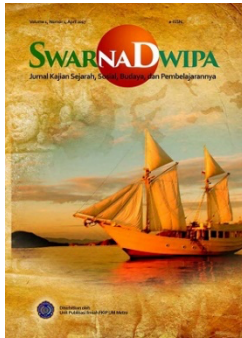


Dynamics of Fatayat NU West Sumatra, Period of Three Srikandi Nahdiyini 1971-1999

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Abstract

This research aims to explore the role of Fatayat NU West Sumatra during three different leadership periods, namely Khadijah Mawardi, Husna Aziz, and Siti Izzati Aziz. The research method used is the historical method, which includes the stages of heuristics, source criticism, synthesis, and preparation of reports based on the results of data analysis. The results showed that during the leadership of Khadijah Mawardi, Fatayat NU did not show significant movement, especially because at the same time there was monoloyalty to the Golkar Party in the New Order era. Furthermore, during the leadership of Husna Aziz, the role of Fatayat NU began to increase and was recognised by the wider community, especially through cooperation with the Ministry of Religion and UNICEF. However, during the leadership of Siti Izzati Aziz, there was a setback due to her focus on preparing to run as a legislative candidate from one of the political parties at that time.

Keywords:

Dynamics, Fatayat NU, West Sumatra

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INTRODUCTION

After the NU Congress in Palembang in 1952, Fatayat NU was recognised as an autonomous organisation under NU. Then, the organisation began to expand its network to other areas in Sumatra Island, such as Palembang, North Sumatra, Jambi, and Lampung. Furthermore, the expansion also included Kalimantan and other regions, until finally 70 branches were formed in various regions during the 10-year period from 1950 to 1960. As there was no Fatayat NU branch in West Sumatra, NU officials in the region took the initiative to establish Fatayat NU management there.

Since NU announced its withdrawal from Masyumi in 1952, it was a tragedy that shook the politics of Muslims at that time. Initially, Masyumi was established with the aim of combining the political aspirations of Muslims through political parties in parliament. The majority of supporters of the Masyumi Party were members of the NU organisation. However, when NU withdrew, it certainly caused an uproar among the party's supporters. As a result, the Masyumi Party lost support from NU's traditional Muslim group.

The background to NU's decision to leave the Masyumi Party was a difference of opinion in the late 1940s. This was related to the declining role of the ulama in the political party, where previously, the position of the Shuro Council previously given to the NU had

undergone changes in its rights and authority by the party management.(Yola, 2014) This was the forerunner of the establishment of Fatayat NU in West Sumatra in order to gain votes in the second election in 1971.(Maidir Harun, 2021)

'That I still remember, when NU began to join, initially there was only Muslimat NU, then after the election Fatayat NU appeared.'

'In the 70s, as the 1971 elections approached, Fatayat NU was formed. The aim was to expand the scope of NU. At that time NU was still active in politics."

What this means is that, based on the results of the first election in 1955, although the NU Party was the fourth winner of the election, in West Sumatra the NU Party did not win a single seat from NU representatives. Meanwhile, the Masyumi Party, which was a 'political opponent' at that time, obtained several seats in parliament from West Sumatra. Seeing Masyumi's significant strength in West Sumatra, NU felt the need to participate and gain support from the community, especially in the context of the next general election. In this case, the concept of political marketing expressed by Nursal can be applied. NU planned a series of activities with a long-term focus. They utilised a marketing approach to build effective relationships with constituents and the wider community. (Taufik Nurrohman & Moh. Ali A, 2013) Through its cadres in West Sumatra, NU hopes to gain a strong position and great support from the community.

Another view of the origin of Fatayat NU in West Sumatra was given by Armaiditanjung, a young NU figure who was active in the West Sumatra NU. According to his understanding, he discovered the presence of Fatayat NU around the 1980s, when he began to be the board of GP Anshor West Sumatra. However, he does not have definite information about official documents that mark the beginning of Fatayat NU's presence in West Sumatra. The following is an explanation conveyed by him to the author:

"I do not have specific information about when Fatayat NU started operating in West Sumatra. Regarding the reason why Fatayat NU came late to West Sumatra, I also cannot provide an explanation. I first met the Chairperson of Fatayat NU in the management period of the 1980s. Currently, that person is in Jakarta and can be contacted for further information. That is the amount of information I have."

"I joined GP Anshor in 1989, and at that time Fatayat NU already existed. GP Anshor itself has been operating in West Sumatra since the 1950s."(Armaiditanjung, 2021)

From this story, there is no definite answer from the former GP Anshor board at that time. Perhaps when the informant joined the GP Anshor organisation, he had seen the existence of the Fatayat NU organisation in West Sumatra. It is possible that Fatayat NU already existed before 1989 in West Sumatra.

Based on the opinions of the two NU figures, the author estimates that since 1971 Fatayat NU has begun to germinate in West Sumatra, but because the management ignores the proof of the management decree (SK), until now there is no definite document regarding the certainty of it.

Apart from the issue of official documents, what is certain is that since the 1970s Fatayat NU has set foot in West Sumatra, as it is known that the region is inhabited by most people who think with modernity. Since the reform of the education system in the 19th century, the people of West Sumatra have advanced in terms of mindset in every line of life.

Then, what about the leadership of Fatayat NU in West Sumatra, are they accepted with open arms, or even get rejection? Then, how did the Fatayat NU board carry out its organisational movement from the New Order period to the early Reformation?

RESEARCH METHODS

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This type of research uses the Historical research method, by going through four stages namely Heuristics, source criticism, data analysis and finally writing research results. The research technique also uses the interview method with figures related to the NU, Muslimat and Fatayat NU West Sumatra organisations who are still alive and their colleagues who can be asked for information as witnesses to related history.

Some of the figures the author interviewed were Husnun Aziz as Chairman of GP Anshor in the 1970s, Azizah Aziz as Secretary of Fatayat NU in the 1980s. In addition, interviews were also conducted with Armaidid Tanjung, an NU figure and senior journalist who wrote a lot about NU in West Sumatra, and others.

RESULTS AND DISCUSSION

After entering West Sumatra, NU did not immediately become a well-known organisation to the community, especially the autonomous body of NU itself. This was mainly because West Sumatra already had an influential organisation, Perti (Persatuan Tarbiyah Islamiyah), which was founded on 5 May 1928 in Candung, Bukittinggi, on the initiative of Sheikh Sulaiman Ar-Rasuli, Sheikh Abbas, and Sheikh Muhammad Djamil Djaho.

Perti is a traditionalist organisation based in rural, agrarian and Islamic boarding schools in West Sumatra. They uphold the Shafi'i Mazhab and refer to the books and beliefs of Ahlusunnah wal-jamaah. The establishment of this organisation was triggered by conflicts of thought and differences of opinion between the older and younger ulama, especially in matters of Fiqh, Tariqah, and others. These conflicts were often presented through oral and written discussions, the results of which were documented in several print media.

In an effort to demonstrate their existence, the old guard also began to publish magazines such as al-Mizan, Ar-Radd wa al-Mardud, and others. This was aimed at showing the superiority of the older scholars in scientific debate, just as the younger ones had done. Seeing these dynamics, Sheikh Sulaiman Ar-Rasuli initiated a meeting with other elders. An agreement was reached to establish the Madrasah Tarbiyah Islamiah (MTI) in 1930, which then united the old ulama in an organisation called Perti. Although the organisation expanded to areas such as Jambi, Tapanuli, Bengkulu, Aceh, West Kalimantan and South Sulawesi, its strongest influence remained in West Sumatra. (Kementerian Penerangan, 1954)

The Perti organisation is in line with NU in tradition and scholarship, both adhering to the Ahlu Sunnah wal-Jamaah school of thought and following the four Imams of the madhhab. Over time, Perti also decided to establish its own political party, the Tarbiyah Islamiah Party. The similarities in culture, ideology and school of thought between NU and Perti may be one of the reasons for NU's acceptance in West Sumatra, as they felt they had something in common in their movements. In addition, the friendliness of West Sumatran society towards immigrants also opened up opportunities for NU and its autonomous organisations to mix in West Sumatra.

NU and Perti have similar beliefs, namely following ahlusunnah waljamaah, and this similarity in beliefs is evident from the following statement. Sahirin said that:

" Not surprisingly, the Perti organisation, which calls itself an adherent of Ahlusunnah wal Jamaah and the Syafii school of thought, has many interesting aspects to explore." (Sahirin, 2020)

Nonetheless, in situations where two organisations have almost the same things in common, one of the two is likely to become more dominant while the other may lag behind. The same applies to Perti and NU. At that time, Perti's influence was still quite strong, and the presence of NU did not disrupt their presence in West Sumatra so there was no social jealousy between the two, in other words, the level of social discontent was low. If the main organisation is already well accepted in the community, introducing its women's organisation (Fatayat NU) will not be a difficult thing to do. (Suwarno, 2001) It can be observed that both the long-established Perti in West Sumatra and the newly established NU have similar basic principles. Therefore, the presence of NU in West Sumatra did not threaten the existence of pre-existing organisations.

In addition to the two factors mentioned above, it is also important to recognise the role of figures who played a major role in NU in West Sumatra. Some of the figures who bear witness to the history of NU in West Sumatra include highly respected individuals in the area, such as H. Abdul Aziz Sholeh Tuanku Mudo, H. Tuanku Bagindo Mohammad Leter, H. Abdul Razak Tuanku Mudo, Buya KH. Mansur Dt. Nagari Basa, and others.

These figures are not ordinary people, they are highly respected figures in West Sumatra and have great influence in the community. Their presence alone has a strong attraction, similar to a magnet that draws people to join NU. Thus, from the above explanation, it can be seen that the presence of NU and its autonomous organisations in West Sumatra from the beginning did not cause rejection from pre-existing organisations or from the local community. (Nilma Yola, 2023)

Fatayat NU's Three Srikandi Nahdiyin in West Sumatra

Firstly, the author will discuss Fatayat NU during the period of Khadijah Mawardi, which lasted from 1971 to 1982. Khadijah Ismail, who was the first Fatayat NU Chairperson in West Sumatra, was a lecturer at the Faculty of Tarbiyah IAIN Imam Bonjol Padang and a foundation administrator at STAI-YAPTIT Pasaman Barat. Her husband, Mawardi Nasution, was also a West Sumatra NU official at the time.



Picture 1. Khadijah Ismail¹

As is customary for Fatayat NU in Java, the Fatayat NU board was first chosen from the closest circle or relatives of NU administrators. This decision was made through deliberation and consensus between the West Sumatra NU, Muslimat, and GP Anshor Regional Administrators, as well as several other NU activists. Khadijah Ismail was then chosen to be the first Fatayat NU Chairperson in West Sumatra. However, during this period, Fatayat NU did not experience significant development for a decade, or often called 'suspended animation'. Coupled with the enactment of the obligation of monoloyalty to

¹ Source personal archive

<http://dx.doi.org/10.24127/sd.v8i1.3331>

the Golkar Party during the Orde Baru regime. (Syafrizal, 2020) Khadijah Ismail allegedly served as Chairperson of Fatayat NU West Sumatra from around 1971 to the 1980s, which ended at the same time as Husna Aziz's leadership continued.

The vacuum of Fatayat NU activities in West Sumatra coincided with the vacuum of Fatayat NU management nationally, as previously explained. The lack of figures who led and directed Fatayat NU during that period caused no development or work programme to be seen during that period.

Further information about Khadijah Ismail's leadership period is not available, and the last information obtained states that she died in 2016. However, information from one of her relatives, Dra. Putrina, a retired IAIN Imam Bonjol employee, confirms that Khadijah Ismail in 1970 was domiciled in Padang City as a lecturer at the Faculty of Tarbiyah IAIN Imam Bonjol Padang. This corroborates the fact that in 1971, Khadijah Ismail did serve as the head of Fatayat NU while carrying out her teaching duties on campus. However, there is no further information about Khadijah Ismail's involvement in the Fatayat NU organisation.

Second, during Husna Aziz's time Fatayat NU began to rise and develop. Based on her story to the author, Husna Aziz was initially only included as the regional secretary of Fatayat NU West Sumatra during the leadership of Khadijah Mawardi. This was because she was the daughter of NU West Sumatra leader Buya Bagindo Aziz, but during that time she did not know anything about the running of the Fatayat NU organisation, aka she was not active in the organisation. According to her memories, around the 1980s, she was re-elected as Chairperson to replace Khadijah Ismail, along with the visit of PP Fatayat NU officials who brought the responsibility to run the PKHA Project by Fatayat NU administrators who were active in the region. The project must be carried out by active Fatayat NU administrators, while Khadijah Ismail's management period has been vacuumed. Therefore, she was appointed as a replacement for Khadijah Ismail as the Chairperson of Fatayat NU. The inauguration of the new board was held in the evening at Muaro Hotel, followed by the initiation procession. Initially, Husna refused to accept the role of the board, but the NU central board who came continued to persuade her until she finally agreed. (Nilma Yola, 2023)



Picture 2: Husna Aziz²

Husna Aziz was appointed as the Chairperson of Fatayat NU also because of her position as the daughter of an NU figure in West Sumatra. When PP Fatayat NU visits West Sumatra, they will definitely visit the NU secretariat office, which happens to be located in the pavilion where her family lives, which was used by her father as the office of the NU Secretariat and its banom at that time. Instead of looking for another candidate, it was more

² Source personal archive

practical to directly appoint a relative from the West Sumatra NU board, which would certainly be approved by the NU figure.

To assist Husna Aziz in running the programme assigned by the central Fatayat NU PP, her younger sister, Azizah Aziz, who was still young at the time, was appointed as the person who would help her run the organisation as well as the cooperation project. Moreover, with the young pregnancy she was facing, it was not possible for her to move too actively, for the safety of the foetus in her womb. (Husna Aziz, 2021)

To start the first step, Fatayat NU West Sumatra collaborated with GP Anshor to expand their presence in various regions. As a result, several Fatayat NU branches were formed, such as PC Fatayat NU Padang Pariaman Regency, PC Fatayat NU Bukittinggi Regency, PC Fatayat NU Agam, PC Fatayat NU Payakumbuh, PC Fatayat NU 50 Kota Regency, PC Fatayat NU Sawahlunto Sijunjung Regency, PC Fatayat NU Padang, and PC Fatayat NU Pasaman.

At the beginning of the establishment of Fatayat NU, the branches that were formed were not yet active in activities. The management was taken from the daughter of the local NU board. After the board was elected and inaugurated, the socialisation of the PKHA program began to each management, while introducing Fatayat NU to the community.

At that time, Fatayat NU, Muslimat NU, and GP Anshor supported each other in the implementation of activities because there was still a lack of human resources who were ready to go directly to the field. The lack of interest of the younger generation is also a challenge in developing the organisation.

Their enthusiasm in building branches in various regions is very high. In fact, they are willing to stay at the home of local NU administrators during socialisation. Personal approach and support from the Muktasyar PWNU also helped smooth their affairs in the regions, leading to the establishment of new branches. (Nilma Yola, 2021)

During this period, moderator training was also conducted for field officers implementing the PKHA programme. Based on the 1983 Statistical Report, infant and under-five mortality rates in Indonesia were relatively high, reaching 90.3 per thousand births for infants and 17.8 per thousand for under-fives. However, census results in 1985 showed a decline in infant mortality to 7.5 per thousand births. This decline was supported by health programmes implemented by the government with the help of relevant officials.

In order for the officials involved to work effectively in the field, they need to be equipped with adequate knowledge. Therefore, before going to the community, Fatayat NU as the implementer of this activity held a motivator training. This training was held at Wisma B.K.K.B.N DATI I West Sumatra, Jalan Khatib Sulaiman No.1 on 18-21 October 1987. This training is a continuation of the cooperation programme in the Child Survival Project between the Indonesian government and UNICEF in 1985/1989, as stated in the letter of Assistance Agreement which has been signed for the second year. (Aziz, 1987)

The objective of the training is to provide motivation to implement immunisation and diarrhoea control programmes. The training participants, 50 in total from 8 regional branches, will be equipped with the necessary knowledge to enable them to become effective motivators in the community. The participants come from various regions such as Padang, Pariaman, Agam, Payakumbuh, Bukittinggi, Sawahlunto/Sijunjung, Pasaman, and District 50 Kota.

This activity was funded by UNICEF, the Provincial Government, and Fatayat NU West Sumatra. The Child Survival Project (PKHA), which is carried out in collaboration with NGOs, is expected to provide benefits to the community, especially for those who have children and toddlers. This is especially important for people living in areas that are difficult to reach by health services. This motivator training is part of the support provided to run the PKHA programme initiated by UNICEF, the Ministry of Religious Affairs, and executed by Fatayat NU. Those were some of the activities that were quite large and broad in scope carried out by Fatayat NU in West Sumatra during Husna Aziz's time. Then, the

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management period ended and the leadership changed to Siti Izati Aziz, the younger sister of Husna and Azizah Aziz.

HARIAN HALUAN

HARIAN HALUAN

Oktobernya.
Lebih lanjut Ny. Azizah' Aziz mengatakkn latihan motivator dan supervisor yang diselenggarakan sehubungan dengan adanya Program Kelangsungan Hidup Anak (PHKA) Periode II tahun 1987, menurut rencana pembukaannya akan dibuka oleh, Gubernur KDH Tk.1 Sumbar Ir. Azwar Anas. Dan untuk terlaksananya latihan ini anggota

SABTU 17 OKTOBER 1987

SELASA, 20 OKTOBER 1987

Latihan Motivator Bina Balita FatayatNU Sumbar Dimulai
Padang, Oktober mengatakan, para Pelita (Haluan). . . j . V bangsa Indonesia KAKANWI L masih menghadapi Departemen Agama tantangan hidup yang Sumbar. I rs Bakhtiar berat. Ini dapat dilh itdari Iyas, Minggu malam angka 'kematian ana/ (18/10) membuka dengan balita yang cukup tinggi. resmi latihan ' Motivator Di ' daerah . Sumbar, Bina Balita": misalunya, pada tahun ■ yang diadakan 1980 jumlah Kematian Perhimpunan Fatayat bayi 100/1000 Nahdatur Ulama Wilayah kelahiran, yang Sumbar, untuk periode II merupakan urutan kedua 'tahun 87 yang berkaitan tertinggi di Indonesia dengan adanya Program sesudah Nusa Tenggara Kelangsungan Hidup Barat Anak (PKHA) terhadap Untuk itu, dengan LSM Agama di adakannya ■ latihan Indonesia, di gedung Motiva&tr Bina Balita BKKBN „JDN Khatib ini," . diharapkan age r .Sulaiman, Padang .. tenaga motivator ini l Pada kesempatan itu mampu memberikan Bakhtiar TL ? yas pengertian dan

Fatayat Nahdaiul Ulama Sumbar Akan Selenggarakan Latihan Motivator dan Supervisor Padang, Okt. (Haluan). Tanggal se Tk. II Sumbar DALAM upaya di Gedung BKKBN menurunkan' ang' sa (Badan koordinasi kematian anak "Balita" Keluarga Berencana (Bawah Lima tahun) Nasional), Jl . Chatib yang selama ini tercatat Sulaiman Kodya Padang meningkat. "Fatayat. (sebelah ASTRA Nahdaml Ulama" MOTOR). Wilayah Sumatera FNU .Wii Sumbar Barat, dari tanggal 18 - Bekerjasama dengan 25 Oktober 87 namn UNICEF, DEPKES, akan menyelenggarakan' DEPAQ, BAPPEDA latihan "Motivator, dan serta juga partisipasi Supervisor Bina Balita" dari. Instansi BKKBN untuk para - ibu' Rumah Sumbar. (Rita.G). Demikian disampaikan Kena Pengelola proyek Wilayah Sumbar, Ny. Azizah Aziz pada "Haluan", Jumat (16/10), Jl. Da nar No.59 D. Padang. '4

Selanjutnya dikatakan latihan motivator dan supervisor juga untuk menanamkan rasa/kesadaran bagi ibu ibu rumah tangga yang selama ini kurang mengetahui dan mengerti maksud serta tujuan NKKBS (Norma Keluarga Kecil Aman dan Sejahtera), khususnya ibu ibu RT yang ada di pecesaan.

Latihan motivator dan Supervisor yang diikuti oleh 75 orang anggota ■ tersebut yang terdiri dari 50 orang anggota pengikut latihan Motivator dan 25 orang pengikut Supervisor. "Selama ini hari latihan tersebut para i pengikut' akan dibagi 2 paket latihan yakni. - laihan pertama untuk pengikut Motivator yang diadakan pada tanggal 18 - 21 Oktober, sedangkan untuklat,ihar Supervisor mulai tanggal 22 - 25

Picture 3: Haluan newspaper in 1987³

Third, during her leadership period, there was no visible development of the Fatayat NU organisation as before. She was more inclined to continue what had been pioneered by her two older siblings. Although she did not get permission from her husband to be active in organisational activities, at the request of her mother to replace her sister, Husna Aziz, she decided to follow her wishes as a form of obedience to her parents.

³ Azizah Aziz archive source



Picture 4: Siti Azizah Aziz

In addition, she was preparing to run for the West Sumatra Provincial Parliament. Most of her focus was on preparing to enter politics. This may have caused her to focus less on developing the Fatayat NU organisation as her two sisters had done before.

However, in 1991, during Siti Izzati's inactive leadership, her father, Buya Aziz, began to look for solutions to make Fatayat NU active again. He saw leadership potential in his granddaughter, Jusmaniar, who often visited his house in Padang City. So, Jusmaniar was invited to participate in NU activities and began to learn about the Fatayat NU organisation. When the position of Chairperson of Fatayat NU Padang City was vacant, Jusmaniar was appointed as Chairperson of Fatayat NU Padang City because of her experience in organising in Padang City and the assumption that without the existence of an active branch, the region would have no meaning. Although at the same time she also served as PAW for the Fatayat NU Regional Board, this is where Jusmaniar began to continue the struggle of Fatayat NU in West Sumatra. She served as a Fatayat NU board member only until 1999, because her parents began to get sick and she was required to serve her parents in the village. Since then, the echo of Fatayat NU in West Sumatra has not been heard anymore. Structurally they still exist, but the movement is no longer visible.

CONCLUSIONS

Fatayat NU was initially present in West Sumatra with the aim of contributing to the number of votes in the second election in 1971 by the NU Party. However, in reality, the NU Party experienced a change in direction as an organisation that focused more on service to the ummah, so in 1971, the NU Party no longer participated in the second election contest.

During the first decade since its establishment in West Sumatra, Fatayat NU under the leadership of Khadijah Mawardi did not carry out active activities. This was because Khadijah was busy as a lecturer engaged in teaching activities, and also because at that time there was monoloyalty to the Golkar Party in the New Order era.

However, in the second decade, Fatayat NU's presence in West Sumatra began to be felt. This was marked by the opening of new branches in various regions in West Sumatra. This was further strengthened by the cooperation programme between the Ministry of Religious Affairs and UNICEF run by Fatayat NU. However, although it began to be recognised by the community, Fatayat NU experienced significant changes after the

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change of leadership from Husna Aziz to Siti Izzati Aziz, without any innovation or new work programmes being introduced.

ADVICE

This research is only about the figures who govern Fatayat NU in West Sumatra, for further researchers can continue the study of the causes of the decline of Fatayat NU in West Sumatra until now.

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