groups—they are involved in a community of practice. Most people are central members of some communities of practice and peripheral members of others. It is because the community of practice turns attention to the communication processes that create and sustain people's definition of what they are about and fosters connections to others involved in the practice that the idea has been so influential in communication.

Use of Digital Media by 'Aisyiyah Organizations in a Pandemic Period

Some of the benefits of digital media include smooth communication, speeding up access to information, shortening distances, easy to do, and in particular digital media during the pandemic is widely used for communication purposes within the organization.

The presence of digital media during a pandemic can increase communication activities personally or within an organization because digital media can be used according to the time the organization manager wants. The presence of digital media also increases the flow of information because information can be received quickly and is easily accessible. At first, this pandemic disaster made it difficult to coordinate within the organization, but when digital media played a good role for the benefit of individuals and organizations, the activities of personal stakeholders and institutional/organizational stakeholders began to run normally.

Members of the organization (respondents) have felt that this digital media has made it easier to carry out communication activities related to the interests of the organization, the pandemic condition that prohibits members from the gathering is no longer an obstacle because organizational members can zoom meetings to hold meetings and use WhatsApp to invite meetings, communication is still running smoothly. The results of meetings can also be received immediately; information activities using digital media are more common. The use of digital media for an organization can make it easier for administrators to organize members and convey all information related to the organization to its members without having to meet members one by one. Organizations/institutions make plans to build relationships with the community, one of which is to inform all of the organization's activities to its stakeholders.

In the view of community relations, digital media technology is used as a tool to better familiarize relationships between organizations or communities; they create a network of communication forums, create community groups; through this activity, all community members become familiar and

know each other, can share experiences. In the stakeholder aspect, individual relationships with organizations are not just individuals carrying out organizational orders or individuals running the organization's wheels, but the quality of relationships between individuals and organizations is determined by how to choose digital media that is suitable for individual and organizational interests who are still young but not necessarily suitable for parents who are administrators of the organization.

Table 1. The use of digital media is in accordance with Aisyiyah's organizational values

Number	Statement	Strongly agree		Agree		Neutral		Don't agree		Strongly disagree	
		F	%	F	%	F	%	F	%	F	%
1	The use of digital media is in accordance with Aisyiyah's organizational values	6	24%	15	60%	4	16%	-	-	-	-

Respondents who answered strongly agreed there were 6 or 24% that the use of digital media was in accordance with Aisyiyah's organizational values , and those who answered agreed were 15 respondents or 60%. If you add up, there are 21 respondents who think that digital media is in accordance with the values of Aisyiyah's organization. This shows that the majority of respondents feel that the existing facilities in digital media are in accordance with the wishes of the organization, in accordance with the expectations of the organization, especially in managing communication for the benefit of the organization. Digital media for organizations is considered very helpful for running the wheels of the organization; organizations can make programs during the pandemic according to the functions and uses that exist in digital media.

In view of fostering relationships with stakeholders, the suitability of the values contained in digital media with the values that exist in Aisyisyah's organization indicates that each stakeholder (digital media manager and Aisyisyah's organization) finds a match of interests. This match of interests will build harmony so that neither party will feel neglected. Fostering relationships with stakeholders in an effort to be able to understand each other's interests that exist in each stakeholder. To survive and run a work program, the organization must be able to adapt to the current conditions and then follow the current trend. At this time, Aisyiyah's organization has been able to follow and adapt to pandemic conditions and has been able to adapt and utilize digital media technology. Digital media has become a partner who can support all activities of Aisyiyah's organization.

The use of digital media is in accordance with Aisyiyah's organizational values. There are no respondents who disagree with this statement. This is the commitment of the organization and Aisyiyah community to implement a progressive character, the result of discussions in the 2012 Tanwir Session at Aisyiyah University Yogyakarta, and strengthened by the results of the 2015 Aisyiyah One Century Congress in Makassar, on the third vision, namely the development of progressive women in the Muslim community. And the Indonesian people, as well as the global realm as human agents of change towards a bright and enlightening main civilization. Aisyiyah has the vision to become an agent of change, so being in the process of change is an inseparable part of Aisyiyah's struggle. Meanwhile, all changes as part of the process of advancing people's lives, as long as they are in line with Islamic values, are certainly in line with the values of the organization. The value of progress in Islam is based on the proposition that today must be better than yesterday, tomorrow is better than today, and all progress in people's lives is supported by the development of science and technology.

Table 2. Understanding that digital media is good for use in Aisyiyah's organization

Number	Statement	Strongly agree		Agree		Neutral		Don't agree		Strongly disagree	
		F	%	F	%	F	%	F	%	F	%
1	Understand that digital media is good for use in the Aisyiyah organization	1	4%	20	80%	3	12%	-	-	1	4%

How do Aisyiyah members understand that digital media is good for use in organizations? It was found that only 4% said they did not understand. Members who do not understand the importance of using digital media to carry out organizational programs are only a small group of organizational members, the majority of whom have understood the importance of using digital media to carry out organizational movements. Membership in the Aisyiyah organization is determined based on the age of adult women, while teenage or pre-adult women will learn to organize in an ortom called Naswiatul Aisyiyah.

Marc Prensky classifies digital media users into digital natives, namely residents who have interacted with digital media since they started learning to write, while digital immigrants are citizens who know the internet after they grow up. Citizens who are digital immigrants are assumed to be those born before 1990. The later the year of their birth, the more distant their interactions with digital media will be. Once upon a time, when they need to use digital media, they will usually use mediation from their children or grandchildren. The small group in Aisyiyah's organization who does not understand is certain to be the senior age group who are not included in the category of digital immigrants, let alone digital natives. However, it is the obligation of the organization to be able to educate its members so that they can always keep abreast of developments in science and technology. There is no reason to use age as a barrier to progress because Aisyiyah is an organization that is required to always move the community; for that, we need leaders and members who are capable of everything.

Table 3. The use of digital media is a necessity for Aisyiyah's organization

Number	Statement	Strongly agree		Agree		Neutral		Don't agree		Strongly disagree	
		F	%	F	%	F	%	F	%	F	%
1.	The use of digital media is a necessity for Aisyiyah's organization, especially during the pandemic	6	24%	18	72%	1	4%	-	-	-	-

The use of digital media is a necessity for Aisyiyah's organization, especially during the pandemic. All respondents agree with this statement. Aisyiyah as an organization that is orderly and orderly in its leadership and programs, from the central (national) level to the grassroots (village) level, has documented organizational management, from program planning, organizing to evaluation, with clarity on who will carry out the program and when to do it. Implementation, which must then be reported in the deliberation at each level, then all the necessary means and tools must be used optimally.

Organizational consolidation is carried out routinely at least once a week at the organization's office. Guidance and consultation from the leadership to the leadership at the lower level or to business charities are scheduled and carried out regularly. In the event of restrictions on movement and interaction due to the outbreak, it does not cause consolidation, guidance, and consultation between leaders and business charities to be constrained, but with the help of internet-based information media technology, meeting activities or other organizational meetings can still be carried out, without compromising meaning and quality of processes and results of activities.

Community of practice is a concept emphasizing that learning, knowledge, and identity are ultimately social processes arising from the collective engagement among members of a community. The theory is grounded in the doings, actions, or practices of individuals that take on meaning as the individuals engage with others in shared activities and interests. For communication study, the theory weaves together concern of joint activity, meaning-making, and identity within situated localities.

A community of practice is marked by three characteristics. First, individuals engage in *joint enterprises* reflecting a shared domain of interest. Individuals undertake tasks and activities that are linked to a commonly understood interest or aspect of the community. For example, insurance claim processors in an office individually undertake the collective work of responding to claims submitted by clients for compensation of medical expenses. Second, by undertaking joint activities and discussions, participants build relationships of *mutual engagement*; they assist one another, help each other learn how and what to do, and clarify what is meaningful and what is not without necessarily being explicit about such concerns. Chatting with colleagues about the day's work provides such opportunities. Third, members of communities develop a *shared repertoire* of resources over time. A shared practice of experiences, tools, stories, strategies for problems, objects, and materials results from members' involvement as practitioners of the community's domain. As claim processors undertake the routine tasks of their day, they acquire and create a host of things to do and say to enable their successful engagements in their work.

Communities of practice developed from the goal of creating a *social learning theory* to explain the development of knowledge and membership via social practice. Emphasizing the social nature of the process and seeking an alternative to activity theories, the theory is based on four premises: (1) Humans are social beings, (2) knowledge is situated competence in valued undertakings, (3) knowing involves active engagement in such undertakings, and (4) learning ultimately produces meaning. Building from the emphasis of *legitimate peripheral participation*, in which learning is characterized as a feature of community practice as learners move from peripheral to full member status, development of the *community of practice* theory involves integrating concerns of meaning, practice, community, and identity. Broadly, the concept is situated among theories of social practice, which collectively engage the production and reproduction of social resources, coordinated activity, and interpretations, and among theories of identity, which collectively address the social formation of the person and membership among collectives.

CONCLUSION

In every organizational communication, there will usually be a process of creating and exchanging messages in a network. Every element of the organization is interdependent and connected to one another as a way to cope with an uncertain or ever-changing environment. Organizations cannot operate in isolation from the environment; on the contrary, organizations must always be connected to the environment. The organization must also constantly monitor the activities that occur to ensure that the mission is carried out as planned and to ensure the achievement of agreed objectives.

Organizational culture is a value system that is built by its members as a result of the struggles that have been carried out by the organization, which is then internalized among members of the organization so that it can distinguish it from other organizations. The existence of culture is very important in motivating and also increasing the effectiveness of an organization's work, be it in the short or long term. Organizational culture is an important instrument in determining the direction of the organization so that it can achieve the planned goals.

Every organization has its own cultural style. The unclear social situation due to the pandemic did not dampen the steps of the Aisyiyah organization in carrying out its various tasks and functions. Luckily, because the pandemic situation came after the public was familiar with information communication technology in this digital era (4.0), which allowed organizational communication to continue with the help of communication media, as well as various programs could continue to run mostly using information technology devices. Meetings are limited to a few participants so that organizational meetings attended by thousands of participants can still be held virtually. The group communication facility in WhatsApp groups has become an additional means for organizational consolidation. Meetings as official organizational communication can still be held using the Zoom Meeting application. Therefore, with physical movement restrictions during this pandemic, there are almost no significant obstacles for the Aisyiyah Organization to continue implementing the program.

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