

CONTRIBUTION OF ROHANA KUDUS TO EMPOWERING MINANGKABAU WOMEN THROUGH VOICES AND WORKS

Ermagusti¹, Arrasyid², Rahmad Tri Hadi³

¹Universitas Islam Negeri Imam Bonjol, Indonesia

²Universitas Islam Negeri Imam Bonjol, Indonesia

³Universitas Islam Negeri Sunan Kalijaga, Indonesia

ermagusti@uinib.ac.id

ABSTRACT

This study aims to describe and analyze the contribution of Rohana Kudus in empowering Minangkabau women through her voice and work, both in the fields of religion, education, journalism, economics, social life, politics, and other fields. The type of research used in this study is qualitative research, using the gender deconstruction method, namely *nurture*. Called *nurture* because social and cultural factors create gender attributes and form stereotypes of a certain gender in society from generation to generation (culture), using the primary data source is the *Soenting Melajoe* Newspaper, while the secondary sources are books and journal articles that discuss Rohana Kudus. The results showed that due to the encouragement and demands to promote Minangkabau women, Rohana Kudus established the "Kerajinan Amai Setia" (KAS) school which teaches various household crafts such as sewing, cooking and so on. In addition, she managed to publish a weekly newspaper for Minangkabau women known as "Soenting Melajoe". It is because of her struggle that Rohana Kudus can be recorded as the first woman journalist in West Sumatra.

Keywords: *emancipation, minangkabau, empowerment, women, rohana kudus.*

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis kontribusi Rohana Kudus dalam pemberdayaan perempuan Minangkabau melalui suara dan karyanya, baik di bidang agama, pendidikan, jurnalistik, ekonomi kehidupan sosial, politik, dan bidang lainnya. Jenis penelitian yang digunakan dalam penelitian ini adalah penelitian kualitatif, dengan menggunakan metode dekonstruksi gender, yakni *nurture*. Dinamakan *nurture* karena faktor-faktor sosial dan budaya menciptakan atribut gender serta membentuk stereotip dari jenis kelamin tertentu dalam masyarakat secara turun-temurun (kultur), dengan menggunakan sumber data primernya adalah Surat Kabar *Soenting Melajoe*, sedangkan sumber sekunder adalah buku, dan artikel jurnal yang membahas tentang Rohana Kudus. Hasil penelitian menunjukkan bahwa dikarenakan dorongan dan tuntutan untuk memajukan perempuan Minangkabau, Rohana Kudus mendirikan sekolah "Kerajinan Amai Setia" (KAS) yang mengajarkan berbagai kerajinan rumah tangga seperti menjahit, memasak dan lain sebagainya. Di samping itu, dia berhasil menerbitkan sebuah Surat Kabar mingguan untuk perempuan Minangkabau yang dikenal dengan nama "Soenting Melajoe". Karena perjuangannya itulah Rohana Kudus dapat dicatat sebagai perempuan yang pertama sebagai wartawan di Sumatera Barat.

Kata Kunci: *emansipasi; minangkabau pemberdayaan perempuan rohana kudus.*

INTRODUCTION

Islam has raised the dignity of women to a noble degree and there is no difference between men and women who do good deeds in the sight of Allah by the word of Allah Surah an-Nisa' verse 124. In ancient times, women were mistreated, and women's participation was only limited to the domestic area (Albar, 2000), so there appeared in Indonesia female figures who tried to raise the dignity of women to a higher degree, such as Rahma El Yunusiah and RA. Kartini who tried to free their people from the confines of tradition and the household (Najmi & Ofianto, 2016). Although domestic is the main foundation in moving public space, and it is mostly controlled by women, if women are stereotyped and marginalized from the public sphere, then that is where social disparities occur (Jannah & Ida, 2019). Moreover, in the puritan perspective, women are projected to take on roles by fulfilling their obligations only to men (Munawir, 2017). Women are likened to someone who must submit to whatever is ordered by men, thus there are no equal rights or divisions between men and women. The position of women is below that of men. This is what makes RA. Kartini fight for the rights of women so that they have the same position as men. For example, in political matters, women and men must have the same position emphasising the granting of rights in politics on the basis and the same amount between men and women (Lovenduski, 2008).

Related to this women's problem, there is a view that examines specifically women, namely feminism. In feminist thought, women and men have the same position and should not be constructed. There is no differentiation of rights and positions between men and women. Women have the same rights as men (Mahfud, Nazmi, & Maula, 2015). For example, small issues such as the division of labour at home, between men and women must be balanced and no one should be biased (Ilyas, 1997). In political and social matters, women also have the same rights as men. The right to be elected and the right to vote. There is no discrimination between the two. They are both God's creatures who are equipped with the potential of reason and who therefore have the freedom to make choices without coercion from others. In this case, to uphold human dignity itself, several figures are meritorious and feel that the rights and position of women must be fought for, such as RA. Kartini, Rahma El Yunusiah, and Dewi Sartika, Rohana Kudus, Rasuna Said, and so on (Mangililo, 2015). It should be underlined, that in the 19th century there was almost no resistance to colonialism involving women. Only in the 20th century, women were involved in physical resistance (violence) and political-radical paths (Arsa, 2017).

At the beginning of the 19th century in Minangkabau, women were required to take care of the household and were not allowed to get equal education and skills and a high position in society. In Minangkabau custom, women do hold an essential function in social life, namely as a *Bundo Kanduang* who is an intellectual actor in solving various problems (Irawaty & Darajat, 2019) a place to imitate and be imitated by the environment and his family (Trisna, 2016). Women are a symbol of the existence of harmonisation of households, guaranteed quality of human resources such as children, and guaranteed knowledge and availability of family food (Yunarti, 2018). Even though women in Minangkabau have their place in their traditional society, in practice often contradictory, where the rights that women should receive as human rights in Minangkabau are stereotyped by gender stratification developed by brothers who feel more powerful and feel physically and economically stronger (Tafkir, 2021). With these unlucky conditions, women have moved to get out of this oppression. Gender issues require recognition of women's contributions in various aspects that are considered only for men. This has led to an increase in actors from what was originally only dominated by men, then became more plural with the intervention of women in it (Karim, 2014).

One of the movements carried out by Rohana Kudus is through sound and works, namely thoughts, education, economics, socio-politics, newspapers, and so on. Rohana Kudus has been active and instrumental in fighting for the rights and position of women and seeking women's empowerment, especially in Koto Gadang, West Sumatra, both directly and indirectly, has succeeded in opening the eyes and advancing the mindset of Minangkabau women (Deliana, 2019). It is also unfortunate that the writings of Minangkabau women such as Rohana Kudus, Rahmah El Yunusiyah, and Saadah Alim are not studied in depth. Because, from the historical facts, Minangkabau women have been actively debating gender roles since the 1910s, and maybe before (Hadler, 2017). Rohana Kudus is based on the first verse revealed by Allah SWT. in the Qur'an about writing and reading that must be important in this life. Isn't the first al-Qur'an revealed by Allah "iqra" which means "read", then followed by al-Qalam which means "write", and this is what should be prioritized in life? (Djaja, 1980). Even though Rohana Kudus did not have time to sit in higher education, since childhood he was blessed with an intelligent brain, active and diligent in worship, and sewing skills (Agustiningsih, 2019). He is also good at taking care of his household "Kerajinan Amai Setia" (KAS) which teach various household crafts such as sewing, cooking and so on (Lenz, 2017). Guidance is to make many handicrafts

that generate and run the economy, then the handicrafts will be sold in the market. The proceeds from the sale of these handicrafts will be used to strengthen women's welfare and also as helpers in carrying out life in the economic field. The economic activity founded by Rohana Kudus is in the field of handicrafts so that it is controlled by women, then it becomes one of the household businesses that still exist today (Hanani, 2020).

In addition, she has succeeded in publishing a weekly newspaper for women. Minangkabau known as "Soenting Melajoe" on July 12, 1912 (Agustiningsih, 2019). Substantially, the main theme of this newspaper is the feminist movement against discrimination and gender inequality. This movement influences and contributes to the emergence of political, social, educational, cultural, and economic movements for women. Through this movement, women gain access to these aspects (Hanani, 2018). It is because of her struggle that Rohana Kudus can be recorded as the first woman journalist in Sumatra who pioneered Indonesian women (Hanani, 2011). Previously, Minangkabau women were not allowed to take an active role in every activity that takes place in the community and are required to stay at home, and not be allowed to study (Hasyim, 1999). Thus, with the construction of this movement, the function of the tent was increased, becoming an entrepreneur's office. The result is now a famous one. This movement facilitates educational and economic support that makes them find themselves independent while the movement through the Rohana newspaper has been established before Christ, where the newspaper is the only women's newspaper being the first in Indonesia to function as educators, controllers and critics (Sari, 2016). Rohana Kudus's struggle is in line with the struggle of RA. Kartini which leads to emancipation, raising the dignity and status of Minangkabau women, starting from the household and informal education. It does not mean leaving her nature as a wife and as a mother to her children, but she is also active outside the home. In this case, the position of women is not only at home but must also play an active role as a man's right. As described above, for example in the political realm (Samsidar, 2019).

From this fact, the writer wants to know more about Rohana's role. Kudus in advancing Minangkabau women at that time, and what was the concept of Rohana Kudus in advancing Minangkabau women through several kinds of literature in the form of books, research articles, and old documents that talked about the Holy Spirit. Hopefully, this discussion is useful for readers, especially Minangkabau women who want to study and

develop the thoughts, roles and works of Rohana Kudus as a warrior figure for Indonesian women, especially in Minangkabau.

METHODS

This study uses a gender deconstruction method, namely, nurture was popularized by Margaret Mead, an American Cultural Anthropologist (Lippa, 2005). It nurture because social and cultural factors create gender attributes and form stereotypes of a certain gender in society from generation to generation (culture) (Khuza'i, 2012). Traditions that keep repeating then form an impression in society that this is something natural. Judith Butler (Butler, 2004) explains that everyone has the desire to be the gender they want, but the standards that are considered natural force them to be gendered according to their gender.

Differences in social constructs in society result in the relativity of benchmarks for masculine and feminine attributes between cultures. It also leads to the deconstruction of existing norms and orders. Regulations, customs, judgments, and treatments in which there are differences and distinctions between men and women began to be reviewed from the point of view of feminism and gender equality, from here came terms such as gender inequality, gender bias, patriarchal hegemony, sexism, and misogyny (Khuza'i, 2012). So, according to them, quantitative and comprehensive equality regardless of gender is the only solution to the differences that occur (Butler, 2004).

The primary data used in this study are Soenting Melajoe Newspaper. Meanwhile, the secondary data in this study are books, and journal articles that discuss the Holy Spirit. The data analysis technique that will be used in this study is *First*, qualitative analysis which is a research procedure that will produce descriptive data in the form of written or spoken words from the discussion under study (Moloeng, 2004). *Second*, descriptive analysis. The descriptive analysis in this study is to describe the contribution of Rohana Kudus in empowering women, both in the aspect of gender deconstruction and in its historical social construction.

RESULT AND DISCUSSION

Biography of Rohana Kudus

Rohana Kudus was born in Koto Gadang Bukittinggi, West Sumatra on December 20, 1884. Rohana is the daughter of Muhammad Rasyad with the title Maharaja Sutan, a prosecutor in Medan, brother of Sutan Sjahrir, leader of the Indonesian Socialist Party (PSI), and First Prime Minister of the Republic of Indonesia (Djaja, 1980). Rohana Kudus lived and was raised by his adoptive parents until he was 11 years old, because this family was not blessed with children, Rohana was considered his child. At the age of 6, he received religious lessons and read the Koran. Rohana is diligent in praying, her brain is smart, and she is quick to absorb what the teacher teaches her. Rohana did not go to a formal school, but he could read and write, and even became a teacher and journalist, simply because of his tenacity to study at his adoptive mother's house and as the son of a Dutch employee (Djaja, 1980). Rohana grew up to be a lively and intelligent child, so he is good at sewing and diligently sewing so that the Koto Gadang is famous everywhere, even tourists make the Koto Gadang terawang as a special gift for the family. Almost all of his time is spent on sewing and gaining knowledge.

In 1892, Rohana's father moved to Simpang Tonang Talu Pasaman, because of his position sentence for daring to argue with his superiors for defending the interests of the people. Rohana was forced to separate from her adoptive parents. But this is also where Rohana started his career as a potential leader. He subscribes to the "little news" newspaper, a kind of children's newspaper published in Medan (Hanani, 2011). Thus, he reads diligently every day, not only reading the newspapers he subscribes to, but also reading his father's newspapers. It's not just that his passion is there, but further than that, he gathers children around him, then gives him lessons in reading and writing, what knowledge he has (Sari, 2016). Rohana has been in the country for four years and that's how long he has been contributing to the children in the country so that his name became the talk of the community in the village. Even though he is not yet 10 years old, he has simply served the community, he has been able to guide several children even if only at home. It has never happened that a child at such a young age has had the initiative to teach children of his age.

After four years of being in Talu Rohana, Rohana's father moved to work at Rao Pasaman as a prosecutor, then moved again as a prosecutor in Padang Panjang, and finally moved again to Padang. Finally, he was transferred to Medan in the same position, this is where he died in 1924. Rohana himself did not follow his father who was always on the move, from Simpang Tonang Talu, he moved to his hometown Koto Gadang because in

1897 his mother died (Hanani, 2011). When Rohana was 24 years old, in 1908 Rohana married Abdul Kudus with the title Pamuncak Sutan Putera, Sutan in Nagari Laras Hoofd IV Koto—Rohana's own father's nephew—so there are still family ties. From his marriage, Rohana Kudus was blessed with one daughter named Jasma Juni. After getting married Rohana moved temporarily to follow her husband in Maninjau. In 1910 he lived in Padang Panjang and in 1911 he returned to Koto Gadang. In 1911 Rohana Kudus established a school for girls in Koto Gadang with the name "Kerajinan Amai Setia" (Deliana, 2019). Because the Amai Setia School was only for girls, suspicions and even slander arose in Koto Gadang. The slander and issue raised was that Rohana was accused of being a corruptor. As a result of this issue, Rohana had to face the court, but at trial, Rohana was found not guilty that the rumours about Rohana committing corruption were only slander from the people of Koto Gadang who were jealous of seeing KAS progress rapidly in its economic endeavours (Hanani, 2011).

This triggers his laziness to return to live in Koto Gadang, then he intends to move to Bukittinggi City. Previously, he had succeeded in publishing a magazine or newspaper specifically aimed at women, namely "Surat Kabar Sunting Melayu" which was published on July 10, 1912, in Padang City (Djaja, 1980) by Snelpersdrukkerij *Orang Alam Minangkabau*, a printing house owned by Datuk Sutan Maharaja, the newspaper "Scenting Melajoe" uses the title "Women's Newspaper in Alam Minangkabau" in each edition (Chaniago, 2014). *Soenting Melajoe* Newspaper was pioneered by Rohana Kudus with the central theme of women and the struggle of Rohana Kudus (Hanani, 2018).

Joys and sorrows in struggle, bitter and bitter or sweet have become commonplace in human life. Likewise, what happened to Rohana Kudus, she did not escape trials and suffering. As long as Rohana led Amai Setia and taught the girls in Koto Gadang, many obstacles were encountered. By gathering girls, he was accused of degrading the morals of women. Not quite there, he was also dropped from his position as a leader at the *Kerajinan Amai Setia* school. The incident was very heartbreaking, that's why he moved to the city of Bukittinggi and founded a school with the name "Rohana School" in 1916 in Bukittinggi (Deliana, 2019). At Rohana School, apart from reading, writing and arithmetic, skills are taught. embroider. At Rohana School, it is done in a modern way through the Singer.

In 1924 Rohana returned to his hometown of Koto Gadang. Rohana stopped moving from journalism at the end of 1971. Even his existence as a "press person" received wide acclaim, so Rohana was targeted by the Radio newspaper published by

Chinese Malay Padang to become its editor. In addition, Rohana's writings are present everywhere, not only in the mass media published locally but have penetrated media published on the island of Java. Due to poor health conditions, Rohana was brought to Jakarta by her family in 1972. On August 17, 1972, Rohana Kudus died at 88 at the residence of her only child, Jasma Juni, at Jalan Sukabumi No. 1 Jakarta (Hanani, 2011).

Her works for decades devoted herself to the community of the nation and the country, as well as being a source of pride for the women she fought for. Rohana Kudus fought for her people to write various things to increase the dignity and dignity of the nation, about women, such as household issues, religion, politics, social, and so on. Through his writings, Rohana Kudus tries to open women's eyes to provide understanding and teaching. Rohana's journalistic works have been published in several newspapers in West Sumatra and several islands in Indonesia. Among them are *Sunting Melayu*, *Saudara Hindia*, *Perempuan Bergerak*, *Radio*, and *Suara Koto Gadang*. Rohana has also written for several newspapers published on the island of Java, such as *Mojopabit*, *Guntur Bergerak*, and *Fajar Asia* (Jaya, 1980).

Rohana Kudus discloses and contains facts that appear to the public, expresses their concerns and provides solutions, utilising existing intelligence and facilities, so that the handicrafts produced simultaneously help the community's economy. Rohana urged women to participate in fighting against the invaders, as a form of love for the motherland. This is illustrated in her journalistic works, one of which is through her poetry which was published in the newspaper *Sunting Melayu*, dated May 23, 1913, entitled: "Setia Gerakan Perempuan Zaman ini".

Her writings seem to break into the dark world of women who are being toyed with by an unfair reality. As Rohana said in a poem published in *Sunting Melayu* on 19 December 1920:

"Let it be known, gentlemen, that the woman edits the game of the world, but is poison for those who do not believe. If you want to marry, don't choose a girl, either a girl or a widow with long hair and smooth yellow hair, but you must remember that sweet fruit often has worms. Let us get the bad skin of the original skin without worms. Look for a woman who is loyal to a gentleman who is not aristocratic and wealthy. According to this stupid mind, among the many, it is better to get a wife who is loyal and useful (Jaya, 1980).

Minangkabau Women's Condition Before Rohana Kudus

The fate of Minangkabau women before the appearance of Rohana Kudus is very worrying, Minangkabau women are not involved in community activities. Even women are

forbidden to go outside the house, the Minangkabau term "dipingit" because the presence of women outside the house is considered to bring shame to the family. Just like the fate of women before the advent of Islam, their fate is also worrying. Women are considered to satisfy men's lust, even parents feel ashamed if they have daughters. It is Islam that elevates the status of women to a noble place. Islam raises the status of women, men and women have the same position in the eyes of God, the difference between the two is their piety to God.

In Minangkabau traditional society, women are also glorified, it is proven that more inheritance is given to women. In addition, it also received the honourable nickname "Bundo Kanduang". *Bundo Kanduang* means "a true mother" who has the qualities of motherhood and leadership and is a role model for her children (Hakimy, 1984). In addition to being called *Bundo Kanduang*, Minangkabau women are also called "Limpapeh Rumah Nan Gadang", meaning the formulation of the role of women in the middle of society, while *Bundo Kanduang* formulates his role in his relationship with kinship including village and town. *Bundo Kanduang* prioritizes wisdom, balance, and community harmony. That role lies in the hands of a wise mother (Boestami, 1992). In Minangkabau custom, *Bundo Kanduang* in deliberations has the same rights as men. Everything that will be carried out in the environment and the team, the voice and opinion of women greatly determine whether or not a job goes smoothly (Hakimy, 1984). This happens because, in Minangkabau custom, the lineage is drawn from the mother or called the "Matrilineal System" system.

The matrilineal culture was originally brought by the Pagaruyung royal troops to avoid war with the Majapahit army, which eventually developed to this day. The matrilineal culture in Minangkabau contains philosophical values, especially the value of feminism, namely that matrilineal culture positions women to be very valuable and makes women have full rights outside the home so that Minangkabau women have more self-confidence than others. The values contained in the matrilineal culture in the end provide good input for the feminist movement in Indonesia so that they fight for their rights as women based on local culture, and not based on a Western culture whose implementation has no cultural similarities with women in Indonesia (Ariani, 2015).

In reality, Minangkabau women are not as described above, feudal customs put a dividing line between men and women, and this is very detrimental to women themselves. This is not only true in Minangkabau but also other areas such as Java. A girl is not allowed

to leave the house alias secluded, all relations with the wider community must be cut off, not included in any community activities, because it is awkward and not good in the eyes of women having activities outside the home until the woman is married off by her parents, this is a rule which must be adhered to.

An Indonesian female figure, namely RA. Kartini, a Javanese feudal lord, who lives in a palace environment that still uses ancient customs and traditions, denied "demanding that girls be allowed to study, she called out, 'Come on ladies and gentlemen, girls. rise, let us lead hands and work together to change this intolerable situation.'" Likewise, in Minangkabau schools are only intended for boys while girls only receive education at home, namely preparation to become housewives, cook, and sew. Even though a Minangkabau woman goes to school, eventually she will go to the kitchen too, why go to high school, that's a proverb that develops in society. Such was the fate of Minangkabau women, especially before the struggle was carried out by Rohana Kudus. Women are respected, but the method used to honour them is to put women in the house so that they are always protected, women are used as decorations in the rumah gadang, and to give offspring in a family.

These women are *Bundo Kanduang* and *limpapeh rumah nan gadang* education and knowledge are needed according to the demands of the times. Women will have a responsibility in their household to educate their children, shape their character and determine the direction of their children's future to be better. That is why education and teaching for women are very necessary. Awareness of these tasks is said to be an obligation to form a better generation. So in its current development, women's participation in education is gaining momentum through the GDI (Gender Development Index) indicator, namely equality between men and women in life expectancy, education and total income. The participation rate of women in education is still low. Several factors, whether religious, cultural, social, political or cultural, are suspected to be the cause. Women's view that literacy is important needs to be changed by increasing equal access to education for women. Increasing the percentage of women's education in Indonesia in turn will be able to increase the achievement of the MDGs, namely reducing maternal mortality, reducing child mortality, and eradicating poverty (Syamsiyah, 2015).

The Concept of Women's Progress According to Rohana Kudus

Progress means "moving" forward or responsibly moving in a better direction for the nation and state. The notion of women's progress if it is related to the present can be related to women's emancipation, namely equal rights and freedom from traditional confines. It can be understood that emancipation is an opportunity that is open for women to achieve maximum goals. The progress of women referred to by Rohana Kudus can be seen in her efforts to advance her people. Rohana argues that women have almost the same abilities as men, only that so far women have not been allowed to attend education. According to Rohana Kudus, education is the best way to advance women like men. As a Muslim, Rohana understands the first verse revealed by Allah SWT, namely Surah al-Iqra'. Iqra' means "read" then continued with "qalam" which means "write" Barawal from the verse above is one of the factors of Rohana Kudus's desire to learn and teach science to women in her village so that they are equal to men in educational matters (Deliana, 2019). The sentences 'read' and 'write' are a command for Muslims to learn, Islam strongly encourages us to study, and Islam never differentiates education between men and women.

Rohana Kudus believes that writing and reading are the basis of human life, and this is what should be prioritized in the lives of Muslims. If you are not good at reading and writing, you are not knowledgeable. Knowledge is obtained by reading. Life must be equipped with science. Science is the root of "write and read". Rohana understood that from a young age, even though she didn't go to school, because at that time women generally didn't go to school, and they were even forbidden to go to school because if a woman was good at writing and reading, she would later send letters to men, something that was very taboo in Minangkabau custom. at that time. Rohana Kudus still lives in an era of excessive prejudice among the people. In this case, Rohana wants women to move forward and move in a better direction, leaving behind ignorance and customs that have been hampering progress. Women should move forward to catch up, and not only play a role at home but can also go forward and participate in society. To pursue all of that requires science and an advanced mindset. The progress that Rohana Kudus wants is how women can play a role in education, economics, politics, and other fields, but do not leave their nature as women and do not violate customs and religious norms. To achieve all that education is very necessary. In addition, women are also required to have the skills to cook, embroider, crochet and so on (Hanani, 2018).

Rohana Kudus's Efforts to Promote

First, Established *Kerajinan Amai Setia* School (KAS). Rohana Kudus aspires to change the condition of the people which is very sad, especially the fate of the women. Like women during the Dutch colonial era, women at that time had to be kept in the house. Rohana saw that the seclusion did not benefit the woman herself. On this basis, Rohana Kudus founded the "Kerajinan Amai Setia" in this school, which not only taught to read and write, but women also to be good at making handicrafts that can increase household income as the original goal was to become a business for women in Minangkabau (Hanani, 2020). Women must be equipped with skills. To achieve all this, on February 11, 1911, an association for and from women was born which was named "Kerajinan Amai Setia" abbreviated as KAS (Kamal, 2018). Rohana Kudus himself immediately became the chairman and was assisted by two members who served as daily managers.

Through *Kerajinan Amai Setia* Rohana Kudus brings together women in Koto Gadang to be educated in various kinds of hand skills, especially sewing, crochet, and embroidery skills, which involve the Koto Gadang girls. In 1915 *Kerajinan Amai Setia* succeeded in obtaining legal entity recognition from the Dutch East Indies government. While leading *Kerajinan Amai Setia*, he was slandered by his village people who were jealous of his success, namely, he was accused of corruption. It's a sad thing, that obstacles come from people in their village. He had not suffered enough, then with envy and envy, he was dropped from his position as a leader of *Kerajinan Amai Setia*. Her position was replaced by Hadisah, a woman who had been educated and nurtured for five years in an organization, and who previously was not good at writing and reading until she took up the position of her teacher. This incident deeply saddened Rohana Kudus (Djaja, 1980). That is why in 1916 Rohana and her husband moved to Bukittinggi and opened a new school with the name "Rohana School". There is no clear information about the development of schools in Bukittinggi. In 1919 he moved again to Lubuk Pakam, East Sumatra, with his departure his school in Bukittinggi was closed. In 1920 Rohana moved again to Medan (Djaja, 1980).

In 1924, he returned to his village to continue the Amai Setia Craft as its chairman. the secretary is Ratna Puti Khaira Bunia, the commissioner is Hadisah, the supervisory board is Lampasir St. Maharajo, and its members including Dt. Narajau, Abdul Kudus, Abdul Latif Sutan Marah Alam, and Amir Sutan Mahudum (Hanani, 2020). Koto Gadang became famous as one of the intellectual villages. As is known, Koto Gadang is a small

village in West Sumatra located at the foot of Mount Singgalang and Merapi. The *Kerajinan Amai Setia* School started as a low-school girls' school, then became an industrial school for women which had a lot of influence throughout Indonesia, especially in the Minangkabau area. Rohana Kudus not only educates and teaches but also engages in business, namely selling handicrafts made by its members to various cities in Indonesia. After Rohana Kudus died, *Kerajinan Amai Setia* continued to exist and thrive under other managements.

Second, Publishing the *Surat Kabar Sunting Melayu*. Rohana Kudus remembered the fate of his people who were still far behind, he wanted to catch up. After he founded *Kerajinan Amai Setia* and published a newspaper. With the newspaper, he also wanted to convey his ideals to the public at large, because there were so many beautiful points in his ideals to be conveyed to the general public. Finally, Rohana wrote a letter addressed to the head of the newspaper "Utusan Melayu" published in Padang. She shared her complaints and wishes with the editor-in-chief about how women could publish a special newspaper for women. The Chief Editor of "Utusan Melayu" was interested in Rohana Kudus's wish, so he finally agreed to Rohana's proposal. On July 10, 1912, the inaugural edition of the *Sunting Melayu* newspaper was published (Oktarina, 2021). Rohana Kudus was the editor-in-chief himself, whose deputy was appointed Zubaidah Ratna Juita. On the front page of *Sunting Melayu* is written the Women's Newspaper in the Minangkabau realm and the name Rohana Kudus as its editor-in-chief. Rohana was recorded as the first figure to pioneer the world of journalism in Sumatra (Djaja, 1980).

After the publication of *Sunting Melayu*, Rohana Kudus's role was relieved because his goals were achieved, it was there that Rohana gave up his desire to write what he aspired to for the betterment of his people. All the writers in the newspaper are women, the first women's newspaper in Indonesia. Rohana Kudus herself is a pioneer of journalists in Indonesia. Thus, on August 25, 1974, the Governor of West Sumatra Harun Zain on behalf of the community gave a certificate of appreciation for the services of Rohana Kudus as the first journalist in Indonesia, Minangkabau.

From Rohana's struggle, it can be concluded that the struggle of women at that time was very much dealing with the construction of injustice against women. This injustice is particularly related to the marginalization of women in education. Marginalization of women in the economy, politics and culture. The interpretation is that women are only truly domestic humans who are not touched by public spaces because the area of that room

has been mapped by culture to become sexual work, domestic work area for women, and public area for men (Hanani, 2011).

The Influence of Rohana Kudus's Thoughts on the Progress of Minangkabau Women

Rohana Kudus's thoughts naturally influenced the progress of Minangkabau women. With the efforts made by Rohana Kudus to change the understanding and customs, old institutions are adapted to the new atmosphere caused by progress and knowledge that is by the times, it automatically changes the mindset of the Minangkabau community towards renewal. The reforms carried out by Rohana Kudus toward Minangkabau women, formerly Minangkabau women were considered bad and impolite to do things outside the home without the knowledge of the family. Rohana Kudus does not hesitate to improve the customs that hinder the progress of women, its influence can be seen:

The first is the Education Aspect. Education is an important factor for progress, especially for women. In the past, women were not allowed to study, women only played a role at home and gave offspring to their families. In the world of Islamic education, it is also a process to build a person holistically, both in terms of cognitive, affective, and psychomotor. Islamic education does not discriminate between men and women. Gender discrimination and bias are shaped by culture. However, misinterpretation of the Qur'an also has a role in understanding the concept of gender (Zumrodi, 2015). Therefore, in designing the curriculum it is necessary to consider aspects of gender equality supported by intervention and habituation efforts, starting from the classroom, school, and family environment. So that curriculum development is not gendered biased, it is necessary to prioritize a gender perspective in developing character education curricula at all levels (Hadi, 2015).

Rohana Kudus has started to change this way of thinking with the opening of the *Kerajinan Amai Setia* School, and the publication of the *Sunting Melayu* newspaper, to make Minangkabau women think rationally. Gradually the influence spread to various cities. One of them is the "Diniyah Puteri" school which was founded on November 1, 1923, in Padang Panjang with its founder Rahmah el-Yunusiyah, where Rahmah El Yunusiyah was inspired by one of the movements and empowerment of women by the *Kerajinan Amai Setia* School founded by Rohana Kudus. He wants the woman not only as a wife who gives birth to children but to raise the status of women, she must understand the rights and

obligations as a wife, a mother and a member of society (Saleh & et.al, 1991). Until now, Diniyah School Putri Padang Panjang is still growing, even though students come from various regions at home and abroad.

On the other hand, women are given space for expression in the performing arts. Women's efforts to demand the Minangkabau community tolerate women who take part in the performing arts. However, the dynamic social-cultural changes that occur in the community and the increasing understanding of gender equality make the Minangkabau community's tolerance for the involvement of women's roles in the performing arts world also higher. Now, the Minangkabau people are better able to understand, critically evaluate and accept the works of art that developed in West Sumatra created by both male and female artists (Efrida, 2009).

The second is the Economic Aspect. When the Minangkabau community began to recognize education and knowledge, the fields which were the community's economic source began to be utilized according to Minangkabau customary provisions, preferably for women. This does not mean that men do not feel the benefits, because men are physically strong and have the ability, so they are given the task of managing and supervising the fields for the common good, always trying to protect women (Hakimy, 1984). Since the establishment of *Kerajinan Amai Setia* by Rohana Kudus taught hand skills such as sewing, cooking, embroidery and others. From the results of the handicrafts sold, from the sales, women can increase their household income. Until now, Minangkabau women still carry out crochet and sewing and embroidery activities as an effort to help their household economy. Agustiningsih, "Pergerakan Perempuan di Minangkabau: Kiprah Rohana Kudus dalam Nasionalisme Tahun 1912-1972."

In addition, the urgency of women's philanthropic potential to build independence and empowerment of Indonesian women needs to be increased and developed more broadly. This is because generosity is multi-faceted as a resource in the realization of women's philanthropic activities. By mobilizing all their potential, female philanthropists show the community that attention to people who are in need and need of humanitarian social assistance is very important. Women with their various potentials can be mobilized to become donors, volunteers, influencers, campaigners, or even fundraisers for social-humanitarian institutions in society. Even women's philanthropy has become a significant contribution both economically and socially, which shows the role of women as agents of social change (Kasdi, 2019).

The third is the Political Aspect. Rohana Kudus is not a political figure but his thoughts and ideas for the advancement of women are very critical and sharp. In his writings about the progress of women, he always builds the fighting spirit of women by taking examples from women abroad who have advanced. One of the Minangkabau figures inspired by Rohana Kudus in the world of politics is Hj. Rasuna Said. She joined and is active in the Indonesian Muslim Association (PERMI) (Agesti & Sanjaya, 2021). As a female political figure, she tries to awaken the people who have given up hope against the colonialism they face. From Rohana Kudus, Rasuna Said learned about the problems faced by women. Rohana Kudus is the founder of the *Kerajinan Amai Setia* School in Koto Gadang which teaches skills to girls. Apart from that, Rohana Kudus was also one of the first female journalists in Indonesia, followed by Rasuna, having been the editor of the *Suntiang Nagari* magazine and publishing weekly newspapers in *Sunting Melayu* and *Menara Poeteri* (Rusmalia, 2020).

Minangkabau women have given their participation in fulfilling independence, especially in the field of education. Minangkabau women have been teaching staff at various levels of education. The husband no longer binds his wife to stay at home. Minangkabau women have often participated in community activities, and are active in various organizations and many Minangkabau women have been active in the national political arena. Although women have careers outside the home, they do not abandon their nature and main duties as wives, mothers of their children and members of society. The influence of the renewal carried out by Rohana Kudus has spread to various regions in Indonesia. On August 15, 1974, Rohana Kudus received a sign of honour from the Governor of West Sumatra in the form of a certificate of appreciation for those who had participated in achieving Indonesian independence, especially in Minangkabau. In addition, it is also necessary that women's participation can be realized with women's political motivation, women's political competence, women's political awareness (internal factors) and the importance of how women interpret politics and the extent to which they trust politics and the extent to which they trust women's leadership (Idris, 2010).

CONCLUSION

Rohana Kudus is a woman emancipation figure from West Sumatra who has sharp ideas and criticisms for the advancement of women in Minangkabau. Rohana Kudus's education is not formal, she mostly reads books. What encourages Rohana to learn and

teach is one of the verses of the Qur'an, namely the letter "Iqra" which means "read". To promote Minangkabau women, Rohana Kudus succeeded in establishing the *Kerajinan Amai Setia* School based in Koto Gadang, which is mainly engaged in sewing skills. In addition, it has also succeeded in publishing a women's newspaper "Sunting Melayu" which always contains articles that inspire women not to sit idly by and play a role in society to achieve progress. Rohana Kudus's thoughts to date have had a positive influence on the progress of Minangkabau women, both in the fields of education, economy and national politics.

Reference

- Agesti, N., & Sanjaya, A. (2021). Perjuangan Hj. Rangkayo Rasuna Said Sebagai Pejuang Politik dan Pemikir Pergerakan pada Masa Pra Kemerdekaan. *Kalpataru*, 7(2), 153–160. Retrieved from <https://jurnal.univpgri-palembang.ac.id/index.php/Kalpa/article/view/2494>
- Agustiningsih, E. P. (2019). Pergerakan Perempuan di Minangkabau: Kiprah Rohana Kudus dalam Nasionalisme Tahun 1912-1972. *Titian: Jurnal Ilmu Humaniora*, 03(02), 260–275. <https://doi.org/https://doi.org/10.22437/titian.v3i2.8180>
- Albar, M. (2000). *Wanita Karir dalam Timbangan Islam*. Jakarta: Pustaka Azzam.
- Ariani, I. (2015). Nilai Filosofis Budaya Matrilineal di Minangkabau (Relevansinya bagi Pengembangan Hak-hak Perempuan di Indonesia). *Jurnal Filsafat*, 25(1), 32–55. <https://doi.org/https://doi.org/10.22146/jf.12613>
- Arsa, D. (2017). Perempuan Memberontak: Perlawanan Perempuan Minangkabau terhadap Kolonialisme Belanda di Sumatera Barat 1908-1942. *Kafa'ah: Journal of Gender Studies*, 7(1), 42–56. <https://doi.org/10.15548/jk.v7i1.165>
- Boestami. (1992). *Kedudukan dan Peranan Wanita dalam Kebudayaan Suku Minangkabau*. Padang: Esa.
- Butler, J. (2004). *Undoing Gender* Routledge (X). New York & London: Routledge.
- Chaniago, D. M. (2014). Perempuan Bergerak Surat Kabar Soenting Melajoe 1912-1921. *Kafa'ah: Journal of Gender Studies*, 4(1), 80–99. <https://doi.org/10.15548/jk.v4i1.90>
- Deliana, N. (2019). Gerakan Emansipasi Ruhana Kuddus dalam Memperjuangkan Kesetaraan Pendidikan Perempuan di Minangkabau. *Humanisma: Journal of Gender Studies*, 03(02). <https://doi.org/http://dx.doi.org/10.30983/humanisme.v3i2.1097>
- Djaja, T. (1980). *Rohana Kudus: Riwayat dan Perjuangannya*. Jakarta: Mutiara.
- Efrida. (2009). Toleransi Masyarakat Minangkabau terhadap Peran Perempuan dalam Aktivitas Seni Budaya. *GELAR: Jurnal Seni Budaya*, Vol. 7, pp. 137–148. Retrieved from <http://jurnal.isi-ska.ac.id/index.php/gelar/article/download/1281/1271>

- Hadi, S. (2015). Menggagas Pendidikan Islam Responsif Gender. *PALASTREN: Jurnal Studi Gender*, 8(2), 243–270. <https://doi.org/http://dx.doi.org/10.21043/palastren.v8i2.966>
- Hadler, J. (2017). Central Pillars of the House: Sisters, Wives, and Mothers in a Rural Community in Minangkabau, West Sumatra. *Cornell University Press: Southeast Asia Program Publications at Cornell University*, 63(63), 205–207. <https://doi.org/https://doi.org/10.2307/3351519>
- Hakimy, I. (1984). *Rangkaian Adat Basandi Syara' di Minangkabau*. Bandung: Remaja Karya.
- Hanani, S. (2011). Rohana Kudus dan Pendidikan Perempuan. *Marwah: Jurnal Perempuan, Agama dan Jender*, 10(1), 37–47. <https://doi.org/10.24014/marwah.v10i1.484>
- Hanani, S. (2018). Women's Newspapers as Minangkabau Feminist Movement Against Marginalization in Indonesia. *Global Journal Al-Thaqafah*, 8(2), 75–83. <https://doi.org/10.7187/gjat122018-7>
- Hanani, S. (2020). Ruhana Kuddus Pelopor Gerakan Entrepreneur Perempuan di Minangkabau. *Marwah: Jurnal Perempuan, Agama dan Jender*, 19(1), 1–14. <https://doi.org/http://dx.doi.org/10.24014/marwah.v19i1.9619>
- Hasyim, S. (1999). *Menakar Harga Perempuan*. Bandung: Mizan.
- Idris, N. (2010). Minat Perempuan Minangkabau pada Politik Masih Rendah. *Wacana*, 13(2), 381–390. Retrieved from <https://wacana.ub.ac.id/index.php/wacana/article/view/177>
- Ilyas, Y. (1997). *Feminisme dalam Kajian Al-Qur'an Klasik dan Kontemporer*. Yogyakarta: Pustaka Pelajar.
- Irawaty, & Darajat, Z. (2019). Kedudukan dan Peran Perempuan dalam Perspektif Islam dan Adat Minangkabau. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 3(1), 59–76. <https://doi.org/10.21009/003.1.04>
- Jannah, H., & Ida, R. (2019). Lencak: Ruang Sosial-Keagamaan Tokoh Agama Perempuan Madura. *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, Vol. 7, p. 265. <https://doi.org/10.21043/fikrah.v7i2.5060>
- Jaya, T. (1980). *Rohana Kudus Riwayat Hidup dan Perjuangannya*. Jakarta: Mutiara.
- Kamal, M. N. (2018). *Kerajinan Perak Kotogadang: Sebagai Bagian dari Destinasi Wisata di Sumatera Barat*. Padang: CV. Berkah Prima.
- Karim, A. (2014). Kerangka Studi Feminisme (Model Penelitian Kualitatif tentang Perempuan dalam Koridor Sosial Keagamaan). *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, 2(1), 57–74. <https://doi.org/http://dx.doi.org/10.21043/fikrah.v2i1.550>

- Kasdi, A. (2019). Marriage Counseling as an Effort to Build a Sakinah Family: Model of Fostering and Mentoring for Sakinah Families in Demak Regency. *KONSELING RELIGI: Jurnal Bimbingan Konseling Islam*, 10(1), 99–115. <https://doi.org/10.21043/kr.v10i1.5500>
- Khuza'i, M. (2012). Problem Definisi Gender: Kajian atas Konsep Nature dan Nurture. *Kalimah: Jurnal Studi Agama dan Pemikiran Islam*, 11(1), 101–118. <https://doi.org/https://doi.org/10.21111/klm.v11i1.486>
- Lenz, B. (2017). Matrilinearität, Modernität und Mobilität. Migration von Frauen bei den Minangkabau. *Zeitschrift Für Ethnologie*, 2(2005), 245–271. Retrieved from <https://www.jstor.org/stable/25842998>
- Lippa, R. A. (2005). *Gender, Nature, and Nurture* (II). New Jersey: Lawrence Erlbaum Associates Inc.
- Lovenduski, J. (2008). *Politik Berparas Perempuan*. Yogyakarta: Kanisius.
- Mahfud, D., Nazmi, N., & Maula, N. (2015). Relevansi Pemikiran Feminis Muslim dengan Feminis Barat. *Sawma*, 11(1), 95–110. <https://doi.org/http://dx.doi.org/10.21580/sa.v11i1.1448>
- Mangililo, I. D. (2015). When Rahab and Indonesian Christian Women Meet in the Third Space. *Journal of Feminist Studies in Religion*, 31(1), 45–64. <https://doi.org/https://doi.org/10.2979/jfemistudreli.31.1.45>
- Moloeng, L. J. (2004). *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Munawir. (2017). Muslim Puritan dan Muslim Moderat (Pembacaan terhadap Kedudukan Perempuan). *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, 5(1), 25–48. <https://doi.org/http://dx.doi.org/10.21043/fikrah.v5i1.2068>
- Najmi, N., & Ofianto, O. (2016). Perjuangan Pendidikan Kartini vs Rahmah El Yunusiyah bagi Perempuan Indonesia: Sebuah Pendekatan Historis dan Kultural. *Sejarah dan Budaya: Jurnal Sejarah, Budaya, dan Pengajarannya*, 10(1), 72–79. <https://doi.org/10.17977/um020v10i12016p072>
- Oktarina, S. (2021). Rohana Kuddus: Gender dan Gerakan Sosial-Politik. *Journal of Feminism and Gender Studies*, 1(2), 59–74. <https://doi.org/https://doi.org/10.19184/jfgs.v1i2.25515>
- Rusmalia, R. (2020). Semangat Juang HR Rasuna Said di Jalur Nasionalisme. Retrieved May 20, 2023, from elle.co.id website: <https://elle.co.id/life/semangat-juang-hr-rasuna-said-di-jalur-nasionalisme>
- Saleh, H., & et.al. (1991). *Rahmah el-Yunusiah dan Zainuddin Labay*. Jakarta: PPBP.
- Samsidar. (2019). Peran Ganda Wanita dalam Rumah Tangga. *AN-NISA: Jurnal Studi Gender dan Anak*, 12(2), 655–663.

<https://doi.org/http://dx.doi.org/10.30863/annisa.v12i2.663>

- Sari, S. R. (2016). Dari Kerajinan Amai Setia ke Soenting Melayoe Strategi Rohana Kuddus dalam Melawan Ketertindasan Perempuan di Minangkabau. *Kafa'ah: Journal of Gender Studies*, 6(2), 235–250. <https://doi.org/10.15548/jk.v6i2.148>
- Syamsiyah, D. (2015). Perempuan dalam Tantangan Pendidikan Global: Kontribusi Kaum Perempuan dalam Mewujudkan Millenium Development Goals. *PALASTREN: Jurnal Studi Gender*, 8(2), 225–242. <https://doi.org/http://dx.doi.org/10.21043/palastren.v8i2.965>
- Tafkir. (2021). Human Rights Manifestation Through Enforcement of Communal Land Ownership Rights for Women in Minangkabau. *HUMANISMA: Journal of Gender Studies*, 05(01). <https://doi.org/http://dx.doi.org/10.30983/humanisme.v5i1.4042>
- Trisna, H. (2016). Harga Diri Perempuan Minangkabau dalam Novel di Bawah Lindungan Kabah. *Jurnal Penelitian Bahasa dan Sastra Indonesia*, 2(2), 8 (44-51). Retrieved from <http://ejournal.stkip-pgri-sumbar.ac.id/index.php/jurnal-gramatika/article/view/1408/pdf>
- Yunarti, S. (2018). Inisiasi Posisi dan Peran Perempuan dalam Konteks Budaya Minangkabau. *JURNAL HUMANISMA: Journal of Gender Studies*, 2(1), 28–38. <https://doi.org/http://dx.doi.org/10.30983/jh.v2i1.808>
- Zumrodi. (2015). Pendidikan Sensitif Gender dalam Islam: Telaah Paradigmatis dalam Sejarah Intelektualisme Islam Indonesia. *PALASTREN: Jurnal Studi Gender*, 8(2), 274–277. <https://doi.org/http://dx.doi.org/10.21043/palastren.v8i2.967>