

MINANGKABAU WOMEN'S MOVEMENT FOR THE PROGRESS OF WOMEN'S EDUCATION IN WEST SUMATERA

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Abstract

Education in Minangkabau from the 19th century to the early 20th century was not too pro-Minangs women. Recognizing the situation and conditions at that time, several Minangkabau women moved and fought against injustice, including Rohana Kudus, Rahmah El Yunusiah, and Rasuna Said. This Minangs female figure fights for women's rights with various strategies and movements. This research uses qualitative by collecting data through interviews and documentation. This study shows that the movements carried out by female leaders in Minangkabau have contributed to contemporary Islamic education in Minangkabau, such as 1) Liberating women from educational backwardness. 2) Take an education policy to get women out of colonialism. 3) Inspire women to continue to develop their minds. 4) Educating women through mass media as a way to educate the public.

Keywords : Minang women, Women's education, West Sumatra

Abstrak

Pendidikan di Minangkabau pada abad ke-19 sampai awal abad ke-20 tidak terlalu berpihak kepada kaum perempuan Minang. Melihat situasi dan kondisi saat itu, beberapa perempuan Minangkabau bergerak dan berjuang dalam melawan ketidakadilan diantaranya adalah : Rohana Kudus, Rahmah El Yunusiah, dan Rasuna Said. Tokoh perempuan Minang ini memperjuangkan hak-hak perempuan dengan berbagai strategi dan pergerakan. Metode penelitian yang digunakan dalam penelitian ini adalah kualitatif dengan teknik pengumpulan data melalui wawancara dan dokumentasi. Hasil penelitian ini menunjukkan bahwa, pergerakan yang dilakukan oleh tokoh-tokoh perempuan di Minangkabau memiliki kontribusi pada pendidikan Islam kontemporer di Minangkabau seperti: 1) Melakukan pembebasan perempuan dari keterbelakangan pendidikan. 2) Mengambil kebijakan pendidikan untuk mengeluarkan perempuan dari keterjajahan. 3) Menginspirasi perempuan untuk terus mengembangkan pemikiran. 4) Mendidik perempuan melalui media massa sebagai salah satu cara mencerdaskan masyarakat.

Kata Kunci : Perempuan Minang, Pendidikan Perempuan, Sumatera Barat

Introduction

At this time, the cultural environment considers women to have ideal categories and characteristics. Ideal characteristics must be supported by ideal education, while in the past, women did not get an ideal education, then there were female figures who fought for education for women such as Rohana Kudus, Rahmah El Yunusiah, and Rasuna Said.

The Minangkabau women leaders above have conducted education for Minangkabau women, such as Rohana Kudus, who conducted education for Minangkabau women with Amai Setia Crafts (KAS), Rahmah El Yunusiah conducted education for women by establishing Diniyah Putri, while Rasuna Said conducted education for women. women with writings about the importance of education for women.

These figures strongly believed that the backwardness of women at that time was strongly influenced by the backwardness of women in getting an education.¹ This is due to the difficulty of access for Minangkabau women to education.

The three Minang female figures above, we see, have their way of mobilizing the welfare of women. In Minang, the pattern of education for Minang women has undergone many changes, the female figures above have had a significant positive impact on women's education in Minangkabau before, now and forever. Because of the struggles of these female figures, it provides opportunities for girls to get an education through formal schools.

Base on research conducted by Dini Forta Sisya in 2014, History Studies Program, Faculty of Cultural Sciences, Andalas University Padang in his research entitled “*Rohana Kudus Dalam Soenting Melajoe: Suatu Tinjauan Historiografi Perempuan Minangkabau*” explained the figure of Rohana Kudus and her work in the world of journalism with the Soenting Melajoe newspaper which had a major influence on the progress of women, Rohana Kudus as the holder of the idea of the birth of a newspaper and was able to elevate the status of Minang women, so that there were no longer any limitations for women.

A 2015 study conducted by Fransiska Rani Widyasari of the Sanata Dharma University History Education Study Program entitled “*Peran Hajjah Rangkayo Rasuna Said Dalam Perjuangan Perempuan Indonesia Tahun 1945*” explained about Rasuna Said who fought for Indonesian Independence, Hj. Rangkayo Rasuna Said struggled because of his desire to raise the status of women to be equal to men.

December 20, 1884 in Koto Gadang, Agam Regency, West Sumatra, the birth of Rohana Kudus.² As a child, Rohana never received a primary education, such as reading and writing and arithmetic. That education was only obtained through her parents. However, the great thing about Rohana, when she was 17 years old, Rohana founded a school to help girls learn to recognize letters.³ Born from the family of Sheikh Muhammad Yunus and Rafi'ah, Rahmah El Yunusiyah was born on

¹ Hanani, S. (2011). Rohana Kudus dan pendidikan perempuan. *Mawab: Jurnal Perempuan, Agama dan Jender*, 10(1), 37-47

² *Ibid.*, h. 26

³ Nida Nurjunaedah. 2004. *Pendidikan Perempuan Menurut Roehana Koedoes*, h. 134.

December 29, 1900 in Padang Panjang,⁴ Seeing the condition of women at that time, Rahmah saw women as an essential factor in educating and controlling life.⁵

The last Minangkabau woman comes from Maninjau Religion Rangkayo Rasuna Said, born on September 14, 1910. Rasuna started her job as a teacher at Diniyah School, but she left to work as a secretary from PERMI (*Persatoean Moeslimin Indonesia*) in Bukittinggi. She even opened a PERMI school for girls. In 1935 Rasuna was released from prison due to a strong debate about polygamy with Haji Rasul.⁶

After that, she started her career as an editor of Raya magazine, then she moved to Medan to establish a women's school and became the editor of Menara Poetri magazine. In 1950, after Indonesia's independence, Rasuna ran as a member of the Supreme Advisory Council.

The purpose of this study is to examine the role of Minang women's thinking on women's education and its relation to contemporary Islamic education in Minangkabau so that the quality of women increases and women become more prosperous.

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These figures strongly believed that the backwardness of women at that time was strongly influenced by the backwardness of women in getting education.⁷ It is due to the difficulty of access for Minangkabau women to get education.

The three Minang female figures above, we see, have their own way of mobilizing the welfare of women. In Minang, the pattern of education for Minang women has undergone many changes, the female figures above have had a significant positive impact on women's education in Minangkabau before, now and forever. Because of the struggles of these female figures, it provides opportunities for girls to get an education through formal schools.

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⁴ Edward, dkk, 1981. *Riwayat Hidup dan Perjuangan 20 Ulama Besar Sumatera Barat* (Padang : Islamic Centre,), h. 206

⁵ Hamka. 1982. *Ayahku Riwayat Hidup DR. H. Abdul Karim Amarullah Dari Perjuangan Kaum Agama di Sumatera* (Jakarta : Umminda,)

⁶ David Hanan. 2017 *Cultural Specificity in Indonesia Film : Diversity in Unity* (Melbourne : Monash University,), h. 116

⁷ Jaya, Tamar, *Ibid*, h. 38

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⁸ Hanani, S. 2011. *Rohana Kudus Dan Pendidikan Perempuan*. *Marwab: Jurnal Perempuan, Agama dan Jender*, 10(1), 37-47.

⁹ Budiman Arif. 1981. *Pembagian Kerja Secara Seksual, Sebuah Pembahasan Sosiologis Tentang Peran Wanita di dalam Masyarakat*, (Jakarta : PT. Gramedia), h. 17

¹⁰ Deliani, Nurfarida, dkk. 2019. *Gerakan Emansipasi Rohana Kudus Dalam Memperjuangkan Kesetaraan Pendidikan Perempuan Di Minangkabau*. *Humanisma: Journal of Gender Studies*. Vol.03, No.02, Juli-Desember 2019

¹¹ Hanani, S. 2018. *Woman's Newspapers As Minangkabau Feminist Movement Against Marginalization In Indonesia*. *Jurnal GJAT*, 8(2).

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Method

The research method used in this study is qualitative by observing the movements carried out by female leaders in advancing women in the field of education, by examining the concept of thinking of women leaders in Minangkabau through interviews and documentation.

The data collection used was from the books of Minang women's figures and interviews with contemporary Minang women, including Ms. Fauziah Fauzan EL M, SE, AKt, MSi, as the leader of Diniyyah Puteri Padang Panjang, Ms. Dr. Yosi Aryanti, S.Ag, M.A as Chair of STIT

¹² Moenawar Kholil. 1989 *Nilai Wanita*, (Surakarta : CV. Ramadhani), Cetakan IX, h. 9.

Ahlusunnah Bukittinggi, Ms. Nevi Zuairina, member of the Indonesian House of Representatives Hj. Emma Yohanna, DPRD member, Ibu Betti Sadiq Pasadigoe, S.E, AK. M.M, a member of the Indonesian House of Representatives, and Dr. Silfia Hanani, S.Sos, M.Si, as a Lecturer at IAIN Bukittinggi who has studied and researched the history of Minang women.

Discussion

1. The Role of the Minang Women's Movement in Women's Education in West Sumatra

The role of the Minangkabau women's movement in women's education is huge, such as Rohana Kudus, Rahmah El Yunusiyah, and Rasuna Said Barat who spearheaded the fight for women who will always be remembered for all time.

Rohana Kudus

Rohana founded the Amai Setia Craft (KAS) on February 11, 1911, as a place of education for Koto Gadang women, by teaching women about: writing and reading, arithmetic, household, religion, morals, handicrafts, sewing, cutting, embroidery, and others.¹³ Over time, KAS developed into a skill institution for women, developing into a trading business from which the products were marketed and used to benefit all women engaged in KAS.

In the end, KAS became the first women's economic enterprise in Minangkabau. This is where KAS becomes an educational institution that moves women, there is a hidden meaning, that the skills that Rohana teaches give meaning to

local culture. Until now, historical evidence still exists in Koto Gadang. Apart from the existence of KAS, what is interesting is that Rohana is a journalist, a pioneer of women's mass media with the establishment of the Soenting Melajoe newspaper on July 10, 1912, where the news and writings relate to women, and the writers are also women.

Rohana's courage is increasingly visible, because there are goals that Rohana wants to achieve, first, to convey to the masses about the liberation of women from backwardness. Second, Rohana wants to expel women from the backwardness of science, the marginalization that is constructed by culture, and the colonization of women from various injustices, including in the field of education.¹⁴ It is where it is clear that Rohana hopes that the writings and news that she publishes can be a means of her struggle to free women's backwardness. Based on this, Rohana was named the first female journalist in Minangkabau to fight for women on August 17 1974 after two years of Rohana's death.

Rohana Kudus, sowed emancipation or freedom for women who experienced injustice against women, which was related to education.¹⁵ As a woman who is firmly committed to education, with her intelligence, courage, sacrifice and struggle, Rohana fights injustice to change the fate of women. According to Rohana Kudus, it is an affirmation of the natural function of women by nature from the perspective of women's education. To be able to function as real women as they should be, women need knowledge and skills. Her progressive thinking is very representative, Rohana teaches educational materials that must meet

¹³ Aminuddin Rasyad, *Disertasi Perguruan Diniyyah Puteri Padang Panjang : 1923-1978, Suatu Studi Mengenai Perkembangan Sistem Pendidikan Agama*, (Jakarta : IAIN Syarif Hidayatullah Jakarta.

¹⁴ *Ibid*, h. 102

¹⁵ Nidia Zuraya. 2011 *Membangun Kemandirian Perempuan*, (Republika, 20 Maret 2011)

the three dimensions of women's education, "cognitive", "affective", and "psychomotor". The evidence can be seen from the KAS School (*Kerajinan Amai Setia*), the publication of the Soenting Melayu newspaper, and the Rohana School which became a significant educational base in the women's empowerment movement.

Rohana's emancipation towards women especially as an educator is essential, educating the community through mass media is considered one of the wisest ways to educate the community, it can be seen that there is a strong desire from Rohana to communicate to the public about women being free from backwardness, and injustice, including in the field of education. Through his published writings, he can become a means of Rohana's struggle to free the underprivileged.

Rohana Kudus's thoughts in women's education are very closely related to today's Islamic education, because: Rohana's thoughts can reflect on women's education, to liberate women from educational backwardness, educational policies for women from underdevelopment of knowledge, inspire education actors, so that women continue to develop thinking and conducting new experiments, in order to make conducive changes in education for women, it is necessary to have a history lesson in women's education which was pioneered by Rohana Kudus, in education the three bits of intelligence that women must have are cognitive, affective, and psychomotor domains, women's education for Rohana is more to the function of the natural nature of women themselves, as the primary educators in the family, therefore knowledge and skills are indispensable for women, through sharp writing in the mass

media, as a good strategy in preventing build society.¹⁶

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¹⁶ Furoidah, A. 2019. *Tokoh Pendidikan Islam Perempuan Rahmah El-Yunusiab. Falasifa: Jurnal Studi Keislaman*, 10(2), 20-28.

¹⁷ Hamka. 1967. *Ayabku*, (Jakarta : Djajamurni), h. 265.

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Rohana's emancipation of women especially as an educator is essential, educating the community through mass media is considered one of the wisest ways

¹⁸ Sugihastuti, Siti Hariti Sastriyani. 2009 *Glossarium Seks dan Gender*, (Yogyakarta : Caravasti Books), h. 58.

¹⁹ Devi Wahyuni. 2009. *Kebijakan Kepemimpinan Perempuan Dalam Pendidikan Islam (Refleksi Atas Kepemimpinan Rahmah El Yunusiyah Sebagai Syaikhah Pertama di Indonesia)*, h. 17 dalam Jurnal Sawwa terbitan IAIN Walisongo Semarang No. 2, Vol. 3, Tahun 2009.

to educate the community, it can be seen that there is a strong desire from Rohana to communicate to the public about women being free from backwardness, and injustice, including in the field of education. Through his published writings, he can become a means of Rohana's struggle to free this backwardness.²⁰

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Rahmah El-Yunusiyah

In the twentieth century, the state of West Sumatra is undergoing a modernization process. In the context of Islamic renewal, the birth of modern educational institutions that replace the surau, with a number of scholars who have

²⁰ Aminuddin Rasyad, *Op.Cit.*, h. 132-133

²¹ *Ibid.*, h. 136-137

modernization thoughts. This can be seen in Rahmah El Yunusiyah. He saw that women should get a good education just like that of men. If women do not get adequate knowledge, it will be dangerous for the community.²²

Rahmah El Yunusiah views the position of women in Islam as quite central, there is no difference with men, there are differences in roles, but they are not discrimination. Rahmah struggles to improve the condition of women through education, because women will act as mothers who are the first madrasas for their children and women are the pillars of the state and determine the future of the nation.

Activities carried out by Rahmah El Yunusiah apply "lifelong learning", Madrasas that are built and developed from kindergarten to university, education that knows no age, applies as long as humans are still alive. Studying with great scholars, Rahmah had a strong desire to educate women by establishing a special women's education institution called Diniyah School Putri on November 1, 1923 with the aim of "forming daughters who have an Islamic spirit and mothers who are capable and active educators and are responsible for welfare of the community and the homeland based on the service of Allah SWT".

Subjects taught religion and Arabic, in its development finally this school implemented modern education by combining religious education, general education and skills. In addition, Rahmah

also founded the Sekolah Menyesal in 1925-1932, which is an illiteracy eradication school for housewives.²³

The Diniyah Puteri curriculum maintains a triune education system, namely close cooperation between schools, dormitories, and the community. The curriculum system describes an education system that involves various parties to realize through close cooperation between schools, families, and communities. There are four levels of education at Diniyah Puteri, namely:²⁴

- a. Diniyah Putri Junior High School (DMP) part B has 4 years of education, this college accepts elementary school (SD) students.
- b. The Junior High School Diniyah Putri (DMP) part C has 2 years of education and accepts students who graduate from Junior High School (Sekolah Advanced First Level).
- c. *Kulliyah Al-Muallimat al-Islamiyah* (KMI) has 3 years of education and accepts junior high school graduates, sections B and C.
- d. *Fakultas Dirosab Islamiyah Perguruan Tinggi Diniyah Putri* takes 3 years of education to get a baccalaureate diploma at the same level as the Ushuluddin Faculty. Its faculty status is recognized in the Decree of the Minister of Religion No. 117 in 1969 and also Rahmah received the title "Shaykh", the highest religious honor given at the senate meeting by the professor of Al-Azhar.

²² Ismah, Nor. 2020. *Reading Indonesian And Malaysia Young Adult Novels: Capturing The Image Of Young Muslim Women In Indonesia And Malaysia*. Humanisma: Journal of Gender Studies. Vol. 04, No.02, Juli-Desember 2020.

²³ Widyasari, F. R. 2015. *Peran Hajjah Rangkayo Rasuna Said dalam Perjuangan Perempuan Indonesia Tahun 1945*. Universitas Sanata Dharma. Retrieved from https://repository.usd.ac.id/68/2/101314016_full.pdf.

²⁴ *Ibid*, h. 14.

Rahmah El Yunusiyah is a Minang women's fighter who fights for women's rights in obtaining an education. Their work is used as the basis that women have the same opportunities and rights. His persistent and strong figure illustrates the representation of a scholar and as a leader of the people with the adequate and qualified scientific capacity and has a high social spirit and concern for his people. Therefore, all women must always learn to be intelligent, active, creative, independent in order to be able to innovate in facing all the challenges that exist.

Islam never forbids women from attending higher education, as long as they do not forget the nature of women, such as Rahmah El Yunusiyah, who studied science with Minangkabau clerics. Through Diniyah Puteri, Rohana included special education for women in the school curriculum. It was also seen in her contribution by establishing Kulliyatul Mu'allimin Al-Islamiah (KMI), a school that prepares female religious teachers. The existing and useful lessons to be taught to female students are: health sciences, midwifery, gymnastics and swimming.[19] A teacher for Rahmah not only masters one field of science, but also has to master other sciences, the key to educating Rahmah that the author sees lies in 3M, namely educating by example, educating not only teaching, and educating without emancipation, which will be explained as follows:

1. Educate by example

Rahmah's example can be seen from her personality and struggle against the Dutch colonialists, one of which is discipline. Rahmah always gives an example to her students, how discipline must be implemented and obeyed, one

example is the schedule of getting up at 05.00 in the morning until going back to sleep at 10.30 at night, her patient and unyielding personality was proven when the school, which was only three years old, collapsed because of earthquake in 1926. According to Mohammad Natsir Rahmah, he had a simple personality, gentle and humble.²⁵

2. Educating is not just teaching

The teacher is not only a teacher, but the teacher is an educator. Educating is not only teaching theory, but educating it must be able to educate students to become believers and pious to Allah SWT.

3. Educate without emancipation

Women in their nature are good mothers for their children, as primary educators in the family, therefore household education such as sewing, cooking and other household skills must be included in the school curriculum.

The importance of skills lessons in the household, is a requirement that must exist in school lessons. According to Rahmah, it would be a good society if the household of the community is also good, the household becomes the pillar of society and society is the pillar of the state, to create women who can To be a good mother in the household, community and school, this needs to be achieved through education.²⁶

The compiled curriculum integrates, unifies and applies general education, religious education and women's education in one curriculum with the pesantren system. So, Diniyah Puteri is the pioneer of the integration of the three educations. As an educator, Rahmah educates all her

²⁵ *Ibid.*, h. 8

²⁶ *Ibid.*, h. 8

students with morals that can be used as role models, such as patience, honesty, discipline, perseverance, simplicity, an optimistic attitude. This is what our educators should emulate and apply now, in order to create children who become the *kbairu ummah* generation, namely the generation that has the potential to lead the world for mercy. So Rahmah El Yunusiyah's thoughts are very well applied to contemporary Islamic education, so that intellectual and moral human beings are created, considering the vital role of women as the first educators for their children.²⁷

Rasuna Said

Rasuna Said is a national hero who fights for women's rights, but Rasuna Said chose to enter the world of politics, because in her view, education is not enough for women's rights.[23] While studying at the Islamic College, Rasuna joined in journalistic activities and she was chosen as the editor-in-chief of the magazine called "Ryd".²⁸ Rasuna also published a magazine called "Manara Poetri" which was established in 1937 as well as editor-in-chief of the magazine with a focus on feminine and Islamic issues.

The year 1926 marked the beginning of Rasuna Said's career in politics by joining the Sarekat Rakyat, which at that time had much interest from the Minang youth, Rasuna Said at that time was secretary of the Maninjau branch. Then Rasuna Said joined the Association of Indonesian Muslims (PERMI) in 1930 which the "Sumatra Thawalib" association founded. Rasuna Said is very active in giving speeches and

debating. Thanks to his skills, he was nicknamed "The Lioness".^[25]

In 1946-1965, after independence Rasuna Said started his role in Parliament, forming the Sumatran Representative Council (DPS) on April 17, 1946. Rasuna Said, who is still a member of the Indonesian National Committee for the West Sumatra Region (KNID-SB), was elected to become a member of the KNIP, Rasuna Said also joined the National Defense Front as the Women's Section for logistics.²⁹ In 1949 Rasuna Said was elected to the House of Representatives of the United States of Indonesia (DPR-RIS). After the DPR-RIS disbanded, Rasuna was re-elected to be part of the Provisional People's Representative Council (DPRS). During the Soekarno era, Rasuna Said was trusted by the President to run his government, and he was appointed a member of the Supreme Advisory Council (DPA), an institution in charge of the advisory field.³⁰

Rasuna Said also joined the Indonesian Women's Association (PERWARI) organization in Jakarta, focusing on education, environment, law, social and economic sectors. Based on the X congress on June 10-12 1964 in Jakarta, Rasuna Said was appointed as one of the leaders of PERWARI with a position in Jakarta.

Growing up in a Nationalist and Modernist Islamic environment in West Sumatra, he was Rasuna Said. The political spirit is seen when he thinks that the struggle can be pursued through education and can also be carried out by means of politics. Rasuna is a woman warrior who speaks and can also implement her ideas through practice.

²⁷ Aminuddin Rasyad, *Op. Cit.*, h. 140-141

²⁸ Fakih Mansour, *Analisis Gender dan Transformasi Sosial*, (Yogyakarta : Pustaka Pelajar, h. 24

²⁹ *Ibid*, h. 146

³⁰ *Ibid*,

As long as Rasuna Said lives in the political field, Rasuna tries to raise the status of women and eliminates the view of women who are consistently marginalized, according to her, women can take part in politics and not always work in the domestic sphere. It is time for women to step up to take over in the political field and not only be dominated by men.

Rasuna Said's struggle is a precious lesson for us, she has a concern for women and gender equality, interprets politics as a place for aspirations to fight for the interests of the people, especially women's interests, women must be involved in politics, with the development of the era women have extensive experience and knowledge, supported by education and experience of social and political organizations, women politicians towards politics are more influenced by experience in social organizations, professions, work experience, awareness of women's interests and rights, and willingness to enter politics together to fight for women's rights.

The experience of women politicians will be a strong objectivity for women where work experience, education, political experience, political brings patterns and knowledge make women an active and insightful politician. It's just that women politicians need to pay attention to become strong objectivity because of experience and the knowledge in her makes female politicians active, courageous and more advanced.

Understanding and applying the knowledge gained from Minang female figures will undoubtedly produce superior quality, advanced, tough, and creative women who can also help strengthen the role of Minang women in West Sumatra.

2. The Impact of the Movement of Three Minang Women in Contemporary Islamic Education in West Sumatra

Established an educational institution engaged in communication and skills (sewing and embroidery), named Amai Setia Craft (KAS) founded in 1911.

When Rohana moved to Bukittinggi she founded a school for girls called Rohana School which was founded in 1916. Rohana struggled through writing with the publication of a newspaper called Soenting Melajoe. This newspaper was published in 1912.³¹

Then there is something that is no less interesting what Minangkabau women do by following in the footsteps of Rohana Kudus, namely taking part in the clothing business that describes the Minangkabau ethnic identity which Minangkabau women often use in traditional ceremonies, namely songket weaving.

Rahmah El Yunusiyah, founded a special school for girls, namely Diniyah Putri in 1923 as the first formal female school in Minangkabau. Rahmah hopes that with the presence of Diniyah Putri, women can further develop their abilities in education, especially for women's education.

Rasuna Said's involvement in politics began when she became a member of the Sarekat Rakyat in 1926, then she led the training of women's Giyugun (Laskar Rakyat) troops, became a member of the KNID (Regional Indonesian National Committee) West Sumatra, became the Sumatran Representative Council (DPS) in 1945. , became a member of the KNIP (Central Indonesian National Committee) representing West Sumatra on January 4, 1947, became a member of the DPR-RIS

³¹ Op. Cit

(Dewan of Representatives of the Republic of Indonesia union), became the Provisional People's Representative Council in 1950, on July 11, 1957 became a member of the National Council, and on July 5 1959 became the Supreme Advisory Council on Guided Democracy. Rasuna Said's hope to raise the dignity of women must be realized through her entry into politics, she once founded a women's college and led the *Menara Putri Magazine* in Medan.³²

The issuance of the Election Law No. 12 of 2003, the representation of women as members of the legislature is at least 30%. In post-reform Indonesia, there has been an increase in women's participation in political activities. Especially for those who are running for election activities. Men's and women's position in the eyes of the law has the same degree as regulated in Article 27 of the 1945 Constitution. Activities carried out by women in the public sphere are legally guaranteed by law.

Women politicians interpret political activities as an activity to spread goodness, spreading politics correctly and honestly is the same as spreading the teachings of Islam. Two: women are the main reason for women to be involved and involved in politics because many of the needs of women have not been realized by men, and there is a belief that women's abilities are not much different from men's.

When viewed from history, the significant role of Minangkabau women in fighting for women's rights does not violate adat, instead, it strengthens the important position of power in saving local government, although women's power has limits, gender laws do not apply but will be seen in the ability and experience of a woman in providing protection. and cultural

and material control of the groups it represents. Women in politics must be capable of democracy which is reflected in the way of consensus. As the expression “*kamanakan barajo ka mamak, mamak barajo ka pangulu, pangulu baraja kamufakat, mufakat barajo ka nan bana, bana ba diri sendiri?*”. It means that the Minang people highly respect democracy, there is no gender difference, the involvement of women in democracy is already in Law no. 2 of 2008 with 30 representatives of women in political management.

We see the development of women in the world of politics today, women have started to join the world of politics. For example, Nevi Zuairina is the wife of the Governor of West Sumatra Irwan Prayitno, a politician from West Sumatra who has served as a Member of the House of Representatives of the Republic of Indonesia for the 2019-2024 period since October 1, 2019, as well as the Chair of the Regional National Crafts Council (Dekranasda) of West Sumatra and a member of the FPKS. DPR RI DAPIL W Sumatra II. Hj. Emma Yohanna, a businessman from West Pasaman, serves as a Republican Regional Representative Council member.

Indonesia since 2009 until now. In 2013, Emma ran as a candidate for mayor of Padang promoted by the Golkar Party, but lost. In the 2009-2014 period Emma successfully won a large number of votes for the West Sumatra electoral district, and for the 2014-2019 period Emma was elected as a member of the DPD RI. Apart from being a member of the DPD, Emma has an educational foundation for Kindergarten SD Citra Al-Madina/PAUD Mother and Child Hospital and has served in community organizations such as Chair of the

³² Ibid

Indonesian Political Women Caucus (KPPI) West Sumatra, Chair of the Indonesian Women Entrepreneurs Association (IWAPI) West Sumatra, Deputy Chairperson of the West Sumatra Early Childhood Forum, West Sumatra KAHMI Presidium and West Sumatra HWK Deputy Chair. Furthermore, approaching 2021, the Regional Head of West Sumatra, Betti Shadiq Pasadigoe, S.E, AK. M.M, advance to lead Tanah Datar. Even in Tanah Datar, Betti is a female figure who has been known to be close to the community, since accompanying her husband Shadiq Pasadigoe, the Regent of Tanah Datar for the second period of 2005-2015 in Luhak Nan Tuo, in the 2014-2019 period Betti was elected as a member of the People's Representative Council (DPR RI).

So, since the era of women's struggle in politics by Rasuna Said until now, Minang women have a great opportunity to enter the world of politics. If women are capable, why can't women enter the world of politics? *Bundo Kanduang's* role and support for women becomes a strength for women politicians when running for legislative members. We see now, people are smart and intelligent, people can choose whom they want, judging from the programs offered by each candidate, the electability is also seen, if women are not capable, people will not want to vote. So, women are now given many opportunities to work in various fields, including politics. Of course, the role of women will look different when women are actively involved in the public sphere, and in the family.

So, the three Minangkabau women in the past moved and struggled to advance women, carried out in various ways in fighting injustice against women, such as what was done by Rohana Kudus, Rahmah El-Yunusiah, Rasuna Said, this was also seen

in Fauziah Fauzan, Yossi Ariyanti, Nevi Zuairina, Emma Yohana and Betti Shadiq Pasadigoe. Indeed, the existence of *Bundo Kanduang* as a woman who is able to assume the role of a leader is very influential in the lives of women in Minangkabau.

The impact of the movements of the three Minang female figures in contemporary Islamic education is as follows:

- a. Making changes in improving the quality of education, starting from the curriculum, materials, methods, educational facilities, and even evaluating educational institutions, such as madrasas, Islamic boarding schools
- b. Improving the quality of human resources for heads of educational institutions, school committees, educators, and all parties related to these institutions.
- c. Curriculum changes must be following the times, the environment, technological advances. Therefore, we need a curriculum that is able to create a good living environment, in accordance with the needs and dynamics of life.
- d. The subject matter at every level of education must be sustainable, so that the subject matter is repeated, but must increase and play an important role in forming the personality of students.

Conclusion

The situation and condition of Minang women in the past were very worrying, making the three Minangkabau women leaders move forward and fight against injustice in various ways, such as: Rohana Kudus, promoting women with women's schools and publishing newspapers through their writings. Rahmah El Yunusiah, fighting

for women's rights through education. Then Rasuna Said fought for the advancement of women through politics. The thoughts of the three Minang female figures strengthen contemporary Islamic education in West Sumatra, such as the thoughts of Rohana Kudus liberating women from educational backwardness, taking educational policies to expel women from colonialism and scientific backwardness, inspiring women to continue to develop their thoughts, educating women through mass media. as a way to educate the public.

The thought of Rahmah El Yunusiyah, the key to education that is very well applied by Islamic education now, lies in 3 E, namely educating by example, educating not only teaching and educating without emancipation. His thoughts are very well applied to contemporary Islamic education to create intellectual and moral people. Rasuna Said's thoughts are that women should be involved in politics without being afraid to compete.

With the development of the times, women have extensive experience and knowledge in organizations. Political experience makes women strong objectivity where there is education, work experience and political experience. So, women must have the ability, women must be able to perform various roles in the public sphere with the consequence that women are seen as capable and have the capacity.

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