

The Leadership Of Bundo Kanduang

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Abstract

Minangkabau is the largest tribe in Indonesia with a matrilineal kinship system refers to the tracing of kinship through the female line. In a matrilineal society, each person is identified their mother's lineage, and this can involve the inheritance of property and titles. It is a system in which ancestral descent is traced through maternal instead of paternal lines. Minangkabau customs regulate the order of society both individually, in groups and socially. Bundo kanduang is an informal leader for all women and their children and grandchildren in a tribe. All decisions must be discussed with him. Without permission from Bundo Kanduang, all plans cannot be implemented. Bundo Kanduang is the holder of inheritance in Minang Kabau. Bundo Kanduang is a traditional Minangkabau institution in West Sumatra, Indonesia. It is a matrilineal society where inheritance of the family property is passed to the youngest daughter. The Minangkabau culture of West Sumatra exhibits matrilineal succession, where only females are eligible to inherit. Women are more skilled at managing finances than men. matrilineality is a system of tracing kinship through the female line, and it can have significant implications for inheritance and leadership succession in various societies. Bundo Kanduang in West Sumatra, Indonesia example of a traditional institution that follows matrilineal succession, where the youngest daughter inherits the family property. The research method was carried out using library research. This research aims to determine women's leadership in Minang Kabau with the responsibilities assigned to them are expected to understand the nature of wise leadership.

Keywords : Matrilineal; Bundo kanduang; Leadership

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INTRODUCTION

The kinship system is a customary law that regulates a person's position as a member of the family, the position of children towards their parents and vice versa, as well as the position of children towards relatives based on blood ties (descent). Different from other tribes and ethnicities in Indonesia, the Minang Kabau community is a tribe that adheres to a matrilineal kinship system. Matrilineal is a kinship system that draws the lineage from the mother's side. The child will then be connected to the mother, including

being connected to the mother's relatives, based on unilateral female lineage. The consequence of this kinship system is that descendants from the mother's line are considered very important. In inheritance matters, for example, people from the mother's lineage get more shares than the father's lineage. This kinship system can be found in the Minangkabau and Semando communities. the child connects himself to his mother (based on female lineage). In a matrilineal society, descent along the maternal line is considered very important, giving rise to kinship relationships that

are much more pervasive among citizens who are descended along the maternal line.

Minangkabau is almost interesting to talk about from all sides. *Randangnyo nan lamak bana*, a strong culture, a dense religion, its thinkers, ulama, its inheritance, its lineage, and also about women. As a matrilineal society, women are "privileged" according to traditional understanding. The matrilineal kinship system adopted by the Minang Kabau community places women in a higher place than men. This is indicated by the large position of women in decision making in the family. This means that women are not only heard but also considered within their families and communities. Since ancient times, Minangkabau women have been placed as the main pillars of the tribe and are symbolized by the lempeh rumah gadang. Minang women, symbolized by *Bundo Kanduang* (biological mother), cannot be separated from the decision-making process in their custom.

Minangkabau women, known as *Bundo Kanduang*, have a very central role in Minang society. He is the guard of *Rumah Gadang*. Women in Minangkabau are responsible for the gadang house, high *pusako property*, and also the symbols of their people. In Minangkabau tradition, women have a very special portion because all decisions are in their hands. This means that without permission from women, all plans cannot be implemented. Married Minangkabau women are referred to as *bundo kanduang*. Minang women, symbolized by *Bundo Kanduang*, cannot be separated from the decision-making process in their custom. In ancient times it was known that there were four types of important people in traditional decision making, namely *Niniak Mamak*, Alim Ulama, *Cadiak Pandai* and *Bundo Kanduang*.

It can be said that *Bundo Kanduang's* role in the Nagari public space is in a strategic position. As *Bundo Kanduang* and *Limpapeh* *Rumah Gadang*, Minang women should have leadership qualities. This leadership grows from its own abilities and charisma which are supported and recognized by members of its people (Diradjo, 2009). Ayu Fitness, vice president to become president of a country.

Bundo Kanduang is also not an ordinary individual. It has many privileges. *Bundo Kanduang* is known for his gentle nature which is depicted with *samuik tapijak indak mati*, strong-willed which is depicted with *the pestle Tata Tata*

Broken Tigo, in his religious knowledge which is described with *unduang-unduang ka Medina*, banner *ka sarugo*, wise, and also knowledgeable. Based on the bersendi syarak custom, syarak bersendi kitabullah, the role of the bundo kanduang is 1) as *urang rumah* (house owner); Minangkabau people must always have a family home and burial plot. 2) as *parent parent*; the housewife who arranges food and drink for the entire extended family, the poor are helped and the older ones are talked to. 3) wise; The main principle for leadership in society.

METHOD

Research is a series of scientific activities in order to solve a problem. Research results were never intended as a direct solution to the problems faced. because research is only part of a larger problem solving effort. The function of research is to find explanations and answers to problems and provide alternative possibilities that can be used to solve problems.

Research methods are a scientific way to obtain data with the aim of certain uses. The term scientific method shows the meaning that research activities are based on scientific characteristics, namely rational, empirical and systematic. Rational in study is that study done with ways to enter makes sense, doesn't it results mediation. Empirical is that activity study can observed by the senses man so other people can observe and know the methods used. As for systematic is that process is used in study use steps certain nature logical.

a. Types of research

Study This including type study library (*library research*), namely object research _ the study using library data form books as source the data. Study This done with read, study, and analyze various existing literature.

b. Approach Study

In Research This writer use approach qualitative, that is Systematic research is used _ For study or research something objects in the background natural without There is manipulation in it and without There is exam hypothesis. Research methods qualitative This often called "method naturalistic research" because his research carried out in natural conditions (*natural setting*); also called as method ethnography because in the beginning, method This more Lots used

For study field anthropology culture ; and also called as method qualitative because of the data collected and its analysis more nature qualitative.

Object of research qualitative is natural objects, or natural settings, so method study This often often called as method naturalistic research . Natural object is what object _ exists , no manipulated by researchers so that conditions at the time researcher enter object , after is in the object , and exits from object relatively , no changed . Deep objects study This is women who have married in Minang Kabau is what is called with “ *Bundo Kanduang* ”.

RESULTS AND DISCUSSION

a. Bundo Kanduang

Women or girls in Minangkabau are called *padusi*. In Minangkabau, women have a very special portion and position in decision making. Minang women must also have motherly qualities so that Minang women can become madrasahs for their children in the future. From these things, Minang women are required to play two roles at once, namely as mothers who play a role in the domestic area and *Bundo Kanduang* who play a role as leaders in the public area.

According to Tanner (1967), Minang women are the holders of the highest economic responsibility and at the same time control power in the nagari. In this case, no important decisions are carried out without his knowledge (Admin Padek, 2023). This is in accordance with the Minang expression which is quite famous for describing women as (1) *Amban puro*; holder of keys to inheritance; (2) *Invitation to Medina*; banner umbrella into heaven and (3) *Ka-pai tampek batanyo, ka-pulang tampek babarito* which means that all decisions that will be taken must be discussed first with him. Ironically, nowadays, not many people realize how important the role of Minang women is in their environment, so that the values that existed in the past have largely disappeared and become obsolete.

Minangkabau women only gained independence in making choices and their opinions could be taken into consideration after Minangkabau women achieved the position of *bundo kanduang* . This means that as long as they have not reached the position of *bundo kanduang* , Minangkabau women will continue to live under

the influence of their "mamak" or uncle. Independence can only be obtained if Minang women are married.

In terms of gender, Minangkabau women have a special and privileged position. However, this privilege is not obtained from birth when one is free with all choices. Minangkabau women are still under the shadow of patriarchy, which in this case is *mamak*. In principle, Minangkabau parampuans have many good characters, such as being patient in obeying the orders and advice of their husbands, parents, and *ninik mamak* and their relatives.

" *bundo kanduang* " refers to a woman who has the character and personality who (1) understands customs and manners, (2) prioritizes character, (3) maintains self-esteem, (4) understands religion, (5) understands religious rules, (6) protect himself and his community from sin .

b. Women As Leader

According to term anthropology there is difference between matriarch (holder power) and matrilineal (succession descendants). Sanday (1998) suggests that the Minangkabau people do not only adhere to matrilineal system, but also patrilineal. Minangkabau women have power at a time as lineage successor. The matrilineal lineage system places Woman as powerful individual full on himself. On the other hand, the communal lifestyle means that Minangkabau women are not completely dependent on men or their husbands. In social relations, women are likened to the main pillar of a *gadang house* . As the most important pillar because women are the center, origin and basis, not only of life and existence, but also of the economic and social order with a willing heart, enthusiasm and inner joy (Kompri, 2015: 307).

In the modern era, there are many successful female leaders, and it is not uncommon for women's positions to become equal to those of men. This can be seen from the increasing number of women taking part in politics and organizations that can represent women in various types of activities in society. . Leadership also means a set of abilities and personality traits of individual leaders, including authority to be used as a means of convincing the individuals/groups being led so that they are willing to carry out the tasks assigned to them.

The basic potential possessed by women as religious, individual, social and cultural beings is actually no different from that of men. The results

of these studies show that there are no significant differences in the potential basic abilities of the two types (men and women). In fact, in several studies, it appears that women have several unique advantages, including that women are more able to play multiple roles, in addition to developing their nature as mothers who conceive, give birth, breastfeed and raise children with love, women have the basic potential to be more resilient, willing to sacrifice, endure suffering, tenacious and patient than men.

The research results show that women are generally more diligent, economical and frugal so that they can be trusted to occupy certain important positions. This is in accordance with the role of Minang Kabau women as *Amban Puro* as in the expression of the poem " *Bundo Kanduang Limpeh Rumah Nan Gadang.*" *Amban puruak key handle. Amban puruak aluang bunian. Pusek jalo collection of ropes. Sumarak in the village. Hiyasan in nagari.*" These heritage words describe the role of a mother in Minangkabau culture so beautifully. The true mother, or the deep one the Minangkabau term is called *Bundo Kanduang*, that is leader in system matrilineal kinship of the Minangkabau tribe. Importance role *Bundo Kanduang* in life customs and society in Minangkabau are written clear in verse beautiful heirloom the. A *Bundo Kanduang* likened as *spleen* or pole main House gadang Because he is buffer ' house stairs ' and suri example For all.

Women tend to own characteristic perfectionist, incl in matter finance. Thorough and thorough would money be one _ strength main Woman in compile budgeting and money management, that's one thing reason Why Woman more competent in managing money compared man. That is why in Minang Kabau women are entrusted with keeping family treasures. Likewise, in Indonesia the position of finance minister was given to Mrs. Sri Mulyani for two decades.

The results of research (Bene DM Djasmoredjo) state that female leaders based on the assessment of male employees have good potential in terms of leadership. Female leaders have their own character and privileges so that male employees think that it will not be a problem if they are led by a female leader. Female leaders have transformational leadership characteristics and behavior in their leadership process.

Women's actions in organizations are like two sides of a coin. On the one hand, women struggle in such a way as to realize and maximize

their capacities, so that rights and recognition can be obtained. On the other hand, there are many parties who are still debating, especially cornering the position of women. Based on the research results, it shows that there are no significant differences in the potential basic abilities of both types of men and women (Habibah, 2015:). However, in the context of leadership patterns and styles, each person is definitely different, both men and women.

In general, there are two leadership styles that are very typical and inherent to women, namely:

- a. Masculine-feminine leadership
- b. Transformational-transactional leadership

The following table explains the two women's leadership styles.

Masculine-feminine leadership according to several experts

Table.1

	Feminine	Masculine
Capra	Balanced Responsive Cooperation Intuitive Unite	Many demands Aggressive Competitive
Boydell and Hammond	Illogical _ Part of characteristic experience Systematic Brain right Characteristic obedient Unification Soft Win-win Distance Freeing	Logical Separate from nature Mechanical Left brain Dominant in nature Separator Hard Win-Lose Sequential Control
Marshall	Interdependence Merger Support Cooperation Receptivity Be aware of the overall patterns of Existence	Protrusion self Separation Independent Control Competition

(Source : Ryani Dhyan Parashakti, 2015)

Rosener (1990) stated that women put more emphasis on a transformational leadership style than men. Leadership style transformational is style Involving leadership _ participation or view from subordinate and other people, motivation,

and power (with charisma), whereas style leadership transactional involve motivation with provide rewards or punishment to employee. Leadership style transformational is closely related with seven management skills in a way general namely, 1) delegation, 2) management conflict, 3) training and development, 4) organization individual or decentralization and management time, 5) communication, 6) personal adaptability, and 7) analysis problems and decision making (Ryani Dhyan Parashakti, 2015).

Leadership carried out by women has _ challenges and obstacles that must be overcome like presumption doubting society _ ability woman, I assume that woman That weak etc. leadership Woman tend more use instinct motherly, thorough , thorough , careful heart , here it is reason Why Lots Woman Minang is successful in operate his business , because Woman more carefully in take into account finance .

CONCLUSION

Traditions in Minangkabau form personal virtuous individual noble, cultured and civilized. Minangkabau custom prioritizes polite polite in social, have characteristic high tolerance, trustworthy , honest and loyal as well as have a high sense of kinship . The position of women in Minangkabau customs is very decisive, including in making decisions. Women as *bundo kanduang* are the main source and determinant in making decisions. *Bundo Kanduang* is always involved in the decisions taken within the family. The results of the decisions taken in the deliberation are conveyed back to the *bundo kanduang* .

Minang kabau women act as *Amban puro* as in the poem " *Bundo kanduang Limpeh rumah nan gadang.*" *Amban puruak key handle. Amban puruak aluang bunian. Pusek jalo collection of ropes. Sumarak in the village. Hiyasan in nagari.*" These heritage words describe the role of a mother in Minangkabau culture so beautifully. The true mother, or the deep one the Minangkabau term is called *Bundo Kanduang* , that is leader in system matrilineal kinship of the Minangkabau tribe . Importance role *Bundo Kanduang* in life customs and society in Minangkabau are written clear in verse beautiful heirloom the. A *Bundo Kanduang* likened as spleen or pole main House gadang Because he is buffer " house stairs " and suri example For all .

However, the perception that assumes Woman is weak creature _ make Woman have limitations For work and develop career , even in Minang kabau Woman given treatment special still just Woman experience difficulty If must collide physique with man man . In Minang kabau women are given power For keep treasure matter this is because Women tend to own characteristic perfectionist , incl in matter finance . Thorough and thorough would money be one strength main Woman in compile budgeting and money management , that's one thing reason Why Woman more competent in managing money compared man . That is why in Minang Kabau women are entrusted with keeping family treasures.

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