
SITI MANGGPOH: WOMEN WARRIORS FROM THE COASTAL LAND OF MINANGKABAU IN THE 1908 BALASTING WAR

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Abstract

Morphologically and culturally, West Sumatra's region, more popularly known as Minangkabau, is divided into land areas (darek) and coastal areas (rantau). These two regions have quite different characters, including their people. The Blasting War was a tough period for the Indonesian people, including for West Sumatra. Almost all areas in West Sumatra resisted physical occupation at that time. One area that was very resistant at that time was Agam Regency. Interestingly, the leader of this resistance movement was a woman named Siti Manggopoh. This paper aims to; (1) reconstruct the figure of Siti Manggopoh as a leader of the Blasting war struggle from the coastal lands of Minangkabau; (2) analyze family, socio-cultural, and geographical background on Siti's attitude and strategy against colonialism; (3) expressing the views and perceptions of the people of West Sumatra, especially Agam towards the figure of Siti as a warrior. This study uses historical methods, especially oral history methods, with heuristic, criticism, analysis, and historiographic steps. This research is also strengthened by an interdisciplinary approach, especially a geographical approach. The research findings reveal that the typology of Siti Manggopoh's struggle is strongly influenced by the cosmopolistic and egalitarian characteristics of coastal culture. The people of West Sumatra, especially the people of Manggopoh really hope that Siti will become a national hero. Therefore, they gave Siti the nickname of the Lioness of the Coastal Lands.

Keywords: Balasting War; Women Warriors; Coastal Minangkabau.

Preliminary

1. Confession of the Heroism of Mande Siti Manggopoh

On November 11, 2008, in the context of a century of national revival, the West Sumatra branch of the Indonesian Historical Society held an international seminar with the theme Anti-Belasting Resistance and the Movement for Progress in West Sumatra 1908-2008 at View Parai Resort Bukittinggi, Kab. Religion. One of the materials discussed was the Manggopoh anti-belasting war. Who is the main perpetrator of the anti-belasting war?



Figure 1. Mande Siti Manggopoh

Source: <https://www.berdikarionline.com>

She is a warrior woman from Manggopoh, Lubuk Basung sub-district, Kab. Religion. He is usually called Mande Siti. [1], born on May 1, 1880 and died – August 22 1965) in

Manggopoh. ^[ii] She was nicknamed "The Lioness of Manggopoh".^[iii] Mande Siti was popular because of her courage and persistence in fighting the colonial government's occupation in Minangkabau which was called the blasting war, namely the war due to the tax policy implemented by the Dutch colonial government against the Minangkabau people.

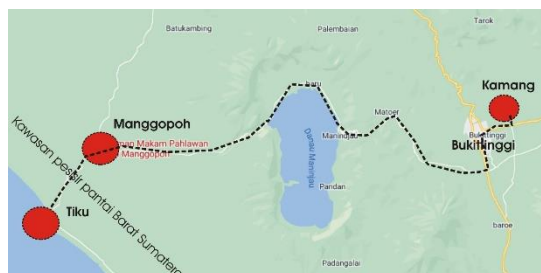
The belasting war was an armed war on 15-16 June 1908 by the people of the province of West Sumatra, Indonesia, against the Dutch East Indies colonial government due to the implementation of a tax (belasting) which increased taxes on the people of West Sumatra. The Dutch East Indies government responded to the people's resistance to the implementation of direct taxes with a strong reaction by sending marechaussee soldiers (marsose) to the conflict area, which eventually caused casualties to the people and the colonial army. This belasting war started in Kamang, then spread to other areas such as Manggopoh, Lintau Buo and others.^[iv]

The background for the Belasting War started with the Dutch state finances and the sluggish and declining coffee business in West Sumatra. Finally the Dutch East Indies government decided to increase taxes by 2 percent.^{v]} This policy was announced on February 21, 1908, and came into effect on March 1, 1908. In addition, there were several new taxes for the people of West Sumatra, namely (1) head tax (hoofd), (2) import of goods (inkomsten), (3) tax coercion (hedendisten), (4) land tax (landrente), (4) profit tax (wins), (5) household tax (meubels), (6) slaughter (slach), (7) tobacco (tabak), and (8) customary house tax (huizen).^[vi]^[vii]

The war against colonial government policies initiated by Minangkabau clerics took place in two battles in two different locations. The first wars took place in Kamang (June 15 1908) and in Manggopoh (June 16 1908).^[viii]

In 1960, Army Chief of Staff Gen. Nasution heard the heroic story of Mende Siti's struggle. He was deeply moved by the might of Mande Siti. Finally he decided to come to Manggopoh to meet Mande Siti. He wore a shawl for Mande Siti as a symbol of his tenacity and courage against colonialism. The people of Manggopoh were moved when Jend. Nasution picked up and kissed Mande Siti's wrinkled, old face.

In 1964, the Minister of Social Affairs issued Decree dated November 17 1964 No. Pal. 1379/64/PK which states that Mande Siti is entitled to receive an allowance for her heroic services of Rp. 850.-. But for some reason Mande Siti only received this allowance once. At the age of 80, Mande Siti passed away. He died peacefully at his grandson's house in Gasan village and he was buried with a military ceremony at the Lolong Heroes Cemetery, Padang.



2. Summary of Dutch Colonial History in West Sumatra to the Blasting War

Year	Incident
1641	The Dutch first stopped at Minangkabau in the 17th century AD. After successfully conquering Malacca in 1641, the Dutch (VOC) began to target several other areas on the island of Sumatra. The VOC was obsessed with the Sumatra region, because tin, gold and pepper in the Sumatra region were excellent trading commodities.
1663	Furthermore, the history of the existence of the Netherlands in this case through its trading partner, the VOC officially took place in 1663. This was marked by the signing of the Painan Agreement or Het Painans Tractaat. A trade agreement between the Minangkabau Kingdom and the VOC. This meant that the royal party allowed the VOC to trade in the West Coast of Sumatra (West Sumatra, Tapanuli and Bengkulu).
1684	Another note about the arrival of the Dutch is the record of the arrival of Thomas Dias in Minangkabau in 1684. Thomas Dias in his travel report on September 25 1684 as a messenger from the VOC to cooperate with the authorities in mining areas in Sumatra. Previously, in May 1684, Thomas Dias had sent a letter to the Kingdom of Minangkabau in Pagar Ruyung (Paga Oejom-writing in VOC documents). Meanwhile, in the June 1684 edition of Dias's report, he wrote about his difficulties in convincing the rulers in Sumatra to agree to cooperate with the VOC.
1775-1819	Dutch domination in Minangkabau had experienced a lull, after the British victory in the Seven Years' War in Europe (1756-1763). So from 1775-1819, Minangkabau fell into British hands.
1814	Shortly thereafter, Minangkabau again fell under Dutch rule following the London Convention on August 13 1814.
	The Padri & Long Plaque
1819	Actions of Dutch colonialism in the Dutch East Indies, Minangkabau in particular officially began on May 22, 1819. The British, in this case Thomas Stamford Raffles, deliberately delayed the handover of the West Sumatra region to the Netherlands (London Convention 1814). The arrival of the Dutch in the Minangkabau area at this time was not well received by the Minangkabau people.

Year	Incident
	At that time the clergy or commonly called Padri became the main support in the fight against colonialism.
1830	The war against the Dutch in the Padri War which lasted until the 1830s gave birth to major figures such as Imam Bonjol. As the most influential figure, Imam Bonjol was finally exiled by the Dutch to Ambon, Maluku.
	Prior to the arrest and exile of Imam Bonjol, there had been a fierce battle against the Dutch which was carried out by the Indigenous People and the Padri. The two elements of Minangkabau society who had been at odds finally cooperated in carrying out an attack on the Dutch on January 11, 1833.
1883	In the midst of efforts to arrest Imam Bonjol. The Netherlands agreed to the Long Plaque agreement on October 25, 1833.
	Plakat Panjang was actually a Dutch strategy to capture the leader of the Padri War, Imam Bonjol. With this agreement the Dutch were free to enter the western part of Minangkabau, which was the area where Imam Bonjol lived.
	History of the Blasting War
1904-1909	The Belasting War was triggered by the tax policy implemented by the Governor General (1904-1909), General Joannes Benedictus Van Heutsz, a former general who led the Aceh War (1898).
1908	One of the triggers for the Belasting War on 15-16 June 1908 was the Dutch's broken promise to the Long Plaque Agreement, which the Dutch agreed to during the Padri War. The Dutch promised that they would not interfere in the affairs of customary institutions, and would not collect taxes on the Minangkabau people. He recklessly implemented a tax collection policy without heeding the agreements stipulated by the previous governor-general.
	Meanwhile, the Dutch Resident in Sumatra, Taylor Weber, chose to resign after his failure to persuade Van Heutsz to cancel the belasting policy in Minangkabau. As is well known, Minangkabau highly upholds Islamic law, as well as adat basandi syarak, syarak basandi Kitabullah. The Minangkabau community order has clear customary law and has been recognized by the Dutch. Especially in terms of property, the Minangkabau people have the Harto Pusako tradition.
	The Harto Pusako (Heirloom) tradition is about property ownership, namely the distribution of property ownership is divided into two categories. First, harto pusako (communal) and harto pancarian (personal assets) through private business.

Year	Incident
	<i>Hart Pusako</i> The communal nature includes rice fields, plantations, houses and rice barns. These assets are shared assets that cannot be traded or even no one can control them.
	However, at the beginning of the 20th century the colonial government arbitrarily collected taxes. This tax collection covers plantation land which is the authority of customary law which was previously respected by the Dutch as stipulated in the 1833 Long Plaque.
21-02-1908	The tax collection rules were officially established by the Dutch colonial government on February 21, 1908.
	This tax rate is contained in three Government Regulations no. 93,95,96. These rules stipulate the withdrawal of a tax rate of 2% for all people in the Dutch East Indies Region including the Minangkabau people.
	Based on the types of taxes, it consists of head tax (hoofd), income of goods (inkomsten), forced labor (hedendisten), land (landrente), profits (wins), household (meubels), slaughter of sacrificial animals (slach), tobacco (tabak), coffee, and customary house tax (huizen).
01-03-1908	The Dutch gathered Manti, Dubalang, Nagari Heads and Penghulu to socialize the new policy. March 1 of that year, the belasting policy came into effect. Oppression also bears the consequences of resistance. Nagari Air Bangis, Nagari Painan, Padang Panjang issued an opposing resolution. Luhak Agam did not comply with Chief Laras's invitation in socialization. There was also a demonstration at the Assistant Resident's office in Bukittinggi. The belasting payment forms that were submitted were torn up by the people.
15-16-June 1908	Balasting war
	Source: Kukuh Subekti, Belasting War (Tax) 1908, Resistance of Minangkabau Ulama Against the Dutch, https://islamtoday.id/ulas-nusa/20210617204400-33795/perang-belasting-pajak-1908-perlawanan-ulama-minangkabau-terhadap-belanda/

3. The course of the Belasting War in West Sumatra

3.1 Kamang War

The Kamang War was a belasting war that took place in Kamang, Agam Regency (now) in 1908. The Kamang area was about 16 km from Fort de Kock and was previously the power base of Tuanku Nan Renceh during the Padri War. (see map image 1.2).

This war was initiated by a peasant protest movement against the Dutch East Indies government over the land tax including the tax on livestock that was imposed on them. The people of Kamang refused to pay the tax and then on 15-16 June 1908 the climax of armed war broke out between the people and the colonial government.^[ix] This war was spearheaded by Sheikh H. Abdul Manan, who died in the battle, while his son H. Ahmad Marzuki was captured by the Dutch army.^{x]} As a result of this war nearly 100 people were shot dead, while victims on the part of the colonial army were 12 people dead and approximately 20 people were injured.^[xi] It was also reported that Mohammad Hatta's grandmother's horse was also shot during this war. The grandmother then came to the Padang resident building at that time, and scolded the resident. Amrin Imran noted that Grandma Mohammad Hatta was an angry person.^[xii]

3.2 Manggopoh War

The Manggopoh War took place in Manggopoh, West Sumatra led by Siti Manggopoh.^[xiii] The emergence of community resistance in Manggopoh was influenced by community resistance in Kamang. As a result of this war 53 colonial soldiers were killed, while victims in the community were 7 people dead and 7 people arrested including Siti Manggopoh.^[xiv]

Siti Manggopoh is the youngest of six children. He spent his childhood in the surau. He studied Islam with a teacher who came from Padang. It was in the surau that the spirit of anti-imperialism arose. He really hated colonialism. Siti Manggopoh married Rasyid because they had the same vision, namely driving away colonialism from Minangkabau land. Besides being approved by the family, he also saw that Rasyid was the right man to accompany him in his struggle.

The peak of Siti Manggopoh's resistance and the Manggopoh people was on June 16, 1908. In this action, Mande Siti managed to enter the headquarters of the Dutch soldiers who were drunk and he managed to kill several people. A moment later came the people of Manggopoh who attacked simultaneously. As a result, many Dutch soldiers were killed. Unfortunately, a Dutch soldier survived and managed to see Mande Siti and the Menggopoh people carry out the attack. The next day Mande Siti and her husband were searched by Dutch soldiers. After 17 days of chasing him, Mande Siti and her husband surrendered to the Dutch.

The Dutch immediately put Mande Siti and her husband into prison separately. Before accepting the court's decision, Mande Siti and her husband spent 14 months in jail in Lubuk Basung, 16 months in Pariaman and 12 months in Padang. After being held twice in court,

Mande Siti was finally sentenced to life imprisonment. But for other reasons, the sentence was finally cancelled. However, Mande Siti's husband, Rasyid was sentenced to be exiled to Manado. As a result, Mande Siti and Rasyid lived separately. Finally Rasyid died in Tondano.

Mande Siti still had time to enjoy the nature of independence that was proclaimed on August 17, 1945. Unfortunately, at that time many people forgot about the services of Mande Siti's struggle. It was only in 1957 that people began to remember Mande Siti's heroic struggle. The government of Central Sumatra, whose capital is in Bukittinggi, sent a team to Lubuk Basung and provided limited assistance. Mande Siti is feeling happy. The assistance he received was used as capital to open a small shop in front of his house.

4. Analysis and Reconstruction of Siti Manggopoh Hero Figure

4.1 Reconstruction of the Manggopoh People's Resistance against the Dutch Army

As described above, on February 21, 1908, the Netherlands implemented a policy of *hoofd belasting* (head tax), *inkomsten belasting* (tax on the import of an item/excise), *hedendisten* (compulsory tax), *landrente* (land tax), *wins belasting* (winning tax). / profit), *furniture belasting* (household tax), *slach belasting* (slaughter tax), *tabak belasting* (tobacco tax), *huizen belasting* custom (custom house tax).^[xv]

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March 1908 a troop of Dutch cavalry entered Manggopoh. After going around the village, they moved towards Ketinggian, an area between the Seven Peaks of Bunian Hill, two kilometers away from Manggopoh Market. The Dutch set up a headquarters by placing 55 troops here. This is none other than to carry out the *belasting* policy. ^[xvii]

Basic colonial mentality, the *meneers* started arbitrarily. They do what they want, including raping women.

Siti shuddered. Accompanied by her husband Rasyid Bagindo Magek, she visited Mak Luma (ninik mamak), Haji Abdul Gafar (Rajo Sipatokah), Haji Abdul Manan, a cleric who has many followers to ask for opinions. War sanctioned. A number of weapons in the form of *keris*, *ruduih* and *ladiang* were prepared. *Ruduih* and *ladiang* a kind of machete.

Furthermore, Siti did the organizing and succeeded in forming a group of 17 people. The first meeting was held at the Surau Kampung Parit (now the Hero's Mosque). Present there were Mr. Cik Tuanku Padang, Majo Ali, Dullah Sutan Marajo, Rahman Sidi Rajo, Tabuh Mangkuto Sutan, Dukup Marah Sulaeman, Muhammad Bagindo Sutan, Tabad Sutan Saidi, Kalik Bagindo Marah, Unique, Sain Sidi Malin, Kana, Dullah Pakiah, Nak Abas Bagindo Bandaro, Sumun Sidi Marah, Rasyid Bagindo Magek and Siti herself. [xviii]

At the surau, which was several hundred meters from the Dutch fort, a strategy was arranged. Siti infiltrates as a seductress into the Dutch fort to calculate the strength of the opponent. Even though she has two children, Siti is still beautiful and voluptuous.

Apart from the surau, the group of 17 was based in Padang Mardani. When night falls they practice basilek and formulate strategies. The night in Padang Mardani is foggy so visibility is close. The location is known to be very haunted. Half of the Padang Mardani field is an area of people's graves interspersed with large trees.

In the afternoon, people don't dare to go there. The Dutch are just scared. The Dutch group once ran as fast as they could when they saw a strange white object hanging and flying from one tree to another. Even though this was the work of a nosy member of group 17. The location was deliberately haunted so that no one could smell their movements. [xix]

Meetings are always secret. Nobody knows. Every time they leave, they tell their children, wives and relatives that they have gone to recite the Koran. So, if Siti was in charge of infiltrating the opponent's cage, Majo Ali was assigned to Nagari Kamang to meet the leaders of the people's movement there.

"There are 55 of them. There were 55 firearms there," Siti explained the circumstances she had read. Then in detail he described the headquarters plan. Sabulek janyang baklepak. So much nan love, so much nan sissy. The saying is true.

I don't know who betrayed him. On June 14, 1908, Dullah's house was raided. There they found a spear and a dagger. Because Dullah was not at home, Lipah, his wife was taken by the Dutch.

Then the Dutch went to Majo Ali's house. Majo Ali was also not at home. He was building a front in Kamang. As a result, his younger sister Ipah was taken by the Dutch.

After that, it was Siti's house that was visited. The shrewd Siti watches over the Dutch who are tearing apart her house from a distance. He laughed in amusement when he saw the Dutch confused to no avail, it's just that he couldn't bear to see the two women who were being dragged by the soldiers to Lubuk Basung.

In the evening, the group gathered at Padang Mardani minus Ali who was still in Kamang and Pak Cik Tuanku Padang was visiting his sick child in Padang. Dullah who arrived late immediately gave the news, "Our plan smells. Someone is a traitor. We-we are being hunted by the Dutch. They promise rewards to anyone who catches us and turns us over," said Dullah. This information was obtained at his satay stall.

June 15, 2010, the Kamang War broke out. Ali and Rashid took part in the Basoso war. By the people of Kamang, Ali was nicknamed Putra Manggopoh Aceh Pidi. Maybe because he was very brave like the people of Aceh against the Dutch. The next day, around 16.00, Rasyid Bagindo Magek and Ali came to Manggopoh. His keris was covered in dried blood. "We are at war now," said Ali. Everyone was silent. A moment later, Siti took three steps forward and said, "Why is everyone silent. This is the time! Those who want to come forward!"

Rashid replied. He stepped forward as he pointed his dagger at the sky. The others simultaneously followed. In the midst of the blazing war spirit, the group of 17 swore on the Koran. "Allah is the Greatest. Setapak will not go backwards. Let them die in the ground rather than live colonized. Who may promise cursed kalamullah. Allah is the Greatest."

Pak Cik Tuanku Padang was not present. He's still in Padang. Nak Abas Bagindo Bandaro and Sumun Sidi Marah are also not there. No one knows where the two youngest members of the group of 17 were. After that, Rashid took the oath alone. "If we are caught alive let me be the one to carry out the punishment. Even if you are hanged."

The attack strategy is drawn up. Rashid is an expert at this. He divided the group into two groups. The first group, consisting of Siti, Rasyid, Ali and Dullah. Ali was in charge of entering the Dutch fort and turning off all the lights. The others shadow Ali. The second group consisted of the remaining 10 people. They are in charge of guarding and monitoring every window and door. Don't let the Dutch escape.

The maghrib call to prayer reverberated when the group arrived at Kampung Koto. They pray together. After the prayer, one of them informed that the people in Sago, Padang Tongga, Batu Rubiah, Kampung Pinang, Garagahan, Tengkong-Tengkong, Muara Putus were also ready to fight.

On the way to the Dutch fort, on Siti's suggestion, the group stopped at the Parit Mosque. There is Pusaro Limo, a sacred ancestral grave. Again under Siti's direction, the group circled the Pusaro seven times.

Rahman Sidi Rajo, who has the art of salt, sticks a piece of wood with its point pointed into the ground. "Come on! Whoever hesitates will easily pull out this wood. Those who

managed to pull it out just go home. You don't have to go..." he said. It turned out that none of them managed to pull out the wood. It means the determination is unanimous.

After Isha, before leaving, the group took an oath again. "Setapak will not retreat. One step will not come back. Who turns away, who disbelieves, who turns away, is punished by the curse of the Kalamullah..."

At 20.30 the group arrived at Kampung Parit. This place is strategic for taking shelter and setting the next strategy. Three people were sent to the fort pretending to be mangosteen sellers to check on the situation. Then followed a courier to make sure.

At 22.00 the fortress was tightly surrounded for one and a half hours. The Dutch didn't even smell the wind. By 00.00, the first group approached the fort. Ali turned off the light. Everything went out, except for the Lieutenant's room.

When Ali entered the room, the lieutenant woke up and immediately attacked Ali. Ali's neck was strangled until his eyes popped out. Siti immediately moved. He hit the Lieutenant's shoulder with a rueful back. The lieutenant turned to attack Siti. In a few movements the Lieutenant managed to grab Siti's hair and put it around her neck.

When she was about to pull him onto the bed, Siti deftly grabbed the lamp with her gun so it went out. A moment later there was a scream. Ruduih Siti lodged in the lieutenant's stomach which lay lifeless.

The massacre begins. All move in the dark. Company of 17 had been trained for this. They usually practice under the night fog in Padang Mardani. One by one the Dutch died. After being stabbed they were slaughtered.

Suddenly there was silence. No more carnage. "It's done! Let's leave this place..." someone asked.

When he was about to leave the fort suddenly heard gunshots. Siti was hit in the back. Rashid in the groin. They scrambled apart to save themselves.

Apparently only 53 died. The two surviving soldiers complained to Lubuk Basung. The next day, troops from Pariaman and Buktinggi arrived to hunt down the group of 17. The bodies that were scattered around the fort were transported in 18 red carts to Lubuk Basung.

4.2 Analysis of Family, Socio-Cultural, and Geographical Background on Siti's Attitudes and Strategies Against Colonialism

4.2.1 Colonial Socio-Cultural and Economic Situation in the Period before and after the Belasting War

"Ethical Politics" announced through the mandate of the Queen (1901), can be interpreted as an increase in State Interference in economic affairs and an end to laissez faire economic liberalism of the previous decades (Saskia, 1999).

This economic plan is accompanied by an ambitious program in education, building infrastructure such as irrigation, legislation, and attention to people's health. Meanwhile for the Pacification (safety valve) outside Java, turning it into a major producer for export crops (tobacco, rubber and coffee) and raw materials (oil, coal and tin), because the main reason is to advance and prosper the people.

West Sumatra itself had a unique position, at that time because there was a contradiction, because the Minangkabau people had a customary ownership system (land and inheritance) that was different from other regions. With the implementation of tax regulations, it will not only burden the people, but at the same time it has shaken the social order of the people.

In the Staatblad (1908), there are three government regulations regarding types of taxes. First, government regulation no. 93, obliges taxes on livelihoods, including for companies and all other types of livelihood, in West Sumatra which is more painful is the income tax taken from ulayat lands; second, government regulation no. 95, cattle slaughter tax. Livestock other than pigs, the tax is higher. Third, the forced cultivation of coffee is abolished, but the obligation to hand over the coffee harvest to the government (Mestika Zed, 2008).

The regulation was effective one month after it was promulgated in March 1908. However, about one week after the regulation was promulgated, it was met with resistance from almost all the people of West Sumatra, especially in Laras IV Koto, Laras Kamang, and Agam Tuo (Oud Agam).

The following two weeks expanded to several other areas. At first, village leaders gathered village children to hold a general meeting to reject the government's policy. The next action of the nagari children is to hit the tabua to gather. Thousands of people from several villages flocked to Bukittinggi (Fort de Kock) to stage a protest asking for their leader who had been arrested earlier to be released. During April and May the situation began to heat up and peaked in mid-June 1908 when rebellions broke out in several places. They attacked and killed

several Dutch officials, including the "chief prince", who was considered to be the backbone of Dutch power. The epicenter of the movement was in Kamang and IV Koto, then spread to almost all of West Sumatra, including Manggopoh (Young, 1994)

4.2.2 Typology of Original Minangkabau Women

The ideal woman in the construction of Minangkabau culture is depicted in a figure called Bundo Kanduang. This was revealed in Tambo Alam Minangkabau which stated:

1. Bundo Kanduang Limpapeh Rumah nan gadang (mother who serves as a buffer for the extended family)
2. Umbui Parui Key Handle (holder of wealth keys)
3. Umbui Parui Babunian (source of all orders)
4. Pusek group of ropes (central of all systems)
5. Sumarak in the village (makes the nagari/village lively)
6. Nagari inner decoration (country decoration)
7. Nan gadang basa batuah (magical magnifier)
8. How come you live tampek banasa (life is the source of all desires)
9. How come he died looking baniai (his death became the source of all intentions)
10. Ka law ka Medina (become a protector to Medina)
11. Ka payuang banner ka sarugo (become a big umbrella towards heaven) (Siti Fatimah, in Citra Wardani, Ed. 2006:82)

This description of the ideal Minangkabau woman intends to explain its relation to the matrilineal kinship system in Minangkabau. There are eight characteristics of the matrilineal system in Minangkabau society:

1. Offspring are counted according to the mother's line;
2. The tribe is formed according to the mother's line;
3. Exogamy marriage, meaning that everyone is required to marry someone outside their tribe; but preferably from the same country.
4. Revenge is an obligation for the whole tribe;
5. Power within the tribe was theoretically vested in the hands of the mother, though this was rare;
6. The ones who are actually in power are men;
7. Marriage is matrilocal;
8. Inheritance rights are passed on to women. (Muhamad Radjab, 1969:210-211)

Thus, in a matrilineal society, there is a very strong position of women. In contrast to patrilineal societies, for example in Bali, NTB, Sulawesi and other areas in Indonesia, there has been cultural justification for various special rights for men, while what women have actually done is not given cultural appreciation or recognition. Even so, Minangkabau women in reality do not experience the honor and appreciation as written. The real power still lies in the hands of men (mamak). This can be seen in several phenomena that occur in the daily life of the Minangkabau people themselves.

4.2.3 Minangkabau Women in Colonial Period

During the colonial period many things changed, the construction of the ideal woman contained in traditional historiography (tambo), actually looked different, especially during the colonial era. If in tambo, women are presented as human beings who benefit from custom, especially in the economic field, but in reality women are segregated either according to custom or culture. The representation of women during the colonial period was depicted in literary works/novels in the late 19th and early 20th centuries. (Els Postes-Coster, 1987:226-236) Important themes that emerged at this time were women's struggles against the customs and culture that bound them, especially forced marriages.

A historical event during the colonial period occurred in Koto Gadang against a woman named Daina, who experienced what is called Buang Tikarang. This incident occurred in Koto Gadang at the beginning of the 20th century. As a letter sent by the editor of "Soeara Koto Gadang" to Mr. Van Ronkel reads.

"...reading and paying attention to the density of the princes has Your Excellency is also surprised because as long as you live in Bukittinggi, perhaps you have never heard that women Koto Gadang may not marry men who are not IV Koto (Sianok, Koto Gadang, Guguk, and Tabek Sarajo). Even then, in the past few decades, the custom has changed, that is Koto Gadang women are required to only have husbands from Koto people Gadang." (Azizah Etek, et al, 2007:43-44)

Daina's marriage was reported by 20 children from the Koto Gadang village to be followed according to adat. On April 23, 1920, Daina was charged with marrying without the consent of her mother and parents. As a law, he was sentenced to Throw Tikarang which means:

9. Issued according to custom in the village of Koto Gadang
10. Released from Penghulu Nan's 4 tribes in Koto Gadang
11. Not as despised as noble, not as painful as happy and as traditional as an heirloom with the Koto Gadang people.
12. If there is a ninik mamak or family who accepts Daina well when she comes to Koto Gadang, then those people also leave as long as it is customary in Koto Gadang. (Azizah Etek, et al, 2007:44)

It's hard to imagine what happened in the other interior areas of Minangkabau. Koto Gadang, which has received a touch of European modernization (education) for decades, still shows sharp injustice in gender relations. Because the ideal marriage according to the Minangkabau people is a marriage determined by mamak and family. It is not surprising that the literary works (novels) that appeared at this time reflected forced marriages, especially in

the interior of Minangkabau which was considered the center for the birth of these customs and culture. As expressed in the Minangkabau proverb “Syara' Mandaki Adat Manurun”.

However, when compared with women outside, Minangkabau women are still in an advantageous position. Javanese women during the colonial period were not only shackled by a patriarchal feudal culture, but were also legitimized by the colonial system that was taking place at that time. The incident of RA Kartini who married the regent of Jepara as the umpteenth wife is an example of the accumulation of feudal and colonial systems. Thus, the general picture of women during the colonial period in Java in the 19th and 20th centuries was in a very difficult and very apprehensive position.

The influence of colonialism which was much longer in Java had a tremendous impact on Javanese women. During the VOC era, Jan Pieter Zoo Coen once stated: “...women are a requirement in trade, if women are available then the trade markets will be yours. (Liesbeth Hesselink, 1987:208). Thus, the exploitation of women in Java has occurred since the VOC era. The Dutch East Indies government had no difficulty in doing this, because the feudal system in Java provided enough opportunities to interact with this system. For example, how did social institutions such as Nyai and prostitution become institutions that could be legitimized by the colonial government at that time? In contrast to the Minangkabau, the Dutch did not go that far, because the Minangkabau culture, which was matrilineal, did not provide opportunities for this.

Therefore, the characteristics of the Minangkabau women's struggle as a whole, especially in responding to the presence of the colonial government in Minangkabau, were very different from those of Javanese women. This has been discussed by several experts who have tried to compare Rahmah El Yunusiyah's struggle with RA Kartini's contemporaries, including Rohana Kudus. These two figures have moved further and advanced compared to Kartini who was still unable to break away from the bonds of feudalism that were integrated with the colonial structure, which resulted in Kartini only being able to write her diary, which was finally written in the book "After dark comes light." ". At that time, Minangkabau had given birth to female journalists named Rohana Kudus, and Rahmah El Yunusiyah who were engaged in education.

4.3 Siti Manggopoh as a Typology of Women in the West Coast of Sumatra

4.3.1 Personality of Coastal Communities and Aceh's Influence

Rudolf Marzek in his article (1973) analyzes the figure of Tan Malaka through the "Structure of One's Experience" approach. With this structure of experience, patterns of

cultural totality are formed that are collected in a person through the way he lives, understands, and experiences what is happening around him (Taufik Abdullah, et al, 1988:137). It is possible that this model can be used to analyze the figure of Siti Manggopoh as a person who represents coastal culture. Overseas and land in Minangkabau, not only reflects a geographical meaning, moreover it contains a cultural meaning.

Minangkabau proverb states: “...Syara' Mandaki, Adai Manurun”. In this context, the Minangkabau people articulate themselves in culturally different dichotomies. Land is a place for growth and development of all forms of social and cultural institutions and rules. Meanwhile, coastal areas which are analogous to rantau are places where Minangkabau people grow and develop in interacting with the outside world. Some parts of Agam, such as Tiku, Pariaman, including Manggopoh in this context can be categorized as rantau areas which are better known as coasts.

Since the 16th century after the fall of Malacca to the Portuguese, the west coast of Sumatra has shown the intensity of its development and interaction with various outside worlds, especially with Islam as an open and egalitarian religion. The arrival of Islam as a religion that does not recognize stratification and caste has changed the structure of Minangkabau society from its previous state. These studies on Islam and adat have attracted the attention of many experts in the Minangkabau world.

Back to the figure of Siti Manggopoh, she was born in this egalitarian and cosmopolis coastal climate. It is not surprising that Siti presents a different figure in her demeanor and everyday way.

It is said that his grandfather/father was from an Acehnese army fugitive who fled to Minangkabau. ^[xx] The linking of various aspects and dimensions of overseasness shows that Siti is a woman who is different compared to women of their contemporaries, especially in Minangkabau and in Java in general. For Siti, the rule of forced marriage does not apply. In her day, Siti was able to make choices in her life, unlike most of the women who lived with her contemporaries. They are a happy couple with their husbands, even showing extraordinary cohesiveness in dealing with resistance against the Dutch when the Anti Belasting War took place in Manggopoh. He diligently recites the Koran at the Surau besides participating in martial arts training with other friends.

4.3.2 Influence of Religion and Islamic Struggle

The arrival of Islam to the West Coast of Sumatra since the 16th century, caused the Manggopoh community to become Muslim, and devout adherents of Islam. The ideology and

religious spirit gave influence to the spirit or anti-colonial spirit. Anti-colonial feelings triggered by the Islamic factor as a religion opposed to Christianity (infidels) have become a spirit of resistance to colonialism. Regions that promote this Islamic spirit can be seen in Aceh, Banten, Sulawesi, and West Sumatra is no exception.

Geographically, Manggopoh is adjacent to Tiku and Pariaman, which are about a dozen kilometers away. At that time, the socio-economic activities carried out by the Manggopoh people were more in Tiku and Pariaman than in the interior of Agam. Nagari Manggopoh is the oldest nagari in Luhak Agam, besides the other nagari, Tiku, Bawan and Garagahan. Manggopoh has a fertile area. This fertility is supported by the existence of approximately 13 large and small rivers that flow through this village. Therefore, most of the livelihoods of the Manggopoh people depend on agriculture. It is not surprising that since the west coast of Sumatra became a trade route, they brought their crops to Tiku and Pariaman, which during colonial times were one of the busiest ports in the western region of Sumatra.

After the fall of Malacca into the hands of the Portuguese, as a result Tiku became a well-known port among Islamic traders. The Manggopoh people bring their crops regularly and regularly to this port to be sold to intermediary traders there. Colonial entry into West Sumatra, including to Manggopoh has begun to slowly disrupt their life and social order.

After the first peak of anger occurred in the Paderi war, the next peak of anger occurred when the colonial government implemented a tax system (Belasting) to cover up the bankruptcy of the Dutch East Indies government. These symptoms occur in almost all areas of West Sumatra, including Manggopoh. A fertile country, one of which is the granary of rice and other agricultural products in West Sumatra.

It is a habit for the Minangkabau people, besides trading, they also carry out various other social activities, such as going to study to study religion. No exception, the Manggopoh people also do the same thing. They studied religion at Tiku, Pariaman and even Padang, including Siti Manggopoh and several of her friends who studied religion at Tiku while studying martial arts or martial arts.

Finally, it is not surprising that the Manggopoh district is a nagari whose inhabitants are devout and even fanatical adherents of Islam. Thus, there were two factors that caused the Manggopoh community to carry out a resistance movement against the colonial government. First, the religious spirit, which is fighting disbelief; secondly, a tax policy that is very burdensome for Manggopoh farmers. This anti-Belasting resistance spread like a magnet, which started with the Kamang War and then spread to various other places in West Sumatra.

4.3.3 The fate of Siti after the war was over

Agree or disagree, our appreciation, especially this nation's heroes, is still low. At least the determination of criteria for heroism also experienced many customs, especially during the New Order era. In fact, most of the confirmed heroes come from the elite groups within society, and if he or she has ties to the authorities. Meanwhile, if a character comes from a group or social stratification of ordinary people, the chances of being declared a hero are lower than the others. Because usually the family is also actively involved in fighting for it. This is what Siti Manggopoh experienced in the process of being appointed as a hero, to this day. In 1960, four years before Siti Manggopoh died, General Nasution came to Manggopoh,

Siti Manggopoh was one of the female warriors who was blessed with a longer life than other female heroes of her contemporaries, Tjut Nyak Din (1850-1908); Tjut Nyak Meutia (1870-1910); Kartini (1879-1904); Dewi Sartika (1884-1947); Holy Spirit (1884-1927); Rahmah El Yunusiyah (1890-1928); Siti Manggopoh (1881-1965). Mandeh Siti passed away at the age of 84. In this long life, Siti struggles to support her family. After the Belasting War, Siti herself experienced being held in three prisons where she was held captive, 14 months in Lubuk Basung prison, considered less secure by the Dutch, moved to Pariaman for 16 months, then moved to Padang prison for 12 months. When her husband was transferred to Manado, Siti was released and returned to Manggopoh. Six months after that, Siti's father, Sutan Tariak, passed away, and not long after that, his mother was summoned by the Creator. In the end, Siti struggled alone to raise her two children Dalima and Yaman without her father, who was in Dutch captivity in Manado.

At the end of her life Siti lived with her son Yaman, because her daughter Dalima also died giving birth to her first child. Dalima died with the child she gave birth to. Until the end of his life, Mandeh Siti only received benefits for his heroic services once, namely on December 1, 1964, in the amount of Rp. 850, - (Abel Tasman, et al, 2002: 88)

In the eyes of the Manggopoh people, Siti is an extraordinary woman. This is proven by the nickname they gave to Mandeh Siti as the Lioness of Manggopoh. The Manggopoh community has repeatedly fought for Siti to receive an award. Surprisingly, the government, through the Minister of Social Affairs, issued a Decree dated November 17 1964, No. Pal.1379/64/PK which states that Siti is entitled to receive benefits for her heroic services, but Siti only receives the money once, in the amount of Rp. 850,-. The struggle of the Manggopoh people to get Mandeh Siti to be awarded as a hero has never stopped, but has always been a stalemate. Hopefully through this seminar, the road will be opened and bring results.

4.4 Public Perception of Siti Manggopoh as a Warrior

The Manggopoh people do not know Siti's real name, except that later they called her Mandeh Siti. This gives an indication that Siti's family was a simple family at that time, they could even be classified as a less well off group. Siti was born from both parents, her mother named Mak Kipap, and her father named Sutan Tarik. The family's daily life is farming. Siti was born in May 1880 and died on August 22, 1965. Siti was the youngest of six children. The five of his siblings are male.

Therefore, Siti is the only daughter in the family. As the only female sister in the family, Siti must have been loved and cared for by her older siblings and her parents. At the age of playing (childhood), Siti was always invited and brought to play by her older siblings, even unintentionally. She was often taken to the market, to the fields, to the rice fields and to the martial arts place, as a place where boys were considered to gather. man.

Therefore, it is not surprising that Siti had more male friends than female friends during her childhood and early teens. Among Siti's friends are Dullah, Udin and Ali, while her female friends are Limah and Leka. Together with her friends, Siti also studied the Koran, dancing (permbahanan), and even studied Silat. These three forms of education were occupied by Siti until she was a teenager.

The way of getting along, interacting with the environment, coupled with the open educational process in Siti's family has influenced Siti's character, character and personality which is different from that of Minangkabau women in general at that time. This can be analyzed with the approach used by Rudolf Marzek, when analyzing the character of Tan Malaka, a figure and fighter from Minangkabau who is very famous and phenomenal. According to Rudolf Marzek, "the structure of a person's experience will form patterns of cultural totality that are collected in a person through the way he understands, lives, and responds to what is happening around him."

Siti Manggopoh grew and developed in a fluid, democratic climate, not full of pressure, so that Siti was given the freedom to make her own life choices, to find friends as her life partner in the future. Even though at that time, Siti's age was considered to have passed the age of decency in being married. Until finally Siti found her soul mate, a young man named Rashid. Not unexpectedly, Rasyid was a playmate with Siti when he was a child with Dullah and Ali. Coincidentally, in the last five years Rasyid has gone abroad to study religion and martial arts. Without going through the slightest obstacles and obstacles, in the end Siti and Rashid decided to get married to become an Islamic husband and wife. The two of them make a perfect match.

Finally, through an Islamic customary and religious procession, the relationship between the two Siti and Rasyid was formalized in a marriage. The event took place at Sungai Janiah, which was attended by all ninik mamak, penghulu, Bundokanduang, youth, and all of Siti and Rasyid's playmates. A marriage without intrigue, conflict, and obstacles has brought these two couples into a harmonious and harmonious family.

An interesting thing about this couple after getting married is that they both have the same ideals and views in fighting for their country. Both of them had the passion to free the Manggopoh people from the suffering of the colonial government. Armed with strong religious knowledge, coupled with knowledge in the world of martial arts, they feel responsible for protecting their people from the tyranny of the colonialists.

Almost every day the two of them practice and deepen their martial arts. The two of them also formed a community of youth groups to deepen religious knowledge and practice martial arts (silat). By practicing self-defense or silat means having instilled various forms of values and attitudes that are honest, disciplined, confident, and open. This is in accordance with their motto in the world of martial arts "you don't look for enemies, but you don't avoid them when you meet them."

The pattern of traditional education (surau and the world of martial arts) has built the totality of Siti Manggopoh's mentality and behavior as a woman who is different from other women at this time. Coastal culture, the educational process in the family, the social environment (surau and the world of martial arts) made Siti Manggopoh a strong capital to become a leader when the time came, namely when the Manggopoh War broke out in June 1908. Every time Siti saw the arbitrariness of the colonial government, at that time Siti didn't want to let it go, and the enthusiasm to build her community was increasingly inevitable. Moreover, if the Netherlands is too arbitrary and harassing women. The peak of this anger was increasingly unstoppable when the Dutch implemented a tax payer system in Manggopoh, which had previously been announced in Bukittinggi.

After the Dutch held a meeting with the Manggopoh governance apparatus (Manti, Dubalang, Basa Ampek Balai), it was decided that the assembly would accept the regulation and immediately pass it on to the Manggopoh people. Even though when the meeting was held, they nodded to pass it on to the people, but in their hearts, none of them were willing with that decision. Some of them have even protested by not returning the tax forms that were given, because some of them had torn them up. (Abel Tasman, et al, 2002:41) As a result, the Dutch felt humiliated by the treatment of the Manggopoh people.

Towards the end of March 1908, the situation became increasingly unfriendly, the Dutch began to feel suspicious of the movements of the Manggopoh people. The Dutch began to act with arbitrariness, even began to arrest several people who were suspected, and some harassment of women began to occur. Seeing the Dutch's actions like this, Siti sometimes could not hold back, wanting to take action immediately. Fortunately, her husband Rasyid has always been patient with Siti. Under conditions of forced restraint, Siti and her husband Rasyid contacted the teachers they had grown up with, namely; Mak Luma represented the *ninik* *mamak*, HA Gafar as the teacher at the recitation of the congregation, including H. Abdul Manan as the parent where to ask questions. Where Siti asked for approval to fight against the Dutch,

After obtaining approval from the *tariqah* teachers, Siti formed an army consisting of 17 people. This troop generally consists of friends who have both trained in the world of martial arts. At this time, Siti has a two-year-old baby who is still breastfeeding, named Dalima, and another one named Yaman, who is about four years old. For Siti, her two children and her husband Rasyid and the people around her are the givers of strength for her. Starting with a sincere intention and surrendering to God Almighty on behalf of the Manggopoh people, Siti began to formulate a strategy with her husband. Siti, when she was about 26 years old, was still beautiful, energetic, and often incarnated as a village woman who paced back and forth to the Dutch soldiers' headquarters in Manggopoh. The role of spies is often carried out by women in an atmosphere and condition of war. This also happened a lot during the Japanese war and the Revolution. Spies and *kurinr* are strategic positions that are often played by women in war situations.

On June 14, 1908 the Dutch began to get suspicious of the existence of troops led by Siti. Thus, the Dutch wanted to arrest Rasyid, Siti's husband and his friends Majo Ali and Sutan Marajo Dullah. After receiving information from Siti, it turned out that Dullah had disappeared beforehand. Because Dullah was not found, the Dutch took Dullah's wife as a prisoner. The same thing happened when the Dutch went to Majo Ali's house, the Dutch also did not meet him, because Ali was going to Kamang, instead the Dutch took Ali's younger sister named Lipah as a substitute. Seeing conditions like this, Siti couldn't wait to make moves and develop strategies.

Two days after that, on June 16 1908 to be exact, the Manggopoh war took place, the day after the kamang war took place on June 15 1908. Siti and her husband and her troops gathered at a mosque in Koto village to prepare for an attack on the Dutch headquarters. In this mosque everything is arranged, after they also pray and pray together. There are still many

events and mysteries that have occurred that have not been revealed around this event. This provides an opportunity for historians to review the heroic Manggopoh incident as an academic study. Apart from all that, history has provided clues, there has been a clear series of events between the Kamang War and the Manggopoh War.

His name is not as fragrant as RA Kartini. However, his fight against the Dutch was phenomenal. Her beauty succeeded in deceiving the Dutch army. Her curves caught the enemy off guard. His smile that was embraced made the necks of the meneers from the Land of Windmills go up and down.

One hundred kilometers from the city of Padang and sixty kilometers from Bukittinggi there is a village called Manggopoh. This is where the story comes from. The Nagari to the north of Pariaman and to the south of Pasaman are the oldest villages in Luhak Agam compared to Nagari Bawan, Nagari Tiku and Nagari Garagahan.

This fertile Nagari extends 25 km from north to south and widens 11 km from west to east. It is bordered by Lubuk Basung to the east, Tiku to the west, Bawan to the north, and Garagahan to the south.

Manggopoh and Bawan are bordered by the Masang Kanan River. At least 13 large and small rivers flow through it. Among other things, the Pingai River, the Air Jambu River, the Kakalutan River, the Antokan River, the Masang Kiri River, the Masang Kanan River, and other unnamed rivers.

The Manggopoh population is fairly plural. Some came from Pesisir, Pariaman, Pasaman, Padang Panjang, Sasak, Bonjol, Aceh, Padang Darek, Maninjau, Padang, and people around Luhak Agam. Now, administratively, Manggopoh belongs to Lubuk Basung District, Agam Regency.

Siti was born in May 1880. Mak Kipap and Sutan Tariak, gave their only daughter the name "Siti" which was later also named Siti Manggopoh, she was the youngest of six children.

In Minang, girls are the most valuable treasure. A family will always feel poor if they don't have daughters. It is no doubt that little Siti was loved by her parents, her grandmothers and her five older brothers.

Her siblings often take Siti with them wherever they go. Whether it's playing in the river, reciting the Koran, bapasambahan and basilek (martial arts). The last three are a disgrace if not studied. The Minang people must be good at reciting the Koran, the recitation and the basilek.

Bapasambahan is a kind of speech literature several levels above pantun. A kind of art of speaking beautifully. Armed with these three people will be good at mastering the tongue, mastering the ship, and mastering the body.

Conclusion

Siti Manggopoh is a figure of a Minangkabau female warrior who comes from the coastal lands of Minangkabau. Coastal culture which is egalitarian and cosmopolis, has greatly influenced Siti Manggopoh's attitude and perspective in dealing with the Dutch. The results of traditional education (surau and the world of martial arts) have formed Siti's personality which is tough, capable, sensitive, and skilled in fighting against the Dutch. This presents Siti as a female warrior who is different from other female fighters in the country, especially in Minangkabau.

Listening to and studying Siti's struggle against the Dutch colonial government, especially during the Belasting war, the nomination of Siti as a national hero is not only very important but too late. Especially when compared to other fighters who have already become national heroes compared to Siti.

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Endnote

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