

TUANKU IMAM BONJOL'S INTELLECTUAL CONTRIBUTION THROUGH THE PADRI MOVEMENT



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Abstract

This article discusses Tuanku Imam Bonjol's intellectual contribution to the struggle for Indonesian independence. Tuanku Imam Bonjol is an intellectual figure in the Padri movement's practical politics who is not careless and always makes sensible and wise decisions. This research uses descriptive qualitative research methods. Tuanku Imam Bonjol's struggle against the Dutch colonialists was not only to liberate Minangkabau land from Dutch colonialism but also a form of jihad to re-establish Islamic law in Minangkabau land. Tuanku Imam Bonjol's adherence to the Wahhabi ideology did not drive him to commit acts of violence. Tuanku Imam Bonjol still conveyed it rationally according to the context of that time. Tuanku Imam Bonjol responded wisely to the social conditions of the Minangkabau people amidst many people who did not follow Islamic law. As time passed, he realized that the tough attitude of the Padri movement, initially aimed at upholding Islamic law, had exacerbated the conflict between the Padri and the Indigenous people, making Imam Bonjol abandon the Wahhabi ideology that he had adhered to all this time. The legacy of Tuanku Imam Bonjol and the Padri movement in Minangkabau history was immense. They left traces of struggle that inspired subsequent generations to fight for independence and defend Islamic values and local culture.

Abstrak

Artikel ini membahas kontribusi intelektual Tuanku Imam Bonjol dalam perjuangan kemerdekaan Indonesia. Tuanku Imam Bonjol merupakan tokoh intelektual dalam politik praktis gerakan Padri yang tidak membabi buta, tetap penuh perhitungan rasional dan bijaksana terhadap setiap tindakannya. Penelitian ini menggunakan metode penelitian kualitatif deskriptif. Perjuangannya dalam melawan penjajah Belanda tidak sebatas membebaskan tanah Minangkabau dari penjajahan Belanda, juga bentuk jihad menegakkan kembali syariat Islam di Tanah Minangkabau. Ideologi Wahabi yang dianut Tuanku Imam Bonjol secara langsung tidak membuatnya melakukan tindakan kekerasan. Tuanku Imam Bonjol tetap menyampaikannya secara rasional sesuai dengan konteks masa itu. Respon Tuanku Imam Bonjol terhadap kondisi sosial masyarakat Minangkabau dilakukan secara bijaksana di tengah banyaknya masyarakat yang tidak mematuhi syariat Islam. Seiring berjalannya waktu, Tuanku Imam Bonjol menyadari sikap keras gerakan Padri yang awalnya untuk menegakkan syariat Islam nyatanya memperkeruh konflik antara kaum Padri dengan kaum Adat, membuatnya melepaskan ideologi Wahabi yang dianutnya selama ini. Warisan Tuanku Imam Bonjol dan gerakan Padri dalam sejarah Minangkabau sangat besar. Mereka meninggalkan jejak perjuangan yang menginspirasi generasi-generasi berikutnya untuk memperjuangkan kemerdekaan dan mempertahankan nilai-nilai keislaman serta kebudayaan lokal.

INTRODUCTION

Tuanku Imam Bonjol is a hero of independence from the land of Minangkabau. He was born into a religious family. His father was a respected religious teacher, so since he was a child, Tuanku Imam Bonjol had studied the Quran and Sunnah. This means



that Imam Bonjol has understood religion since childhood. However, this lasted briefly because the father died. Imam Bonjol felt that religious knowledge was attached to him, so he deepened his religious knowledge in Aceh, studying Sufism and Tarekat (Tariqa).

At the age of 30, Imam Bonjol felt he was mature enough to carry out reforms in his homeland. He returned to his hometown and implemented reforms by building a surau and school in Bonjol. Surau is a valuable asset for the Minangkabau people. Boys who have reached adulthood reside in the surau. Meanwhile, the girls dwell at Rumah Gadang. The surau is also a place of learning for Minangkabau children (Areta et al., 2021).

When Indonesia fell under Dutch control in 1800, it cannot be denied that the Dutch colonized Minangkabau land. The Dutch manipulated the civil conflict between the ulama and the indigenous people to enter Minangkabau land. The civil conflict that occurred was caused by indigenous people violating Islamic law. The ulama are also trying to restore Islam to its original state in the land of Minangkabau. The ulama also agreed to control the Minangkabau government. Three Minangkabau ulama, namely Haji Piobang, Haji Miskin, and Haji Sumanik, returned from Mecca. They brought a new understanding of Islam, namely the Wahhabi sect. In Arabia, Wahhabi ideology, often referred to as bid'ah, has succeeded in purifying Islam of wrong things. They agreed to spread the Wahhabi sect throughout the Minangkabau region (Rahimsyah, n.d.). Imam Bonjol's struggle against the Dutch colonialists was not limited to freeing himself from them. However, it was also a form of struggle to uphold the religion of Allah against anti-Islam Dutch colonialists who tried to eradicate Islam in Minangkabau land.

BIOGRAPHY OF TUANKU IMAM BONJOL

Muhammad Said Bonjol, also known as Tuanku Imam Bonjol, is one of the heroes of Indonesian independence (Muslim, 2019). He was born in Tanjung Bunga Village, Nagari Alahan Panjang, Pasaman, West Sumatra in 1772 (Rahimsyah, n.d.). Imam Bonjol has four brothers from a merchantile family who enjoy traveling overseas. This caused Imam Bonjol to be sent to Malaysia to receive formal education at the Village People's School in 1779. In 1809–1814, Imam Bonjol studied Islam with Sheikh Ibrahim Kumpulan in Bonjol. Around 1818, Imam Bonjol deepened his knowledge of the Tariqa Naqshbandiyah in Bonjol (Muslim, 2019). Imam Bonjol also studied noble manners, behavior and wisdom (Muslim, 2019).

The residents of Nagari Alahan Panjang are a religiously inclined community, including the family of Imam Bonjol, who was also known as Peto Syarif at the time. At the age of five, Bonjol was invited by his grandfather to hear the Quran recited in the village. Peto Syarif or Imam Bonjol has a tough character, but he is a child who is good at socializing. When the path of peace cannot be implemented, then violence will be served (Rahimsyah, n.d.).

Imam Bonjol's profound religious knowledge stems from his father's upbringing as a religious teacher; hence, Imam Bonjol has extensive religious knowledge. Because of his strong principles, Imam Bonjol is not easily influenced by the environment (Areta et al., 2021). His father was a religious scholar from Sungai Rimbang named Bayanuddin and his mother was named Hamatun.

Imam Bonjol had several wives, but the wife who faithfully accompanied him until the end of his life was Hajjah Solehah. He had ten children with his wife Hajjah, five boys and five girls. His ten children are Hasan, Hasyim, Harun Al – Rasyid, Syahrudin, Djusnah, Sawwadjir, Hasanah, Rofiah, Cholidi and Nur Baiti. When he was a teenager,

Bonjol was often called Peto Syarif. As an adult, Imam Bonjol became a famous leader for his preaching movement in West Sumatra. He firmly opposed deviant religious teachings in Minangkabau society (Mirnawati, 2012).

Imam Bonjol is an expert in Sufism, Fiqh and traditional medicine. He is known by the public as a person who can cure various diseases whose causes are difficult to know, in other words mysterious. Before treating his patients, Imam Bonjol usually performs istikharah prayers. Imam Bonjol learned warfare from Tuanku Nan Renceh (Listina, 2011).

In the 19th century, Imam Bonjol became the leader of the Padri movement. This movement was formed in 1803 after the return of three Hajj people from Mecca, namely Haji Miskin, Haji Sumanik and Haji Piobang, who wanted to improve the Islamic law implemented by the Minangkabau people. At the end of his life, Imam Bonjol was imprisoned in Bukittinggi and then exiled from Cianjur, Ambon and lastly, Manado. (Haris, 2024) He spent 27 years in exile. Finally, Imam Bonjol died on November 8 1864 at the age of 92 years. His grave is in Latan, Pineleng, Minahasa, Manado (Iryana, 2022).

RIOTS IN MINANGKABAU LAND

The spread of Islam in Minangkabau was broadcast from the Acehnese people, coinciding with the control of the West coast of West Sumatra from the end of the 16th century to the 17th century AD. Before Bonjol reached adulthood, Islam had spread widely in Minangkabau. In other words, the Minangkabau people had already embraced Islam before Bonjol was born (Areta et al., 2021).

The period from the end of the 18th century AD to the beginning of the 19th century AD was a period of turmoil in the history of the Minangkabau people. At the end of the 18th century AD, the Minangkabau people experienced drastic economic growth due to the coffee trade and other export commodities that sold well on the world market. Many rich people emerged in the midst of deepening society, which created an increasing flow of agricultural production. The wealth obtained caused the Minangkabau people to become complacent and began to forget Islamic law. People who have a lot of money begin to gamble, drink and cockfighti.

Some Minangkabau people start committing criminal acts to satisfy their lust. Like the addiction of cockfighting, where when the loser does not accept his defeat, fights, robberies and even murder often occur. The traditional leaders were deemed no longer capable of maintaining peace in the Minangkabau community at that time. Ordinary people, even traditional leaders, have abandoned the practice of reckoning. As a result, traditional leaders cannot be relied on because they cannot set a good example to the Minangkabau people.

The ulama were furious and began to consider replacing the traditional leaders in order to restore peace to the Minangkabau people and re-establish Islamic law. The purifying of acts that violate Islamic law, which have become customary in Minangkabau society, was started by Tuanku Nan Tuo, a teacher and founder of a surau in Koto Tuo, Ampek Angkek, Agam.

In the early 19th century AD, the Padri movement was radicalized after the return of three pilgrims from Mecca who brought the Wahhabi sect to purify Islam in Minangkabau (Rahimsyah, n.d.). They witnessed violations of Islamic law by the Minangkabau people themselves, so they responded harshly to it from previous ulama who had advised to traditional leaders, but this advice was ignored.

These three Hajj consider Minangkabau society to be on the verge of ruin, almost leading to paganism, so it must be followed up firmly. They saw the success of the purification of Islam in Arabia through the Wahhabi movement. This is where the Padri tribe was initially formed, which is a form of unity of Islamic scholars in Minangkabau to re-establish Islamic law which was on the verge of destruction (Asra, 2018).

After the British left, the Dutch invaded Minangkabau land under the guise of assisting the legitimate Minangkabau rulers (traditional leaders) of the Padri people (Benda, 1985). Obviously, the Dutch were on the side of the indigenous people. The Padri people were not easily defeated, because they had strong determination and a high fighting power to defend their religion and fight against the Dutch colonialists. Thus, the Dutch changed their tactics by signing the Masang Agreement with the Padri on January 22, 1824 (Muslim, 2019).

PADRI MOVEMENT

The Padri movement started from 1821 to 1838. The white movement developed under the leadership of Tuanku Nan Renceh and other ulama figures, bringing a puritanical religious movement of the Hambali school of thought with the Wahhabi movement. Puritan groups are often defined as radicals, fanatics, jihadists and Islamists. Adhering to absolute understanding and knowing no compromise in religion, he is intolerant when discussing religion.

The Padri movement brought Islamic renewal to genuine Islam which is guided by the Quran and Sunnah which are the characteristics of Wahabi or Salafi. The idea to bring about this reform emerged when they became acquainted with the teachings of the Wahhabis in Mecca during the Hajj pilgrimage. In 1803, the ulama felt they were strong enough and created a union known as Padri. Tuanku Nan Renceh led this movement to purify Islam.

The Salafi movement emerged in the 7th century Hijriah, led by ulama from the Hambali school of thought. Ibn Taimiyah revived this understanding. In the 12th century, the Hijri was revived by Muhammad bin Wahab in the Arabian Peninsula with a harsher Salafi character, which aroused the anger of some ulama. It should be noted that in Marsden's findings, when researching the religion of the Minangkabau Kingdom, the people did not appear to be extreme in their religion (Nashir, 2008).

The Padri movement, which has a Wahhabi wing, aims to purify Islamic life from the influence of a local culture that violates religious teachings, such as gambling, cockfighting and partying (Suryanegara, 2015). Padri's movement area is the territory of the Minangkabau Kingdom, which borders Tapanuli, Siak, Indragiri, Jambi and Indrapura. The Padri are often called White because they always wear white robes, while the traditional Serit are called Black because they always wear black robes (Aman, 2014).

This movement had great mobilization power, so regional rulers joined forces and held resistance against the Dutch. The center of the movement was in Bonjol, led by Tuanku Imam Bonjol. Tuanku Mudik Padang and Mansiangan assisted in this movement. In facing this movement, the Dutch realized that this movement was not only defending religion, but also resisting Dutch penetration, as a threat to their independence (Kartodirjo, 2019).

The diversity of Minangkabau from one *nagari* to another often provokes major conflicts within Minangkabau society. One of the conflicts that occurred was the Padri War, led by Imam Bonjol. Imam Bonjol tried to advance the region and eliminate Dutch

colonial influence in Minangkabau. He carried out various kinds of struggles from armed movements, education and even religion. However, in the end Imam Bonjol was captured by the Dutch (Khalid, 2023).

Initially, Datuk Bandaharo brought Imam Bonjol, who at that time was known as Malin Basa, to study the renewal of the Islamic religion in Alahan Panjang. However, their efforts were opposed by Datuk Sati, causing a civil war that the reformer groups and the traditionalists could not avoid. This civil war made Malin Basa and Datuk Bandaharo look for a place to use as a fort. Then, Malin Basa took his followers to the hillside to organize their forces and form a defense. The area could then be controlled in collaboration with Tuanku Rao. Malin Basa brought his family and followers to live in the fort which is now known as Fort Bonjol, located in Pasaman. In the end, Malin Basa and his family were appointed as leaders in Alahan Panjang (1808 AD) and were then given the title Tuanku Imam Bonjol (Muslim, 2019).

The large number of Minangkabau people who violate the Islamic teachings has made the Padri increasingly accelerate their movement to purify the Islamic teachings and return to following the Quran and Sunnah. The movement brought by Imam Bonjol is increasingly expanding to areas outside Minangkabau (Martamin, 1986). The defense at Bonjol was almost destroyed due to attacks from the Dutch. Imam Bonjol also moved his defenses to the side of Mount Marapi, with a minimal number of soldiers and assets that had run out, but his will to fight stayed strong. Imam Bonjol finally met Tuanku Nan Renceh and joined the Tuanku Nan Salapan Association. The Tuanku Nan Salapan group is different from other ulama groups in terms of its cruelty, and many people call this group the Nan Salapan Tigers. (Abdullah, 1985)

The Padri movement led by Imam Bonjol was a movement that the Dutch colonialists feared because of the strength of its army which was difficult for the Dutch to defeat. The Dutch even had to use a strategy to trap Imam Bonjol in order to defeat the Padri. Imam Bonjol's struggle began with leading the Padri people, who at that time were at odds with the traditional people over religious issues. Then, the indigenous people became aware of Dutch colonialism and united with the Padri to fight the Dutch.

This movement posed a threat to the Dutch, so the Dutch colonialists invited them to make an agreement with Tuanku Imam Bonjol with the aim of trapping Imam Bonjol. De Stuers stated that Minangkabau people are different from Javanese people. His personal independence is so strong that it is difficult to defeat him. It cannot be denied that the Padri army was difficult to defeat (Amran, 1981). The Padri movement's mission was easily accepted in the Minangkabau suburbs. Two areas that have many Padri followers are Alahan Panjang, led by Imam Bonjol, and Rao, led by Tuanku Rao. These two areas are rich in natural resources, so they are used as economic resources for the Padri movement (Rozi, 2015).

Alahan Panjang is an area surrounded by beautiful rice fields, livestock, fish and plenty of fruit. Meanwhile, Rao has abundant gold mines. Rao is the history of the beginning of the Padri movement, but there is little data so there are still many mysteries in it. Generally, much has been written about the heroic attitude of Tuanku Rao and Tuanku Imam Bonjol regarding the Padri movement, not the process of the Padri movement in detail. In 1820, the Padri movement led by Tuanku Rao expanded into the northern area inhabited by the Batak people. Many sources for records of the Padri movement in Tapanuli come from oral traditions (Batak tradition), namely people who experienced the Padri movement firsthand. The Padri attack ended due to a cholera outbreak.

The Faqih Shaqir Manuscript, also known as the Hikayat Sheikh Jalauddin, is a book from the early 19th century AD which contains about the war fought by the Padri. It was written that since Tuanku Nan Renceh formed the Nan Salapan Tiger alliance, villages that did not apply Padri principles were attacked and burned. The men were killed and burned, while the women were made into betel wives and some were sold. Even married women were deprived of their husbands.

In the Tuanku Manuscript, Imam Bonjol confirms what Jalauddin narrated. Its contents are full of narratives about the wars waged by the Padri in their efforts to establish the religion of Allah and make the Quran and Sunnah their life's guidance. During the Padri raids on villages, the men fled, leaving the women who did not know where to run. So, the women became Padri prisoners of war. The captives were made into enslaved people and sold to slave markets and even into concubines. From the Tuanku Imam Bonjol manuscript, it can be seen that Imam Bonjol had many wives. However, this is still difficult to conclude from Jalauddin's text, which states that concubinage is a Padri custom (Asra, 2018).

The Padri movement was hampered in Central Tapanuli because of the emergence of Germany in the mid-19th century, led by Tuanku Tambusai. The militant Padri movement not only prohibited the practice of heresy and khurafat but also immediately eradicated it with war. The Parewa group lives behind the religious movement (Padri) to satisfy their desires. They kidnap, rape and sell women for personal gain. Padri's face turned black because these Parewa who did not understand religion ruined Padri's mission.

The actions of the Parewas to become Padri were labeled as an inhumane. They tarnished the face of the Padri movement, which is a movement for Islamic religious renewal, but the actions of the Parewa did not show the values of Islamic teachings. Hence, many people also believed that the radical Padri movement did not have human values (Rozi, 2015).

The Padri movement ended when the Dutch succeeded in controlling Fort Bonjol and its surroundings in 1837. Imam Bonjol was arrested by the Dutch and exiled outside of West Sumatra, paralyzing the the Minangkabau people's ability to oppose the Dutch. At this time, Dutch political domination was firmly entrenched in Minangkabau land. This dominance became the reason for the Dutch economic development and penetration of Western culture in Minangkabau land (Proyek Penelitian dan Pencatatan Kebudayaan Daerah, 1982).

TUANKU IMAM BONJOL'S CONTRIBUTION AND LEGACY IN THE PADRI MOVEMENT

The term Padri War or Padri Movement is often used to trace the history of Islamic thought, which contains ideas, actions, figures, missions and experiences in the struggle against Dutch colonialism (Rozi, 2015). The Padri War was a civil war that lasted from 1803 to 1838 in Minangkabau, West Sumatra. This civil war occurred because of a dispute between the Indigenous people and the Padri people. The Indigenous people collaborated with the Dutch to shift the power of the Padri.

Since Dutch colonialism, Tuanku Imam Bonjol has strengthened his determination to fight against Dutch colonialism by establishing *Persatuan Tarbiyatul Islamiyah* (PERTI). Tuanku Imam Bonjol also founded the Tariqa Naqshbandiyah, through which he taught his students about the country they were occupying and lectures on colonialism. In 1924–1944, Tuanku Imam Bonjol became a member of *Tjo Syuugun* in

establishing the Department of Religion, which was then named the Religious Education Bureau (Muslim, 2019).

The Padri movement, which has a Wahhabi ideology, aims to purify Islamic life from the influence of local culture that violates religious teachings, such as gambling, cockfighting and partying. One issue for the Padri is the un-Islamic way of dressing, especially for Minangkabau women. Several historical records state that women used seamless batik cloth like the Javanese (Asra, 2018).

Imam Bonjol was directly involved in the practical politics of the Padri movement, but he did not act unthinkingly in his movement. He calculated this rationally and wisely. He thought carefully and deeply about all his actions in fighting Dutch colonialism according to the social conditions of Minangkabau society at that time.

The Padri movement had great mobilization power, so regional rulers joined forces and launched resistance against the Dutch. The center of the movement was in Bonjol, led by Imam Bonjol. Tuanku Mudik Padang and Mansiangan assisted in this movement. When confronted with this movement, the Dutch realized that it was not only defending religion but also resisting Dutch penetration as a threat to their independence (Kartodirjo, 2019).

The Padri movement, led by Imam Bonjol, was carried out to reform Islam and fight against Dutch colonialism, which interfered with influencing the indigenous people, even though they had declined in life and religion. The indigenous people who knew about Padri's movement to take control of the government put up persistent and fierce resistance. The Dutch had the opportunity to join the indigenous people because they wanted to eliminate the influence of Islam and spread Christian teachings in Indonesia. The Padri opposed the Dutch's desire to control the economy in Minangkabau (UIN Imam Bonjol Team, 2014). In 1822, Imam Bonjol led the Padri to attack the Netherlands. A brave commander from the South Tapanuli battlefield assisted in this attack.

The Dutch tactics to control Minangkabau were by making Air Bangis one of the Dutch colonial gateways to enter the deeper areas of Minangkabau (Amran, 1981). Ultimately, the Minangkabau people came up from their civil war and united against the Dutch. For sixteen years, Minangkabau fought Dutch colonialism. Many ulama were martyred on the battlefield. The last defense of the Padri was in Bonjol and Imam Bonjol himself. Tuanku Imam Bonjol continued to survive in Bonjol so that other scholars put their last hopes in him (Hamka, 1982).

Imam Bonjol used the west coast to import goods. With the help of the Minangkabau people, they succeeded in dominating trade in that area. However, at the end of the 17th century AD, this trade fell into the hands of the Dutch with their monopoly system. It angered Imam Bonjol, so he pressured the Dutch by controlling the southern area of Pariaman, an essential area for the Dutch, and blocking the Dutch exit from Pariaman to the land. This pressure made the Dutch agree with Imam Bonjol in 1824, known as the Masang Agreement (Martamin, 1986).

Imam Bonjol appreciated the character of Lieutenant Colonel Raaff, who led the Dutch at that time and also made a Tandikat agreement so that the Minangkabau people would unite in opposition. However, Imam Bonjol agreed to the agreement because of his ploy to see that Bonjol could not be maintained. The Dutch also continued to expand their power, increasing the strength of their army. Imam Bonjol took advantage of this situation to build Bonjol. Then, he led the war against the Dutch and took Bonjol back in August 1837 (Hamka, 1982).

The Padri movement led by Tuanku Imam Bonjol aimed at purifying Islam. This movement seeks to rid the nagari of khurafat. His initial movement was to establish Islamic studies and congregations, at which time the indigenous people had deviated from the teachings of the Islamic religion. The Padri movement, like the Wahhabi movement, seeks to restore Islamic teachings to the time of the Prophet Muhammad. According to Minangkabau tradition, this reform movement moved aggressively to oppose the impurity of Islam in Minangkabau. Four local leaders created this movement, namely Tuanku Nan Renceh from Kamang, Tuanku Pasaman from Lintau, Tuanku Imam Bonjol from Alahan Panjang, and Tuanku Rao from Rao (Graves, 2007).

Tuanku Nan Renceh and Haji Piobang appointed Tuanku Imam Bonjol to lead the Padri in Pasaman, where their movement to purify Islam began. Still, the Dutch intervened in the problems of the indigenous people with the Padri, so the Padri fought against the Dutch. However, the Dutch cannot deny that Imam Bonjol was not an ordinary person. As Minang's son, Imam Bonjol was good at martial arts to defend himself. He was an open-minded, reasonable and wise actor who reflected the societal conditions of the time. Imam had studied warfare techniques with Tuanku Nan Renceh. Therefore, he trained his people in warfare techniques, especially during the colonial era.

Imam Bonjol was responsible to lead the Padri army in the Pasaman area, Lubuk Suing. Then, he ordered Tuanku Rao to take control of Bonjol and build a village. Initially, the swamps were dried, and then the irrigation was perfected. Within three years, the Bonjol area became prosperous and could finance the Padri movement. Fort Bonjol was built at the foot of Tajadi Hill in the newly established agricultural area (Rahimsyah, n.d.).

Imam Bonjol initially moved the Padri to carry out reforms in Minangkabau. However, precisely, the Dutch desire to control the Minangkabau area led to the war. The Dutch colonialists were anti-Islam and wanted to spread Christianity in Minangkabau. The Minangkabau people have undoubtedly opposed it. The civil war that occurred between the Padri and the indigenous people reached an agreement to reduce casualties in the previous ceasefire. They agreed in Koto Tangah in 1809, which the King of Minangkabau and his ministers attended. Tuanku Lintau and his officers also participated in this meeting. However, before the agreement was reached, Tuanku Lintau's officers had done something beyond Tuanku Lintau's knowledge, namely killing the entire family of the Minangkabau king.

This incident shocked Tanah Datar and made the rulers think that this was a betrayal. Since that incident, the Minangkabau Kingdom collapsed, and then Padri controlled it under the leadership of Tuanku Nan Renceh (Rahimsyah, n.d.). In the treasury records, The Padri gave concessions to the harsh attitude of the Padri because they collaborated with the Indigenous people to fight the Dutch colonialist. The Padri troops were more moderate at this time than in the past. Tuanku Imam Bonjol, a first hand of the Padri movement, explained the correction to the radical accusations against the movement. Jeffrey Hadler later depicted Tuanku Imam Bonjol's regret regarding his teachings, which were comparable to Wahhabism (Rozi, 2012).

Imam Bonjol expressed his regret by giving up the ideology he had always held. Many scholarly writers concluded that the Padri movement was less radical than the Wahhabi religious movement in Saudi Arabia because it had undergone changes and modifications due to the traditions of the Minangkabau people. In other words, every religious movement is not solely motivated by religion, but has political, economic and other influences. Imam Bonjol realized the mistakes in the Padri movement, especially

in its movement system and the impact of prolonged conflict with Adat. The Padri movement, especially in Minangkabau, aims to harmonize religion with custom (Rozi, 2015).

The Padri movement is oriented towards renewing community behavior and improving community morals in Minangkabau by implementing sharia from the Quran and Sunnah. It is because Minangkabau uses the philosophy of "*Adat basandi Syarak, Syarak basandi Kitabullah*". (Nain, 2022) The Padri movement is a missionary thought movement with philosophical values that are closely related to improvement, renewal and development. Islam in Minangkabau is known for its people's tolerance of differences. For the Minang people "*Dima bumi dipijak, disitu langik dijunjuang*" is a principle that manifests tolerance in social cultural relations. (Hati, 2018)

The Padri movement led by Imam Bonjol was a movement that was feared by the Dutch colonialists because of the strength of its army, which made it difficult for the Dutch to defeat. The Dutch even had to use a strategy to trap Imam Bonjol in order to defeat the Padri. Imam Bonjol's struggle began with leading the Padri people, who at that time were at odds with the traditional people because of religious matters. Then, the indigenous people became aware of Dutch colonialism and united with the Padri to fight the Dutch.

This movement threatened to the Dutch, so the Dutch colonialists invited them to make an agreement with Tuanku Imam Bonjol to trap Imam Bonjol. De Stuers stated that Minangkabau people are different from Javanese people. His independence is so high that it is difficult to defeat him. It cannot be denied that the Padri army was challenging to break (Amran, 1981). We must remember Imam Bonjol's struggle for Indonesian independence. We need to know that the Padri, led by Imam Bonjol, had the strength of their troops, which the Dutch highly recognized. However, the Dutch did not want to write it down in their treasure records. In 1989, the Imam Bonjol Monument was created based on the agreement of the Bonjol community in Pasaman Regency. The construction of this monument was led by KOL. IMF Zaidin and assisted by sculpture artists, namely Asnam Rasyid, Achyar Sikumbang, A. M. Yosef Dt. Garang and Martini.

This monument was built as an image of Imam Bonjol's brave struggle in leading the Padri during foreign colonialism and also as a medium to convey to the public the importance of a leader who was willing to die to defend the Bonjol area from the Dutch who colonized at that time (Wahyudi, 2016). Imam Bonjol is a hero of Indonesian independence. Imam Bonjol's initial aim against the Dutch was not limited to liberating Minangkabau from Dutch colonial rule, but there was another main thing, namely defending the Islamic religion in Minangkabau. The Dutch were anti-Islam, so they intended to eradicate Islam in Minangkabau by collaborating with the indigenous people to fight the ulama. The indigenous people initially felt threatened by the movement of the ulama but eventually understood that the Dutch were also subtly colonizing them. Thus, the indigenous people united with the ulama (Padri) in fighting Dutch colonialism.

The Dutch were overwhelmed by the Padri movement, which was challenging to beat. It made the Dutch carry out a strategy to trap Imam Bonjol. It is because Imam Bonjol had a significant influence on the Padri movement. The Dutch finally invited Imam Bonjol to make an agreement, which was a trap to capture Tuanku Imam Bonjol. Imam Bonjol was arrested and exiled to Manado.

It should be noted that Imam Bonjol's struggle was not only about liberating Minangkabau from Dutch colonial rule but also about defending the Islamic religion from Dutch colonial rule, which tried to eradicate Islam in Minangkabau. Tuanku Imam

Bonjol's awareness that religion was being fought and the country was being colonized led him to consider fighting the Dutch. Thus, Tuanku Imam Bonjol created an army to fight the Dutch (Nain, 2022).

CONCLUSION

Tuanku Imam Bonjol is a Wahhabi philosopher from Minangkabau. Violations of Islamic law by traditional leaders angered the ulama and created the Padri union, which is often known as the whites. The Padri movement aims to purify Islam in Minangkabau land, bringing Wahhabi teachings carried out by three Hajj, namely Haji Piobang, Haji Miskin, and Haji Sumanik. It is hoped that the Minangkabau people will gain happiness in this world and the hereafter by this movement. Tuanku Nan Renceh appointed Imam Bonjol to lead the Padri movement in Bonjol.

His struggle against the Dutch colonialists was not limited to liberating Minangkabau land from Dutch colonialism but also a form of jihad to re-establish Islamic law in Minangkabau land. Bonjol's adherence to the Wahhabi ideology does not explicitly drive him to commit acts of violence. Imam Bonjol still conveyed it rationally within the context of the moment. Imam Bonjol's response to the social conditions of the Minangkabau people was wise in the midst of many people who did not follow Islamic law. Imam Bonjol as a Wahhabi philosopher in Minangkabau, is interpreted as a philosophical method in addressing religious and political issues. As time went by, Imam Bonjol realized that the tough attitude of the Padri movement, which was initially aimed at upholding Islamic law, had exacerbated the conflict between the Padri and the Indigenous people, making Imam Bonjol abandon the Wahhabi ideology that he had adhered to all this time. The legacy of Imam Bonjol and the Padri movement in Minangkabau history is immense. They left traces of struggle that inspired subsequent generations to fight for independence and defend Islamic values and local culture.

The severe upbringing of Tuanku Imam Bonjol had an impact on his courage. It allows Imam Bonjol to think rationally and behave wisely, because it is deeply and broadly considered. At the time, not everyone was willing to fight the Dutch colonialists. Imam Bonjol realized that his country was being colonized and believed they should not simply inhabit it. Thus, the Padri movement was formed, which initially aimed to purify Islam in Minangkabau but also fight against the Dutch to liberate Minangkabau land from Dutch colonialism. Perceptive people will not remain silent if they discover their country has been colonized, as Tuanku Imam Bonjol and other Padri ulama did

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