



THE PUBLIC LEADERSHIP OF BUNDO KANDUANG AS AN EFFORT TO PREVENT THE RADICALISM MOVEMENT IN WEST SUMATRA

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Abstract

West Sumatra as the basis of religious movements in Indonesia is fertile ground for the birth of radical understanding. This also has an impact on the survival of the Minangkabau people who prioritize tolerance in their daily lives. One of the local wisdom of the Minangkabau people and included in the ranks of government is Bundo Kanduang. According to Bundo Kanduang, this radicalism understanding is very contrary to the doctrine of the Minangkabau which bases on Adat Basandi Syara' Syarak Basandi Kitabullah so that intolerant does not have space to be developed in West Sumatra. This research is a descriptive qualitative analysis research that explores and explains about Bundo Kanduang public leadership in overcoming the Radical Movement in West Sumatra. In this research, it was found that the efforts made by Bundo Kanduang were 1. Become an agent of peace in the community. 2. Actively providing counseling and guidance in cyberspace and the real world about the dangers of radical understanding to the young generation. 3. Synergism Bundo Kanduang's role in Minangkabau to maintain children's nationality and integrity.

Keywords: Bundo Kanduang; Radical Understanding; Adat Basandi Syara 'Syara' Basandi Kitabullah

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INTRODUCTION

Minangkabau is one of the most special and unique region in Indonesia which can be seen from a customary order and the kinship system. This area is the only area in Indonesia that adheres to the matrilineal system or according to maternal lineage. This means that every child born in Minangkabau, both boy and girl automatically becomes a member of the mother's tribe, not the father's tribe. By seeing this condition, the women or the mothers in Minangkabau are the special element in community structure. They are involved in deliberation of her family and their society. The involvement is supported by the existence of Bundo Kanduang as the organization that restores the function of women in strong central position in matrilineal customs. Hence, their existence is important for their society. It can be seen from the BNPB statement to strengthen the role of Bundo Kanduang to prevent the radicalism in Minangkabau.

One of the important elements in Minangkabau society is Bundo Kanduang. The leadership of Bundo Kanduang in Minangkabau has become a public hot issue in West Sumatera and in Indonesia globally. This is because Bundo Kanduang does not only carry out

domestic activities at home, but also public activities in society. From these two activities, the researcher concerned in Bundo Kandung public roles in the way of preventing the development of radicalism understanding in society.

According Alwi, 2019, there are three kinds of radicalism which spread out in Indonesia, belief radicalism, action radicalism, and political radicalism. For belief radicalism means that all people is accused and considered to be in hell except their group. Meanwhile, action radicalism means justify all means including killing in the name of religion. The last is political radicalism, which has purpose to change the system of government into a caliphate. Meanwhile, Mahfud (2019) explained that there are other three kinds of radicalism movement in Indonesia. They are hate speech, which always thinks that other people are different and must be fought and blamed¹. Second, terrorist jihad or jihad that usually contains acts of killing other people, either using suicide bombings or otherwise. Third is radical ideas. It is influencing young people or millennial with radical ideas.

From those kinds of radicalism above, Bundo Kandung views that any kinds of radicalism that bring the intolerant to other people is very contrary to the Minangkabau doctrine which has the philosophy “the custom is based on sharia and sharia is based on Al-Quran (Adat Basandi Syara’ Syarak Basandi Kitabullah) so that intolerant understanding has no space to be developed in West Sumatra. It takes a huge and planned effort to keep the children or the teenager of the West Sumatra community to get exposed to radicalism. In this study, the researchers focused on exploring and explaining the public leadership of Bundo Kandung in overcoming the Radical Movement in West Sumatra.

METHODS

The research method used of this research was library research. It collected information and data with assistance various kind of material in libraries such as document, books, magazine, historical stories, etc (Mardalis:1999) The library research by using descriptive analysis method. It is a series of activities related to the methods of collecting library data, reading and taking notes and processing research materials. It is also a research that utilizes library resources to obtain research data. As for the research method, the researcher used literature review or literature study which contains theories that are relevant to research problems. So that by using this research method the author can easily solve the problem to be studied.

RESULT AND DISCUSSION

General Description

As one of the most special region in West Sumatera, the summon of women in Minangkabau is different for each individual. In general, they are called *padusi* (a term for all women). However, the summon is depend on the person. According to Putri (2019), there was a strong relationship between language, culture and the mind of the speaker. It reflects the cultures and identity of people. Those who are married in Minangkabau are called bundo or mother and those who have children is called Bundo Kandung.

Many experts mention their definition about *Bundo Kandung*. According to Dt. Penghulu Basa (in Jamil, 2015), bundo kandung is formed from two words, namely Bundo and Kandung. *Bundo* means mother and *Kandung* means true. Hence, *Bundo Kandung* means biological mother or true mother, namely a mother who has never been disabled. Both

in terms of motherhood and in terms of leadership traits. The other one is Hakimy (2008:69) that said that Bundo Kandung is a summon to women according to Minangkabau custom which is addressed to married women with proper and correct personalities or traits based to Minangkabau customs, namely being true, honest, trustworthy physically and mentally, smart, articulate and shy.

Furthermore, according to Ermi (2020) the phrase "Bundo Kandung" refers to a woman who has traits and personalities who (1) understand customs and manners, (2) prioritize character, (3) maintain self-respect, (4) understand religion, (5) understand the rules of religion, (6) protect himself and his community from sin. From this personality, it means that a Bundo Kandung must be a role model in the lives of children and his people or society. Her behavior was imitated and became a role model for his people.

Bundo Kandung has a special place in the social and cultural life of the Minangkabau people. Her figure described about the role of women who are not only strong but also empowering others. It is described in the Minang proverb that Bundo Kandung is *Limpapeh, amban puruak; pegangan kunci, amban puruak aluang bunian of of Rumah Gadang*. It means they support for Rumah Gadang, the problem solver of all family problems, managers, problem shooters.

In this research, the researcher meant that Bundo Kandung is the organization in Minangkabau government that covers the women's role in matrilineal system to discuss the social, economic and political field for the community. The people to be in that organization is the representative of the selected women in each region and tribes. They have right to solve the problems of their people and control the children of their people to keep being good.

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Based on the description of Bundo Kandung, Bundo Kandung has their own roles in their community. Sismarni, 2011 said that the role of Bundo Kandung is divided into two major roles, which include a domestic role and a public role. The domestic role is more applied to the role of Bundo Kandung as wife and mother of his children. The role of bundo kandung as a wife is applied through efforts to take care of and pay attention to her husband in various aspects of needs. Bundo Kandung's role as the mother of his children is applied through his role as an educator. Furthermore, she classified the role of the public is carried out in accordance with the profession and position of bundo kandung. In general, bundo kandung's public roles can be classified into four groups, namely political roles, social roles, economic roles, and religious role.

In carrying out his duties, Bundo Kandung must carry out his duties and obligations properly and correctly. There are several experts who conclude the duties and roles of Bundo Kandung in society. First, Hakimy explained that there are several kinds of foundations on which to stand in carrying out something and her obligations in accordance with the function of a bundo kandung in Minangkabau. As a leader in the household and his people, bundo kandung has several duties and obligations. According to Hakimy (2008:89) the duties and obligations of the bundo kandung are; 1) *manuruik alua nan luruih* (be on the straight path), 2) *manampuah nan pasa* (passing the common path), 3) *mamaliharo harato jo pusako* (maintaining property and heirlooms), and 4) *mamaliharo anak kemenakan* (take care of the

children their siblings). These four duties and obligations must be adhered to by Bundo Kandung both when carrying out his role in his home, as well as in his organization.

In addition to the duties and responsibilities above, Yusrita (2005) also said that grouping the duties and responsibilities of Bundo Kandung is divided into 2 roles. The roles of Bundo Kandung can be grouped into: (1) as traditional guardians; and (2) as a moral guardian. As a traditional guardian, Bundo Kandung must be able to position herself according to customary rules. Daily behavior must reflect polite behavior in accordance with Islamic teachings and customary guidelines. Bundo Kandung must always guard himself from various temptations that can lower his self-esteem. In case of Bundo Kandung has fallen fragile, then the opportunity for others to act arbitrarily as well as the penghulu has the opportunity to do whatever they want, including pawning or selling heirlooms. Therefore, he must take care not of his people, but himself. who will take care.

In carrying out her duties as a moral guardian, Bundo Kandung must have the courage to reprimand members of the community whose behavior is not in accordance with Islamic teachings and traditional guidance if necessary, but not to give eye contact. Likewise for the penghulu, Bundo Kandung must always remind him not to do anything that can damage the name of the people in particular, the name of the penghulu in general. In accordance with the oath of the penghulu, if she made a mistake, he was subject to an oath: "kaateh indak bapucuak, ka Bawah indak baurek, in the middle of the hand a beetle bites". Furthermore, Bundo Kandung have to understand her position, function, role, position, and carry it out in daily life.

From the description above, it can be seen that how great is the position of Bundo Kandung in Minang society. This can be seen from the nature and disposition of Bundo Kandung and his role in carrying out his duties and responsibilities to the community. Although all women in Minangkabau are mothers or can become mothers, not all women in Minang can become true mothers or Bundo Kandung. This is because, Bundo Kandung means not only being at home, but also Bundo Kandung in an organization that voices or makes decisions in society in an institutional setting. Bundo Kandung in the organization represents each of his people in his area. This means that only one Bundo Kandung per villages can be in the organization.

Specific Description

In terms of meaning, radicalism has narrowed the meaning of the arena juxtaposed with the word Islam. Radicalism is an understanding that uses violent means that are exhibited by individuals or groups of people. According to Nihaya (2018), radicalism is a thought or attitude that is characterized by four things. First, the attitude of intolerance, does not want to respect the opinions and beliefs of others. Second, fanaticism, which is always feeling right about yourself, thinking that other people are wrong. Third, an exclusive attitude, which is to distinguish oneself from the habits of most Muslims. Fourth, revolutionary attitude, which tends to use violence to achieve goals.

The word radical is also often interpreted as taking sides, leaning, supporting on one thought only, one group, or a full religious teaching and serious and focused on a goal and are reactive and active. Literally, radicalism or fundamentalism has nothing negative. However etymologically, radicalism and fundamentalism have narrowed their meaning which means negative. If the word radical is exposed with Islam it becomes Islamic radicalism, then that's means someone who really with all his heart and energy and mind support, take sides, or be extreme against the teachings of the Islamic religion, more than anyone else Muslims in general.

Radicals are very synonymous with individuals Muslim or groups who have different ways of doing things religious and political views and attitudes that contradict the "mainstream". With categorization as a radical identification tool is a person or groups that have principles, such as: judging people who disagree with his thoughts, replacing the Pancasila ideology with their version, replacing Unitary State of Indonesian Republic (NKRI) with the caliphate, a movement that turns a nation state into a religious state, fight for the formalization of sharia in religion.

Terrorism fueled by radicalism is an extraordinary crime that undermines the security of mankind around the world. This is a crime against humanity that not only kills human life, but also destroys public buildings, property and which is no less important, destroys diversity, multiculturalism and inter-religious harmony. The extremist groups are groups that adhere to the notion of extreme violence. They tend to be closed-minded, intolerant, anti-democratic and can justify any means to achieve their goals.

One of the roles of Bundo Kanduang to protect her people is implementing a soft approach to the community. They are obliged to socialize the dangers of radicalism and the dangers of terrorism to the people around them. Their role is very important in efforts to prevent the spread of radicalism that can lead to terrorism. The first environment that Bundo Kanduang need to concern is the family. In the household, the role of women is very strong to determine the behavior of family members.

Although it is unlikely that radicalism will spread in Minangkabau, it is necessary to take various soft approaches that can be taken by Bundo Kanduang so that this understanding does not become a poison or a thorn in the life of the Minangkabau people. The author concludes that there are 3 big plans that must be carried out by Bundo Kanduang so that radical understanding does not exist in the life of the Minangkabau society. Namely, become an agent of peace in the community, play an active role in providing counseling and guidance in cyberspace and the real world about the dangers of radical understanding to the younger generation, and synergism the roles of all elements of the mother in Minangkabau to protect and control the association and activities of their children

ANALYSIS

It is undeniable that the position of Bundo Kanduang is very important in the family. The family becomes the first school in inculcating the moral values and character of children. As an effort to prevent radicalism movement, Bundo Kanduang need to concern on the preventing the radicalism movement for their people. They need to be agent of peace, and provide counseling and guidance in cyberspace and the real world. These things done in order to the radicalism movement does not grow up in West Sumatera.

First, Bundo Kanduang need to be the agent of peace in community. The information around the society needs to be clarified by Bundo Kanduang. It can be classified into the people appearance and religion. The public might be thinking that the people who wear mask and prancing pants are radical or identical with terrorist. Some of the society looked afraid to be around of that appearance. Sometimes, some of them make a joke of their appearance and link it to the terrorist act. Even, the whole members of family are also judged to have radical thought and the action is controlled by the society. It means this kind of action is restless the society. In this case, Bundo Kanduang needs to reassure the society in order to the peace and tranquility always accompanies the people of Minangkabau. The other side is the application of religion. Bundo Kanduang needs to show the Minangkabau is egalitarian region. Every religion have right to be in West Sumatera, not only Muslim people. it was because of religion always created a better and peaceful world.

Then, Bundo Kanduang needs to provide counseling and guidance in cyberspace. As stated above that Bundo Kanduang is a smart one, she needs to be technologically literate. Various contents on social media should be a serious concern. It is difficult to detect radical content that leads to terrorism in the public sphere of social media. Bundo Kanduang needs to pursue and monitor till the social media. Because every group that spread radicalism is very cagey and selective in selecting the follower. They have their strategy like giving first impression of a theme to post in social media about radicalism. It encourages the young generation to discuss about it.

If one post gets a lot of support, it can tempt young people to find out more. However, if everyone mostly rejects the previous narrations, they will be scared because there's no support for them, the young used to need support from public. In this case, the public including Bundo Kanduang need to condemn it. Bundo Kanduang can create a competition for the young generation the slogans or any kind of reading brochure to prevent the radicalism movement in a platform. That reading is spread in every social media or website. Bundo Kanduang need to the influence of public response to the content, enrich the moderate content from the true characters and appear the moderate content on the top of searching. The positive things should be supported more in the future. It will lead the digital community also unites against any radical content. At the end, there will be no more radical though in young generation.

Finally, synergism Bundo Kanduang's role in every region in Minangkabau to maintain children nationality and integrity. Starting from the beginning, mothers need to promote mutual respect and tolerance to the children in order to keep interacts with anyone coming from different ethnic, culture, and religion. Bundo Kanduang need to provide understanding to the young generation that everyone is the same on God's sight. Those difference need to be trained to the children by telling them that never consider their ethnicity and culture is superior to other ethnic groups or cultures. Try to make friends with people from different tribes and cultures, and participate in enlivening cultural activities held in the surrounding environment organized by residents of various ethnic groups. If Bundo Kanduang in West Sumatera unite and have long term program for young generation, starting from the kids, West Sumatera will be a peaceful region for the society around including Indonesia as the huge country.

CONCLUSION

Maintaining the peace of the country, ensuring that the safe and comfortable of the environment is the responsibility of all communities in Minangkabau, including Bundo Kanduang as the closest and foremost fortress for the peace of her people. All kinds of the radicalism understanding are rejected to be grown up in Indonesia especially in West Sumatera. It is become the responsibility of all stakeholders in West Sumatera. The elements of the society need to show high kinship as well as high friendship in Minang culture and the informal social organization structure in Minangkabau like *Tigo Tungku Sajaringan* which consist of *Ninik Mamak, Alim Ulama dan Cadiak Pandai* . Then, it needs to produce the policies about preventing and prosecuting of radical understanding in West Sumatera in order to the element of the organization safe from HAM.

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