



# Revitalizing the Role of “Bundo Kanduang” in Forging Radicalism and Extremism in Minangkabau

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## Abstract

It is highly expected that Bundo Kanduang will return to its proper role in carrying out its duties. Seeing the many problems that arise among teenagers, especially Minangkabau girls. This study aims to analyze the role of Bundo Kanduang in revitalization in accordance with the development of the times as we experience it today. This study examines the literature review sourced from various literatures, both books, journals, or published articles. The results of this literature finding the author will find Conclusions and Solutions about the revitalization of the role of Bundo Kanduang in the current era facing radicalism and extremism. The results of the analysis found that the role of Bundo Kanduang is adjusted to the 12th Contribution, in this Contribution found rules that are in accordance with the sharia and philosophy of Minangkabau. The implications of this study can be the beginning of the discovery of an analysis of the revitalization of the role of Bundo Kanduang in examining different problems and issues.

## INTRODUCTION

The influence of extremism and radicalism has penetrated all levels of Indonesian society, particularly in Minangkabau, including the elderly, adults, and adolescents. This is certainly very disturbing, and if left unchecked, it will certainly impact peace, security, and comfort, leaving the face of Islamic teachings far from moderation. Islam is, in fact, a moderate religion. This can be seen in the emphasis in Islamic teachings on all Muslims to become human beings who are *Rahmatan lil' alamin* (a blessing for all the worlds). However, currently, some Muslims hold extreme and radical views of religious teachings, resulting in arrogance and an exclusive lifestyle, impacting daily social life (Wardah, 2018), and triggering the formation of an attitude of considering oneself the best and most correct, easily labeling others who disagree with them as infidels, which then leads to the emergence of indifference, bullying, lack of sympathy and empathy for others, and vice versa. In this regard, the involvement of various parties is needed to prevent the spread of extremism and radicalism that leads to blind imitation in the lives of Minangkabau society.

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Speaking of the Minangkabau, the Minangkabau people are one of many ethnic groups in Indonesia, specifically located in the province of West Sumatra. Essentially, the meaning of Minangkabau does not entirely contain socio-cultural significance, but West Sumatra tends to have geographical and administrative significance (Egkizar et al., 2025; Yunarti: 2017). Minangkabau, as a culture that adheres to matrilinealism, makes it a unique attraction for researchers worldwide amidst the dominance of patrilinealism. In a matrilineal kinship system, women occupy a strategic position in social life, where every pillar of customary and social affairs is rooted in women. Without women, the tribe will die. Minangkabau are famous for philosophy *adaik basandi shara', shara' basandi Kitabullah*. Previously, all traditional leaders, whether they were in the Minangkabau government structure or not involved in the government, namely Bundo Kanduang, had the influence to protect and educate children, grandchildren, nephews, relatives, friends so that they could continue to live their daily lives in a way that did not conflict with the customs and teachings of Islam.

Bundo Kanduang consists of Bundo Kanduang in Rumah Gadang or Housewives, and Bundo Kanduang who are in government institutions or the Village Consultative Body (BAMUS). What is meant in this journal is Bundo Kanduang in government institutions / BAMUS. Bundo Kanduang as a government institution in Minangkabau society, has many important roles, but in this case the author focuses on the role of bundo kanduang in the education of Minangkabau women, be it religious education, social life education, dress code and education of behavior as a Minang woman. The person who holds the position of Bundo Kanduang is not just anyone, but someone who has knowledge, is obedient and complies with the existing rules. Especially in today's era, where in the Minang region people live in a heterogeneous environment. However, currently, Bundo Kanduang in the Minangkabau region can be said to be only a title, because it does not play a role or is not functioned as stipulated in Minangkabau customs, currently the role of Bundo Kanduang as an educator and caretaker of children, grandchildren and Minangkabau women is very much needed, especially in countering the emergence and spread of the influence of extremism and radicalism that will lead Minangkabau women to behave blindly.

Given these issues, to protect Minangkabau women from negative influences or at least minimize them, it's crucial to explore and find solutions. This includes how Bundo Kanduang should fulfill her role within the community and encourage and educate Minangkabau women to self-advance and avoid actions that conflict with religion and Minangkabau customs. By adapting the role of Bundo Kanduang to modern moderation, it will attract girls and protect them from radicalism and extremism.

## METHODS

This research uses a library research approach, which is a research method that utilizes written sources as the main reference in obtaining data (Engizar et al, 2023, 2024; Rahman et al., 2025). These sources can be in the form of books, scientific journals, articles, previous research results, and other official documents relevant to the topic under study. Library research does not require field observations, because all the data needed is collected from various published literature. In its implementation, the author carried out a series of activities such as searching for relevant references, reading in depth, recording important information, and processing library collection materials. This method allows researchers to explore theories, concepts, and historical facts that have been written previously, to support the theoretical basis and analysis in research.

In the process of data collection, the author systematically reviews the literature related to the research topic, especially regarding the role of Bundo Kanduang in Minangkabau society and its relationship with the potential for radicalism and

extremism thinking. The data collected is analyzed qualitatively to gain an in-depth understanding of the influence of cultural values carried out by Bundo Kanduang on the formation of community social attitudes. This study aims to illustrate how local wisdom values, such as the role of motherhood and informal education carried out by Bundo Kanduang, can be a bulwark against the spread of radical and extreme ideas. Therefore, this study not only strengthens the theory with existing literature, but also provides a mapping of local cultural discourse as a counter-radicalism strategy.

## RESULT AND DISCUSSION

Talking about extremism and radicalism, it remains a hot topic of discussion, especially when it has been brought into the social and political realm, so that some people consider both to be something to be avoided and an ideology to be feared (Sukiati: 2017). However, there is actually nothing wrong with extremism and radicalism, if viewed from a neutral perspective, meaning when viewed from their meaning or significance.

In the Big Indonesian Dictionary, "extreme" means "at the very end" (the highest, the loudest, etc.), very firm and steadfast, and fanatical. In Arabic, the term "extreme" has the same meaning as several terms, including: *al-tatharruf*, *al-'urf*, *al-guluww*, And *tasyaddud* (Lajnah: 2012). Said *recalling* linguistically comes from the word *al-tharf* which means the end or edge. It means being at the end or edge, either on the left or right. Therefore, according to the author's research, in the modern Arabic dictionary application, the word *al-tatharruf* has connotations of extremism, radicalism, going beyond the limits, excessive, excessive. *Call* In Arabic, "to stand on the edge," "to stand on the edge," "far from the center." Initially, the word was used for material (sensory) matters, such as "far from the edge" in sitting, standing, or walking. Later, it was also used for abstract matters, such as "to stand on the edge" (to go beyond the middle) in religion, thought, or behavior. Among the consequences of extreme attitudes is that they are closer to destruction and danger and further from security and well-being.

Extremism is a belief system characterized by extreme fanaticism, often leading adherents to resort to violence against those who disagree with them to forcefully enforce their beliefs. Excessive/extremist attitudes are a disease of all religions. Not only Islam, but also Christianity, Buddhism, Judaism, and other religions suffer from this disease. The phenomenon of extremism is often referred to as radicalism and fundamentalism. Religious radicalism involves violence in the name of religion. Religious radicalism is also often associated with fundamentalism, meaning that the beliefs and movements are not the property of a single religion but are carried out by adherents of many religions, such as Catholicism, Islam, Hinduism, Buddhism, and others (Rahman et al., 2025; Haedar: 2014).

The same is true of radicalism. Radicalism comes from the Latin word "radik," meaning root. According to the Big Indonesian Dictionary (KBBI), radicalism is an ideology or movement that seeks social and political change or renewal through violent or drastic means (Efendi et al., 2022; Wahyuni: 2022). In fact, extremism and radicalism are not something to be feared, because in this life we need to be extreme and radical, for example in seeking knowledge, trying to make innovations or new breakthroughs that differ from existing habits, as well as in trying to understand religious teachings (Imran: 2020). Someone who wants to know and study religious teachings in depth needs to do it in an extreme and radical way as a form of sincerity in learning (Saekan: 2016). However, extremism and radicalism will become something to be feared and worried about, when it gives rise to an attitude of coercion towards others, disrupting the peace and tranquility of life in society. As in the definition of radicalism and extremism explained above, that understanding these two terms will have a detrimental impact if forced desires end in violence, conflict, and hostility. The consequences of

excessive attitudes of radicalism and extremism are worrying for the next generation of the nation, society and families, especially women.

This is a concern for Minangkabau women, both now and in the future. Therefore, the role of figures capable of bringing goodness through a proper approach is needed, especially those related to the Bundo Kanduang tradition, which has existed since ancient times. Radicalism and extremism can be anticipated within the Minangkabau women's community through the role of Bundo Kanduang. Below, we will describe Bundo Kanduang's role in addressing these two ideologies from a social perspective. This includes the definitions of extremism and radicalism from a social perspective.

### **Analysis of the Role of Bundo Kanduang in Relation to Extremism and Radicalism**

Bundo Kanduang is a title that is not held by just anyone, so for now it is necessary to carry out her duties in educating Minangkabau women according to the times. In today's era, Bundo Kanduang, in addition to having knowledge of Minangkabau customs, must also have straight and correct Islamic religious knowledge, have noble morals, master and follow developments in the world of science and technology, one of which is social media. The importance of Bundo Kanduang following the development of science and technology, through this medium will be able to find out current problems as a reference in filtering the development of information, both regarding...*lifes sytle, fashion style, beauty style*and religious life. Bundo Kanduang can be likened to a nomenclature for female leadership in Minangkabau. Bundo Kanduang carries various goals and purposes that benefit the lives of the community and the government. Various aspects of government require the role of bundo Kanduang (Aryanti et al., 2022; Ghinanti: 2023). One of these is educating Minangkabau women. Bundo Kanduang is like a true mother who plays a vital role in the development and preservation of Minangkabau culture. Leadership grows from their own skills and charisma, which are supported and recognized by their members.

Bundo Kanduang is not the same as other women's organizations. Essentially, the Bundo Kanduang institution serves as a forum for Minangkabau women to understand their existence as village leaders and heirs, and to fulfill their role within the context of customs and culture, particularly in facing future challenges and changes. The area of authority of the bundo kanduang, including; First, bundo kanduang participates in Musrenbang. Second, proposing policies regarding resolving various problems, such as juvenile delinquency, and other problems, how to preserve cultural values, to revive old traditions in Minangkabau, creative economy for women, proposals per jorong (village) to ensure whether or not there will be a women's program there, as well as in moral education such as conducting counseling again *sumbang 12* (12 prohibitions / taboos that should not be done by Minangkabau women. Third, bundo kanduang proposes a women-based program.

The role of Bundo Kanduang (Irma: 2022) in addressing juvenile delinquency, addressing, improving, and anticipating the morals of Minangkabau women is certainly the main focus of this paper. The problems of adolescents, especially Minangkabau women, associated with the 12-year-old child will lead to radicalism and extremism if not addressed now. It has happened a lot in this era that Minangkabau women are involved in free association, narcotics,*bullying*, LGBT, and so on. This behavior has become commonplace, disregarding Minangkabau cultural traditions. This indifferent and uncaring attitude is part of radicalism and extremism (Saefudin: 2019), and is highly dangerous for cultural traditions if not addressed now. Certainly, this behavior also goes against the Minangkabau philosophy of *adat basandi syar', syar' basandi kitabullah*, while Minangkabau women are the main tribe that must be maintained for the sake of the integrity of the Minangkabau tribe and culture. Therefore, it is necessary to

revitalize the role of Bundo Kanduang to educate the female generation in Minangkabau.

### **Prevention of Radicalism and Extremism and its relation to Contribution 12.**

In Minangkabau culture, everything is governed by customary law and a kinship system. If a Minangkabau person deviates from the agreed-upon rules, it can be said that they have violated the rules agreed upon in Minangkabau (Juliana; Ismaniar). Behavior that contradicts established customary rules is called "indifference." *discordant*. What is known in Minangkabau is *Contribute Duo Balehis* a rule that contains rules about polite manners in ethics or a rule in Minangkabau that is clearly visible from deviant behavior (Iskandar: 2014).

Sumbang 12 is a prohibition/taboo that is prohibited by the Minangkabau people, especially women. Sumbang 12 relates to the morals and cultural customs that Minangkabau women should practice. In this case, Bundo Kanduang plays the role of carrying out Sumbang 12. Sumbang 12 is... *Contribute sitting, Contribute standing, Contribute silent, Contribute walk, Contribute words, Contribute see, Contribute dress, Contribute bagana, Contribute work, Contribute questions, Contribute answer, Contribute behavior* (Sandhy: 2014). The author will describe the 12 contributions as follows:

*First*, Sumbang Duduak. A woman must sit politely, which is called *duduak basimpuah*. Sitting that does not resemble a man like *sitting Baselo*, especially *sitting squat*. *Doubts basimpuah* This means keeping your thighs together and your legs tucked back. When sitting in a chair, keep your thighs together and facing sideways. Try not to spread your legs too wide. When riding a motorcycle, don't sit with your thighs spread wide, but slightly apart, as this is not something people will like. *Second*, Contribute to Tagak. Do not stand at the door let alone on the steps of the house, when no one is waiting. Women should not like to gather with men who are not mahrom, unattractive and can cause slander. Similarly, men do not like to gather with women. *Third*, Contribute Silently. Unless it's important for a woman to stay overnight at the home of a man who isn't a relative, likewise, a man should never stay overnight at the home of a woman who isn't a relative, especially if she's married.

*Fourth*, Don't walk alone. For women, try not to walk or leave the house alone; at least accompany a sibling or niece. When walking, don't stomp your feet, especially don't walk like a lazy person, lifting your feet or dragging them on the ground. Walk like *aplease default*, when walking, ants should not die when stepped on. When walking with men, try to walk behind them. *Fifth*, Sumbang Kato. Watch your tongue when talking to others, be gentle. If you don't understand a matter, then sit down first then discuss it, negotiate don't be cool-headed and don't be emotional, if you want to interrupt your parents, listen first until they finish talking then start interrupting nicely, don't like to talk dirty, gossip, backbite at night, if there is a friend or relative who is sick, then pray for a speedy recovery and don't ever talk about death when the person is sick, if someone owes money don't ask for it when it's busy, but ask for it when it's quiet. *Sixth*, Contribute to Caliak. Keeping a look is very necessary such as not liking to look at people from afar, secretly looking at other people, *self-fulfillment*, when in someone else's house, don't like to look around and explore throughout someone else's house, let alone rummage through other people's belongings, don't look at the clock when guests are at home, it indicates that the host is asking the guests to go home quickly, guard your eyes when meeting men, don't be happy when looking at men who are not mahram, but look down.

*Seventh*, Contribute Dressed. Don't wear tight and revealing clothes, don't show your curves to others. Clothing should be appropriate in size, clothing should be appropriate for skin color, and the purpose of wearing clothing should be appropriate for the event attended. When the clothes are compatible with the purpose, it will make people's eyes happy to see. *Eight*, Sumbang Karajo. Women should only do light work;



they shouldn't actually do heavy work like plowing rice fields, climbing trees, or felling trees. If they want an office job, teaching is a better option.

*nine*, Contribute Tanyo. If you want to ask someone else, when that person is eating, then wait for them to finish eating, if you don't buy, it's better not to ask, if you get lost in someone's village, then ask nicely to the person in that village, don't like to say hurtful words, people will swear and make themselves miserable, if you want to ask, read the explanation before asking. *Ten*, Sumbang Jawek. When people ask questions, answer them politely. Don't let your answers hurt their feelings, and don't answer carelessly. If you know, say you know, but if you don't know, say you don't know.

*Eleven*, Donate Bagaua. Don't hang out with men, when you're the only girl there, don't hang out with small children who are still playing marbles, playing soccer, and in hanging out you have to keep your mouth shut, so that friends are also happy to be friends (Rihan: 2022).

*Twelve*, Contribution of Kurenah. When in a crowded place, do not whisper when talking, do not cover your nose when crowded, so that no one is offended, if a friend or other person falls, do not laugh out loud, but help first, joke only moderately, do not exaggerate and do not hurt other people's feelings, buy fruits, for example durian, do not throw the skin in the neighbor's yard (Yusfil and Suherni, 2016). The 12 contributions outlined above demonstrate that Minangkabau culture places great emphasis on rules and customary norms that are truly grounded in Islamic law, in accordance with its philosophy. Therefore, Bundo Kanduang must fulfill her role in accordance with the 12 contributions, particularly in educating Minangkabau girls to protect them from radicalism and extremism.

### **The Role of Bundo Kanduang in Anticipating Radicalism and Extremism in the Present Era**

After understanding the role of Bundo Kanduang and the understanding of radical extremism, we can find solutions to overcome the problems that arise among teenagers, especially Minangkabau women today. *First*, Bundo Kanduang must be revived so that its roles and functions can be carried out as they should. *Second*, Bundo Kanduang must be able to adjust the rules and norms that will be implemented in accordance with the developments of the times, because the current generation has been influenced by the development of science and technology which in essence is more advanced thinking. *Third* The current generation's intellectual development is influenced by advances in science and technology, such as online games, engaging videos, and other applications that permeate their minds. Therefore, Bundo Kanduang must be able to engage with the current generation's gadget-sensitive world by teaching them through online applications, engaging videos, and other age-appropriate methods.

*Fourth*, Bundo Kanduang must be able to adapt to the development of the times in educating Minangkabau women, such as holding seminars by showing interesting videos; showing videos of parents in the past fighting for Minangkabau, the journey/history of Minangkabau figures, and how the current Minangkabau generation should continue the cultural traditions and maintain them. *Fifth* The person who serves as Bundo Kanduang in this government institution must be someone who understands religion and cultural customs and is truly capable of carrying out their role properly. This is because many people are appointed as Bundo Kanduang, often wealthy individuals who lack a true understanding of their role and who don't even participate in community activities. *Fifth*, Bundo Kanduang must be able to encourage parents to educate children, especially Minangkabau girls, based on Minangkabau rules, norms and cultural customs.

### **CONCLUSION**

This study reveals the role of Bundo Kanduang, which has long been dead in terms of its duties and obligations in the midst of the Minangkabau community. This study describes the role of Bundo Kandung so that it can be revitalized in accordance with the development of science and technology, because the current generation has been influenced by the progress of science and technology and must be able to re-draw based on their time. Bundo Kanduang is an elderly woman and has quite a large influence, especially in educating Minangkabau girls. Bundo Kanduang is a respected and appreciated leader of women, therefore her role is very influential in being able to educate Minangkabau women so that they avoid radicalism and extremism. Many radical and extremist attitudes such as free association, bullying, Drugs and the decline in morals are a threat to Minangkabau culture, because women are the ones who determine the lives of the Minangkabau tribe.

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