



## Bundo Kanduang : Women's Leadership (Thematic Hadith Study)

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**Abstract.** Bundo Kanduang is a female leader in Minangkabau. Its role is not only in the domestic level of her people's household, but also in the public sphere. This paper reviews the leadership of bundo kanduang in the perspective of Hadith by using a thematic Hadith approach. This literature research uses Hadith books and related articles bundo kanduang as primary and secondary sources. The results showed that the position of bundo kanduang as *limpapeh rumah nan gadang*, *umbuak puruak pegangan kunci*, *pusek jalo kumpulan tali,nan gadang basa batuah* contain noble values that are in line with the hadiths of the prophet who positioned women in a noble place.

**Keywords:** Bundo Kanduang, Women's Leadership, Thematic Hadith

### 1. Introduction

Women's leadership is a considerable polemic in the Islamic world. This issue is important because in some Muslim majority countries, women's leadership is considered forbidden. (Bakri, 2020). Those who disagree with the idea of women in leadership are called conservatives or fundamentalists using the Qur'an and Hadith as the source of their arguments. (Rohman, 2015). Those who agree women as leaders see that understanding women's social and leadership roles is not limited to variations in textual interpretation. The conditions of early muslim societies and how they evolved historically had a significant impact on how women's roles developed and changed. (Koburtay et al., 2023) in the early period of Islamic history, muslim women enjoyed freedom of movement and participated in many areas of social life. They cooperate with men in both military and civilian life. (Elius, 2012). After the Prophet Muhammad, the rulers and scholars of Islam began to rationalize the tribal system that emphasizes the understanding of patriarchy with the superiority of male chiefs. This ultimately has implications for how people make the female stereotype position them with lower leading abilities (Koburtay et al., 2023).

In the case of Indonesia in general, women are still rejected by ulama as leaders in the political context by using their interpretation of the text of the quran and hadith (Rohman, 2015). But in West Sumatra in particular, women's leadership can be seen by the existence of Bundo Kanduang, a female figure who performs two roles, namely as a mother and the role of a public figure in accordance with her profession and position as a Bundo Kanduang (Islamiati et al., 2022).

The role of Bundo kanduang was then strengthened through local regulations on Nagari government. Bundo kanduang is not only a traditional conservationist, but also has a political role as a policy maker. The Bundo Kanduang organization, as one of the

Minangkabau women's groups, seeks to encourage the presence of women in policy institutions through increasing women's capacity, ranging from the state to provincial levels.(Oktarina, 2018) Previous studies that have discussed the leadership of bundo kanduang in the Minangkabau community include darti Djuarni et al, talking about the values of bundo kanduang in the internal control system of the minangkabau community(Djuharni, 2017) Hilma Pami Putri emphasizes bundo kanduang's role in counteracting radicalism in West Sumatra(Putri, 2021), Rosalinda Wiemar et al, discussed how the role of bundo kanduang can be carried out in rumah gadang both physically and non-physically.(Wiemar et al., 2021), Ermi Sola discusses the role and leadership of Bundo Kanduang in Minangkabau(Sola, 2020). Sismarni explained about the changing role of Bundo Kanduang in the domestic and public sphere(Sismarni, 2011), Soraya Oktarina discussed the role and challenges faced by bundo kanduang organization in encouraging women's representation in the West Sumatra legislature(Oktarina, 2018). The above studies can be used as a reference source in looking at the role and leadership of bundo kanduang in Minangkabau society. There is a research thesis entitled " leadership of Bundo Kanduang in Minangkabau Society Hadith perspective (study of living Hadith). This thesis focuses on the study of living Hadith related to the leadership role of Bundo Kanduang in Tanah Datar Regency. The distinction of this article emphasizes the application of thematic methods to review the leadership of Bundo Kanduang in the perspective of Hadith. The goal is to gain a comprehensive understanding of the leadership of Bundo Kanduang in the perspective of Hadith.

## 2. Methods

This research is a qualitative research with thematic Hadith approach that collects Hadith related to one topic or one goal .(Ira, 2019). This type of research is library research. The primary sources used are 9 books of Hadith. Secondary sources are books and journals related to the leadership of bundo kanduang. Data analysis techniques are carried out through the stages of source search, classification, data processing, data display, data abstraction, data Interpretation and conclusion.(Elius, 2012)

## 3. Results and Discussion

### 3.1 Bundo Kanduang: individuals and organizations

In the Minangkabau culture that adheres to the matrilinear system, women have an important role. (Irawati, 2010). Women get a very special portion and position because all decisions are in her hands. That is, without the permission of women, then all plans cannot be implemented. Married Minangkabau women are referred to as bundo kanduang (biological mothers). Hilma Pami quoted the opinion of Penghulu Basa saying bundo kanduang is formed from two words, Bundo and Kanduang. Bundo means mother and Kanduang means true. Therefore, Bundo Kanduang means biological mother or real mother, that is, a mother who has never been disabled. Both in terms of motherhood and in terms of leadership traits (Putri, 2021). When tracing its history, bundo's nickname was originally mandeh sako, the oldest woman in a people/Tribe. This woman is aged because she has advantages and virtues according to custom. She is the embodiment of those people.(Devi, 2014). In Kaba Cindua Mato, Bundo Kanduang is described as a talented person, that is, she needs to fulfill her

position as one of the most powerful queens in the world: smart, wise, independent and decisive. (Elfira, 2016) Bundo kanduang is a non-formal leader for all women and their children in a community. The leadership grows on its own ability and charisma that is supported and recognized by the members of its people.

A woman who becomes a Bundo Kanduang in a tribe is obtained through a long process. In the Minangkabau tradition, women's lives have several phases that concern their status and rights in the household and society. At the first level, namely childhood called "dayang", adolescence called "puti", Minangkabau women have begun to help mandeh in household chores, prepare themselves as qualified Minangkabau women, as well as potential heirs of traditions and Customs. This condition continued until she got married and after marriage she was called "bundo". Women who have been married in the Minangkabau custom is said to have used the custom. Her existence is considered appropriate to take into account, she began to carry out some functions and roles and get the rights he deserves. (Devi, 2014)

Initially the existence of bundo kanduang was only meant to be at the individual or personal level, then after changes in local political dynamics, bundo kanduang began to be recognized as an institution that specifically represents women and plays a role in influencing government policy. (Oktarina, 2018). Juridical regulation of nagari in local regulation No. 9 of 2000 recognized the position of women to be involved in political life with the (Badan Perwakilan Anak Nagari) BPAN membership arrangements of Bundo kanduang elements. This provision provides legalization for women directly involved in the public sphere as well as a very strategic opportunity for bundo kanduang in West Sumatra (Minangkabau) to show their existence (Irawati, 2010).

In essence, the Bundo Kanduang organization is not a professional organization, but a forum for Minangkabau women to understand their existence as *sumarak nagari* and heritage continuers and to realize their dignity and function in the midst of customary and cultural contexts, especially in facing various changes and future challenges. Minangkabau women's groups under the Bundo Kanduang organization are much different both in steps and implementation programs and deciding on a case (Yunarti, 2017). The existence of Bundo Kanduang figures and organizations provides a forum for women to lead the community and participate in making decisions with 3 other Minangkabau male leaders and describes the existence of gender equality that has been carried out in Minangkabau customary rules. (Islamiati et al., 2022)

### 3.2 Role and leadership of Bundo Kanduang

As an individual, Bundo Kanduang has several roles as *limpapeh rumah nan gadang*, a mother who always educates her children well and must make her household and family as the first educational institution. Bundo kanduang as *umbun puruak pegangan kunci* shows the meaning of the wise respectful, solemn, *capek kaki ringan tangan* (not lazy), has a noble nature, and stay away from the ban, especially in control of the household economy and her family. Bundo kanduang as *pusek jalo kumpulan tali* means that the mother figure has a central position that largely determines the success of the child in the future. Therefore, bundo kanduang must have knowledge. Bundo kanduang as *Nan gadang basa batuah* has the meaning that as a symbol of pride and glory of a people (Sismarni, 2011)

In the beginning, Bundo kanduang only had power in (domestic) such as in terms of marriage, inheritance, manage and take care of rumah gadang. (Irawati, 2010). But today the government structure of nagari has made room for the participation of women or better known as bundo kanduang in decision making in nagari. With the recognition of bundo kanduang's position to sit in BPAN institutions in nagari, indirectly, people in West Sumatra (Minangkabau) currently recognize women's rights in the public sphere (Irawati, 2010).

### 3.3 A Review Of The Hadith Forbidding Women As Leaders

Regarding women's leadership, interpreting a religious text or understanding the provisions of religious law separately from the religion's overall view of God, nature and Man, men and women will inevitably lead to misunderstanding of judgments and erroneous partial legal provisions. (Quraish Shihab et al, 2000).

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي هَيْثَمٍ حَدَّثَنَا عَوْفٌ عَنْ الْحُسَيْنِ عَنْ أَبِي بَكْرَةَ قَالَ لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامَ الْجَمَلِ بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأَقَاتِلَ مَعَهُمْ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكَوا عَلَيْهِمْ بِنْتُ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ

*Narrated 'Uthman bin Haytham (may Allah be pleased with him) narrated' Uthman bin Haytham (may peace be upon him) said: 'Allah has rewarded me with a word which I heard from the messenger of Allah (may peace be upon him) when I was about to join the camel riders and I wanted to fight with them.- He said, ' when it came to the messenger of Allah ﷺ, that the population of Persia has been led by a daughter of King Kisra's daughter, he said, "a people will not be lucky, if led by a woman."*

The Hadith above is often used as a postulate prohibiting women from being leaders, so there are scholars who do not allow women to be leaders in any public office including al-Qurthubi and Ibn Kathir. But some scholars allow specifically for the Department of justice, among others Abu Hanifa and Ibn Jarir at-Tabari. Abu Hanifa believed that a woman could be a judge in matters of property. (Abu al-Walid Muhammad ibn Ahmad ibn Muhammad ibn Rushd Al-Qurthuby al-Andalusy, 2012) However, there are some explanations that say that this hadith came down in a special historical context, namely when the Persians suffered a collapse because they were led by the unjust and wise daughter of Kisra. On the other hand, there are scholars who allow women to hold absolutely any public office as long as they meet the qualifications and are able to maintain honor. As Yusuf Qardhawi emphasized that women have the right to occupy the position of head of State (riasah daulah), mufti, member of Parliament, the right to vote and be elected or any position in government or work in the private sector because the attitude of Islam in this matter is clear that women have perfect abilities (tamam al ahliyah). (Yusuf Qaradhwai, 2004)

### 3.4 Hadith review of the leadership of Bundo Kanduang

#### Bundo Kanduang as *Limpapeh Rumah Gadang*

The Hadith related to Bundo Kanduang's leadership role as limpapeh of rumah gadang is narrated by Abu Daud No. 2539

وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ

"A woman is the head of her husband's House and her children, and she is responsible for them. (Sunnan Abu Dawud, n.d.)

*Limpapeh* this means that the central pole in a building where all the power of the other Poles are connected by other building tools.(Devi, 2014) when examined more deeply, *bundo kanduang* as *limpapeh* Rumah nan gadang is a mother who always educates her children well and should make the household and family as an educational institution first. This is due to the education first given by the mother. *Bundo kanduang* in this case greatly determines the pattern and color of the generation that will be born in the household and family.(Sismarni, 2011)

### **Bundo Kanduang sebagai *umbun puruak pegangan kunci***

*Umbun puruak pegangan kunci* showing the meaning of being wise, respectful, solemn, tired of light-handed feet (not lazy), having a noble nature, and avoiding prohibitions, especially in controlling the household economy and family.(Sismarni, 2011). Found Hadith that shows the nature of women depicted in the figure of *bundo kanduang* as *umbun puruak* key handle, among others, in Sahih Bukhari no Hadith 1987

أَنَّ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكَبْنَ الْإِبِلَ أَحْنَاهُ عَلَى طِفْلٍ وَأَرْعَاهُ عَلَى رَوْحٍ فِي ذَاتِ يَدِهِ

"The women of Quraysh are the best of women in riding camels, the most affectionate to children, and the most loyal to their husbands. (Sahih Bukhari, n.d.)

In this hadith, The Prophet gave praise to the Quraish women for their meek attitude towards their children and their guarding of their husband's wealth. The most important of this hadith is the role of women in maintaining the wealth of her husband is a noble attitude including behaving wisely in spending money, not wasteful and not wasting money on things that are not useful.

### **Bundo kanduang as *pusek jalo kumpulan tali***

Like a fish net, *Bundo Kanduang* is likened to the base of all ropes, the base of all threads, the place where all information and problems are gathered. Therefore, women or *Bundo Kanduang*, in deliberation, have the same voting rights and opinions as men regarding everything that will be carried out in the environment of their people. Even the voices and opinions of women determine whether or not the work is smooth. For example, the wedding ceremony can not be carried out if it has not received the consent of the women or mothers. The Qur'an does not prohibit discussing with women, even in the matter of weaning a child who is not even two years old, a husband and wife are required to discuss. Allah the exalted:

فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا



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