

# NAGARI FOR THE EDUCATED: REVEALING THE EDUCATION OF THE CHILDREN OF NAGARI KOTO GADANG IN THE EARLY 20TH CENTURY

Syamdani <sup>1</sup>, Rusdinal <sup>2</sup>, Azwar Ananda <sup>3</sup>, Syafri Anwar <sup>4</sup>,  
Erianjoni <sup>5</sup>, Andri Dermawan <sup>6</sup> and Irdhan Epria Darma Putra <sup>7\*</sup>

<sup>1,2,3,4,5,6,7</sup> Universitas Negeri Padang, Padang, Indonesia.

\*Corresponding Author Email: [irdhan@fbs.unp.ac.id](mailto:irdhan@fbs.unp.ac.id)

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## Abstract

Koto Gadang is a unique Nagari. Many educated people were born in this small village. This raises several questions, including why are so many educated figures born in Nagari Koto Gadang? and how the people of Nagari Koto Gadang developed their education. This research uses a historical research method which consists of several steps, namely: first heuristics, second source criticism, third verification, and fourth historiography. Based on the research conducted, it can be concluded: that first, the people of Nagari Koto Gadang have figures who care about the educational progress of their Nagari. Second, the Nagari Koto Gadang figures took advantage of their good relations with the Colonials. Third, these figures can read changes in the current and future situation so that future needs can be met, one of which is by prioritizing mastery of foreign languages other than the existing Malay/Indonesia languages. Fourth, the success achieved by the people of Nagari Koto Gadang is used as a reference to increase the enthusiasm for education among its citizens. Fifth, becoming a Civil Servant (PNS) is a measure of success for society. Sixth, the people of Nagari Koto Gadang value the importance of education so they feel inferior if they don't go to school.

**Keywords:** Education, Dutch Colonial, School, Studiefonds, Hollands Inlandse School.

## INTRODUCTION

Minangkabau is a unique ethnicity in Indonesia. One of its unique features is the matrilineal system where the person who regulates the flow of descent comes from the mother's side [1]. Minangkabau itself is widely claimed by some experts to be the largest matrilineal society in the world. According to Kato, "The Minangkabau of West Sumatra is probably one of the largest matrilineal societies in the world" [2]. Another unique thing is the political and geographical unity called Nagari, where in terms of area they are not the same as each other. In the Nagari Government system, decisions are taken by consensus. Everyone has equal voting rights in these deliberations. There are quite a lot of Nagari in Minangkabau. According to Graves, before independence, there were approximately 600 Nagari in West Sumatra [3]. Nagari's growth was triggered by population growth and increasingly complex problems, especially in the economic sector.

The first and oldest Nagari ever built by ancestors in Minangkabau was in Nagari Pariangan, Tanah Datar Regency. In Nagari, the Minangkabau civilization began and then expanded to areas around West Sumatra [4]. The Pariangan area and its surroundings were then called Luhak Tanah Datar. The residents who spread to Agam formed themselves into Luhak Agam and those who reached 50 cities formed Luhak 50 Koto. These three Luhak areas became known as darek [5]. Some of the residents of the three Luhak areas then spread to outlying areas, especially the west coast of Sumatra. This move was due to economic demands in addition to other factors. The area where people move outside Nagari in Minangkabau is called rantau. Rantau for some Minangkabau people is a solution to overcome the various problems they

experience while in the village. Rantau for Graves, is an experiential and geographical adventure [3]. This means that by going abroad, a person gets something new while abroad. One of the Nagari which is widely known as the Nagari whose children like to wander is Nagari Koto Gadang. Nagari, which is located in Agam Regency, is also widely known as a producer of great intellectual figures at the national and international level such as Agus Salim, Soetan Syahrir, Siti Roehana Kudus, and others. All of these figures had a very big role in the history of Indonesian independence. There are not many Nagari in West Sumatra that can produce great figures like Nagari Koto Gadang. Based on this uniqueness, this article wants to examine the background of educational awareness and the problems of the educational process in Nagari Koto Gadang in the past. This research also explores how the people of Koto Gadang educate the next generation.

## METHOD

As a historical study, this research uses historical research methods which include heuristics, source criticism, data interpretation, and finally writing. Data is collected as much as possible from various sources, both text and non-text. All these sources are then selected and criticized, especially regarding the validity of the source, appropriateness, and criticism of the source. After selecting sources in the form of source criticism, the next stage is data interpretation. In this section, of course, the process of meaning or interpreting the data that has been criticized is carried out. The data that has been interpreted in such a way is then carried out in a writing process by the scientific principles that apply in historical writing, which is known as the Historiography process. To test the validity of the data, data triangulation was used. As qualitative research, triangulation needs to be carried out so that the data obtained is valid. Triangulation is carried out on methods, theories, and sources. The data analysis technique uses hermeneutical data analysis. According to Friedrich Schleiermacher, two hermeneutic tasks are essentially identical to each other, namely grammatical interpretation and psychological interpretation. The grammatical aspect of interpretation is a requirement for everyone's thinking, while the psychological aspect of interpretation allows someone to understand a society. Therefore, to understand the statements of a speaker, a person must be able to understand his language as well as he understands his spirit. The more complete a person's understanding of a language and the psychological background of a society, the more complete his interpretation of that society will be.

## RESULTS AND DISCUSSIONS

### Results

The dynamics of education in Nagari Koto Gadang at the beginning of the 20th century, was an important period that marked social and cultural transformation in Minangkabau society. Koto Gadang, known as one of the villages with a high level of education, has become the center of attention in efforts to understand how education influences the social and intellectual mobility of its people. Through in-depth study, this research explores various factors that contribute to the educational attainment of children in this Nagari, as well as their impact on individual development and the community as a whole. By tracing the history of education in Koto Gadang, we can gain valuable insight into the role of education in shaping the identity and progress of Minangkabau society during the colonial period.

## a. Koto Gadang Community Builds Education

### 1. Nagari Koto Gadang Closer to the Netherlands.

Many people consider the approach taken by Koto Gadang figures to the Dutch as a betrayal. However, for the people of Koto Gadang themselves, their actions were mainly triggered by several reasons, including:

- a) Take the lessons from success to those who win. The people of Koto Gadang in the past realized that fighting the Dutch who were strong in terms of weapons, organization, and discipline was an impossibility. Nagari Koto Gadang, which was small and had a small population, could easily be destroyed like other Nagari such as Batipuh which was destroyed by the Dutch because of resistance in 1841 [6]. Even though previously the Nagari was very supportive of the Dutch in facing the Padri. The village was also previously allowed to own weapons.
- b) For the Koto Gadang figures in the past, to defeat the Dutch you didn't have to fight directly. The strengths possessed by the Dutch must be studied so that these strengths can be utilized to defeat them. In Minangkabau, this condition is expressed in the words: (fear of the tip of the rifle, run to the base of the rifle). The Dutch's strength lies in the educational element. Therefore, education for state children must also be prioritized in Koto Gadang. They also had to learn Dutch, study in schools founded by the Netherlands, and even if necessary, study in the Netherlands.
- c) When facing enemies, Minang people usually use the term (crouching down to pick up stones) showing that Minang people do not want to simply submit to other people who are trying to control them [7]. When someone is stronger than him, he ducks, not because of fear or submission, but because he is looking for something to hit the strong person. If you look at the condition of the Koto Gadang people, they seem to be close friends with the Dutch and also live with Dutch habits. However, after most of them had the abilities of Dutch people in general, they slowly revealed their position [8]. This was done by Sutan Syahrir, Agus Salim [9] Rohana Kudus, and others. They began to criticize Dutch policies and took part in a national movement whose essence was to oppose the Dutch in Indonesia. In the end, history shows that Koto Gadang children such as Syahrir and Agus Salim became prominent people in liberating Indonesia.
- d) Koto Gadang people are wise people according to the term (Remember the branch that will pierce, know the branch that will fall). They see existing conditions and translate them into their attitudes and actions. One form of change is the opening of new plantations or companies in Indonesia as a result of liberalization (Mutawally et al., 2024) and privatization [10]. This caused the colonial government to need a lot of workers in administrative offices as clerks or supervisors on their plantations. This condition was read by Koto Gadang community figures at that time, such as Abdul Gani Rajo Mangkuto, Abdul Latif Chatib Nagari, and others. Therefore, when the Kweekschool [11], better known as the Raja School, was founded in 1856, these two people took their role and many of the Rajo School students came from Koto Gadang.

## 2. Educated Figures

Koto Gadang, as a Nagari who has had brilliant progress in the past, cannot escape the role of an educated figure. At the end of the 19th century, the most educated figures were Abdul Gani Rajo Mangkuto and Abdul Latif Chatib. Meanwhile, at the beginning of the 20th century, Jahja Datoek Kajo, Agus Salim, and Siti Rohana Koedoes appeared. They are people who are enlightened in thought. Their role in society is very large thanks to the knowledge and networks they have, enabling their people to enjoy the progress of their time.

One thing that characterizes Koto Gadang residents is that when they achieve progress, they hope that progress will also be achieved by other Koto Gadang families. As an example, in 1866, of the ten students enrolled at the Normal School in Padang, five of them came from the highlands, two from Tapanuli, one from Padang, one from Pariaman, and one from Air Bangis/Rao. This condition shows that most of the Normal School students come from the highlands, specifically the area around Bukittinggi. According to Elizabeth E. Graves, who quoted a report, this was because the head secretary at the Highlands Residency was a Koto Gadang person who used his position to be able to send his family members to the Normal School [3:12].

The enthusiasm to advance the village by attracting other village residents to move forward together has become a strength for Koto Gadang. They can create their own facilities using the position they have, or also by using the relationships they have. Abdul Gani Rajo Mangkuto and Jahja Datoek Kajo are two examples of this. Abdulgani used his good relations with the authorities in the Netherlands to provide great opportunities for Koto Gadang children to go to school and work. Jahja Datoek Kajo did the same thing when he was Laras, Demang, and also a member of the Volksraad. Yahya tries to ensure that the children of Koto Gadang can go to school. One of his efforts was to initiate the establishment of Studiefonds Koto Gadang and then fight for HIS at Koto Gadang on the Volksraad.

On the other hand, Siti Rohana Koedoes is trying to advance the women of Koto Gadang. So far, Koto Gadang women have been marginalized from progress. Their opportunities to go to school are very minimal. Even Siti Rohana Koedoes herself was an enlightened Koto Gadang woman who did not go through school. He mostly studied autodidactically. His extensive knowledge due to his reading has caused him to feel concerned about his people. One of the solutions he came up with was to establish the Amai Setia Crafts organization, an institution that educates other educated people to become literate.

## 3. School Education

By 1910 the number of private schools in West Sumatra was almost half of the secular private schools on the entire island of Jawa [12]. The number of Minangkabau people interested in Western education grows geometrically according to large family groups. An educated man can encourage and help his nephews, children, children of his clan tribe, and village people to enter Western secular schools. Koto Gadang is one of the villages that cares about the importance of education. Community leaders are also very intense in fighting for education for their children. Jahja Datoek Kajo, for example, as a community leader in Koto Gadang, tried to ensure that the children of Koto Gadang could receive education in the many schools founded by the Dutch colonialists. The effect is as written in 1929 in *Begrooting van Ned. Indie voor het dienst jaar 1929, Afd, V Dept. van onderwijs en Eeredienst*, which contains one of

Jahja Datoek Kajo's speeches before the Voksraad session, stated that in 1928 there were 364 Koto Gadang children who attended Dutch-language schools.

**Table 1: Koto Gadang Children Who Study in Dutch Language Schools**

No	School name	Amount
1	STOVIA	11
2	<i>Veeartsenschool</i>	4
3	A.M.S	4
4	<i>Landbouwschool</i>	3
5	MULO	42
6	Schakel-school	2
7	H.K.S	4
8	<i>Normaalschool</i> di negeri Belanda	1
9	<i>Kweekschool</i>	3
10	<i>Europeesche Large School</i> (E.L.S)	93
11	H.I.S.	107
12	<i>Studiefonds</i> Koto Gadang	87
13	H. B.S	1

Source: Nagari Koto Gadang Colonial Period (Azizah Etek, Mursjid A. M., 2008).

In order to advance the education of the children of their village, the residents of Koto Gadang built various organizations and schools such as Kinder Julius Vereeniging, Vereeniging Studiefonds Koto Gadang, and Hollands Inlandse School.

*a) Kinder Julius Vereeniging (KJV)*

The changes that occurred were well captured by the children of Koto Gadang. Those who have studied outside and inside Koto Gadang and are fluent in Dutch have integrated themselves into an organization called KJV (Association of School Children from Koto Gadang) hereinafter called KJV. No information has been found as to why this association is called KJV. KJV was founded in 1906 and lasted for several years. It later changed to Vereeniging Studiefonds Koto Gadang. The idea for establishing KJV came from Soetan Indra, a trader (handelaar) at the Fort de Kock market.

Since the founding of KJV, Koto Gadang children have gradually started to use Dutch when they are outside the group. This is a good start for Koto Gadang children to be able to enter other higher Colonial schools. However, what is certain is that this association was founded to make Koto Gadang children fluent in Dutch. At that time, it was very important for them to master Dutch language skills because various literacies were generally in Dutch. The Dutch language they mastered later also made it easier to communicate with the authorities at that time.

*b) Vereeniging Studiefonds Koto Gadang.*

Nagari Koto Gadang, Vereeniging Studiefonds Koto Gadang, or Studiefonds Koto Gadang (SKG) was also founded. One of the actions taken by Koto Gadang figures after the formation of Studiefonds was to send two Koto Gadang children who graduated from Kweekschool Bukittinggi to Rijksnormaalschool in Deventer, Netherlands. They are Kahar Masjhoer and Roestam. Both of them were funded to study in the Netherlands using funds from Studiefonds Koto Gadang. To go to the Netherlands, the two of them were accompanied by Assistant Resident L.C. Westenenk who happened to be on holiday leave. In 1912, Kahar Masjhoer succeeded in obtaining a diploma, while Roestam did not succeed in obtaining it.



because he was ill and later died. In 1912 Kahar Masjhoer began to spread the knowledge he had gained in his hometown [13].

What Koto Gadang did with its Studiefonds Koto Gadang was later imitated by many other Nagari in Minangkabau, such as in 1928 the Nagari Batipuah community formed a scholarship foundation to finance the school of their Nagari children, named Studiefonds Batipuah X Koto, chaired by A. Mochtar. Vereeniging Djandjang Pengetahoewan was founded in Padang in 1921 and in 1920 Vereeniging Studiefonds Minangkabau (VSM) was founded.

*c) Hollands Inlandse School (HIS)*

Koto Gadang Studiefonds School often referred to as HIS Koto Gadang, is a HIS school. The first private company in West Sumatra to be founded by a Nagari. The costs incurred in establishing this school were borne by Studiefonds Koto Gadang, such as the building, the furniture, teachers, books, and so on. The children who study at Studiefonds Koto Gadang school are not only Koto Gadang children but also children from the surrounding area such as from Sianok, Bukittinggi, Lintau, Canduang, Magek, Maninjau, Bonjol, IV Lift, Guguk, Lasi, Batabuah Hill, Koto Tuo and so on [14].

In its ten-year journey, Studiefonds Koto Gadang hopes that the Dutch Colonial Government can bring Dutch language teachers to Studiefonds Koto Gadang school to teach. However, this request was not granted by the government. The government argued that at that time they also had a shortage of teachers. There was also an idea from the government to bring in teachers from Germany who understood Dutch to teach Indigenous children. However, this intention was hindered by teachers from the Netherlands in the Dutch East Indies.

In 1915 there was a desire from Koto Gadang figures to make Studiefonds Koto Gadang an HIS Gouvernement. This intention has been conveyed by the Management of Studiefonds Koto Gadang to the government through Directeur Onderwijs. However, Directeur Onderwijs answered this request that at that time they still lacked teachers. For a school at the level of HIS leadership and teaching could not be handed over completely to parties other than the Dutch.

In the early 1930s, the world was hit by a recession [15]. The Dutch colonial also experienced a decline in trade volume so finances became worse. The effect was that in August 1934, the Dutch East Indies Government restored the position of HIS Gouvernement for the Koto Gadang community to become a Dutch-language Standard School. However, Dutch is only taught in Standard Schools in grades 4, 5, and 6. The effect is that the chances of graduates being able to continue to MULO or other Dutch-language schools are reduced [3].

For the people of Koto Gadang, this is a setback. Again the Volksraad room echoed with loud voices calling for returning the Standard School to HIS Gouvernement. For the struggle in the Volksraad, Jahja Datoek Kajo, HIS Koto Gadang returned to the HIS Gouvernement on August 1, 1937. This return was made with one condition students who studied at HIS. This governance is in accordance with the number of standards set. In connection with this requirement, Koto Gadang community leaders must recruit people around Koto Gadang to enroll their children in school at HIS Gouvernement in Koto Gadang.

#### 4. Crafts in Nagari Koto Gadang: *Kerajinan Amai Setia* (KAS)

KAS was founded in Koto Gadang on 11 February 1911. On 15 January 1915, Amai Setia Crafts was declared an association in the form of a legal entity with the issuance of Besluit No.31 of 1915 from the Dutch East Indies Government. This organization was initiated by Rangkayo Rekna Puti. The source of the idea was Siti Rohana Koedoes who wanted to liberate women from confinement [16]. Many of them cannot read, write, and count. School opportunities are also very few for them, in fact, those opportunities are almost completely closed. KAS was founded with the aim of helping women in Koto Gadang learn writing, reading, arithmetic, household matters, etiquette, handicrafts, and selling these crafts. These women are taught to be economically independent [17].

One thing that needs to be noted is that if Studiefonds Koto Gadang appears in the form of funding, the Studiefonds Koto Gadang school. Koto Gadang appears in the form of knowledge mastery, so KAS appears in three domains at once. As a cognitive domain, KAS teaches women reading, writing, and arithmetic as well as other knowledge. In the affective realm, women are also trained in worship/religion and etiquette that applies in society. Meanwhile, in the psychomotor realm, KAS performs by providing hand skills learning to women so that they can grow into independent people. On the other hand, what is different from the two previous organizations is that KAS appeared primarily to improve the dignity and honor of women in an era that was not completely on their side at that time [18] (Qonita Fadhila, 2023). While the two previous organizations were still waiting for donations from donors, namely the Koto Gadang migrants, Keradjinan Amai Setia appeared with a variety of products that were sold at the market every day. They actually make money from the results of their efforts.

After the founding of KAS, Koto Gadang women began to attend school. In 1915, for example, there were two Koto Gadang women studying at Kweekschool Bukittinggi and 26 other people studying at HIS Studiefonds Koto Gadang. In 1917 the number of Koto Gadang women attending school increased to 31 people and in the following year it increased again to 45 people (Syaifoeddin, 1985). The increase in the number of women entering school at that time indicated that the door to progress had begun to open. This means that women must immediately take this opportunity in order to stand equal to men [16].

#### 5. Rahmatoen Niswan School

Rahmatoen Niswan has played a significant role in advancing education in Koto Gadang, especially for women. It could be that the main concern of the people of Koto Gadang at that time was how to master secular knowledge at H.I.S. Studiefonds Koto Gadang or H.I.S. Gouvernement. The last two schools do have great opportunities to enter the world of work provided by Colonial.

The lack of attention of Koto Gadang residents to the development of this school has meant that after ten years of existence, the school still has a dirt floor with walls that are not neat and are often drizzled when it rains. In Koto Gadang News No. 7 In July 1938, Haji Barina, Treasurer of Rahmatoen Niswan, wrote a lament that could be read by other Koto Gadang residents both abroad and in the village. In this magazine, Haji Barina said that the condition of the Rahmatoen Niswan school building that existed at that time was very small. The room is also very narrow and the distance between

the blackboard and the students is very close. The floor is also still dirt so it is not good for the health of the students who study there.

On February 20, 1939, the opening of the new Rahmatoen Niswan school building was held, the construction costs of which came from migrants. At the opening, the flow of funds for the construction of the new Rahmatoen Niswan building was also explained. The money coming in for building construction amounted to f. 1017.90 and the money goes out as much as f. 1519.79.

This means that in building the Rahmatoen Niswan school, the management is owed f. 501.89. To overcome this debt, the management again asked for help from the migrants. As a result, migrants from Betawi, Medan, and others, both individually and in organizations, helped by providing donations to pay off debts for the construction of the Rahmatoen Niswan school.

## 6. Organizations and Mass Media

The people of Koto Gadang in the past liked to organize. Their organization is very good and the organizational structure is simple and neat. They are very open about contribution issues within the organization. If I may say so, the management they use to manage the organization's finances is surau management or mosque management. In surau management or mosque management, each congregation can see its financial journey very openly. Anyone who donates or gives sodaqah can be known in full with the amount. The congregation can also find out the total amount of money collected and what the money was used for. All this information can be seen in the magazines they create for their environment, namely Soeara Kota Gedang and Berita Koto Gadang.

In each publication, both magazines routinely publish a list of contributors to the organizations or associations they founded. Therefore, several organizations emerged in Koto Gadang for the people of Koto Gadang. Some organizations include Kinder Veneeniging Julius, Land Company, Studiefonds Koto Gadang, Amai Setia Crafts, Waterleiding, Perkoempoelan Koto Gadang, Oentjang Koto Gadang, and others. Magazines and writing have become a habit that has been carried out by Koto Gadang children in the past. Their mastery of foreign languages means they can share a lot of material in both magazines. Therefore, it is not surprising that people like Agus Salim, Siti Rohana Koedoes, and others appeared in their writings in the mass media at that time.

Instilling the Importance of Education in the Past, just like early Minangkabau youth, Koto Gadang children were raised in a good family environment. They are used to surau education. The responsibility of the children under their mother. The father does not play much of a role in the nuclear family. However, changes occurred during the colonial period where they began to associate with Dutch people.

Some of their habits began to imitate Dutch habits. Children no longer usually sleep in the surau but at their parents' house. Especially when their parents worked as part of the colonial administration system, where they also moved along with their parents' move. On the other hand, parents who live abroad as a requirement of their workplace, do not want their children to be affected by an unfavorable life abroad. They want their children to continue to adhere to the culture and customs of Nagari Koto Gadang.



## 7. Mastery of Foreign Languages

Mastery of foreign languages, especially Dutch, was the main target of the Koto Gadang community during the colonial period. This is because many open job opportunities generally use Dutch as the language of instruction. For this reason, Kinder Veneeniging Julius has obliged the Koto Gadang children who are its members to use Dutch in their daily activities. Thanks to the good mastery of foreign languages, the educated people of Koto Gadang in the past were able to master various new knowledge, skills, and information abroad. This allows their role in various professions of life to be more prominent than others. In the past, they were often used by the Colonials to fill important positions in the Dutch administrative system that not all other Nagari could fill. This mastery of foreign languages is one of the reasons why the development of Nagari Koto Gadang is different from other Nagari in West Sumatra.

### Prioritizing Education

School is mandatory in Koto Gadang. The original Koto Gadang children, none of them did not go to school. Since the opening of the school in Koto Gadang during the colonial period, the leaders in Koto Gadang have tried to send their children to school. They fully realize that education can change their lives.

In interviews conducted with several residents of Koto Gadang some time ago information was found that in the past when their parents woke them up from sleep in the morning, their parents said, (wake up again son, go back to school). In a language that is not much different, parents in Koto Gadang tell their children the words, (get up again, son, you'll be late for school).

Ways to wake up children like this were not often found in other families in different villages in the past. Generally, children in other villages are woken up by their parents with the words, (get up again son, go to the rice fields/in the fields again, help your father work in the fields).

Based on these conditions, Koto Gadang children are accustomed to being exposed to educational words from the moment they wake up from sleep. This has been going on since they were little. Koto Gadang children are not allergic to educational words. They want to be able to achieve the highest possible education.

For parents who worked in the colonial government or plantation companies, they encouraged their children to always learn. When their children are already good at writing and reading, some of them buy literature in the form of magazines, books, or newspapers that their children can consume. This reading habit has caused their children's knowledge to become broader and their analysis to be sharper compared to children their age.

Siti Rohana Koedoes is an example of a Koto Gadang girl who likes to read. When he became good at reading, he then read various books and magazines that his father provided almost every day. Even though he did not have time to go to school, his willingness to learn was very high. She also learned a lot about crochet and embroidery skills. Everything he learned was also taught to others.

## 8. Success Stories in People's Country

Elizabeth Graves saw that the people of Koto Gadang viewed rantau as something to aspire to. According to him, this nagari is very open to geographical mobilization. This is in contrast to most nagari in Minangkabau. Padang, for example, in the past, parents

really didn't like sending their sons abroad. The principle used is usually "let it be in the village, if you work or not you will eat, or if you eat or not you will eat, the important thing is to stay in the village." Elizabeth Graves further said that despite being persuaded and threatened, the native people of Padang refused to release their sons overseas and considered it an extraordinary tragedy if a man chose to die somewhere else than in his mother's home [3].

Koto Gadang's parents did not forbid their son from traveling abroad. Even though these boys were actually close relatives of rich princes or heirs to the penghulu system, they still carried out overseas activities. They want to achieve brilliant success abroad without having to reduce their inheritance in the village. On the other hand, they will bring their success abroad to the village in various forms, such as building a house or other activities. Therefore, when someone visits the houses of the original Koto Gadang people in Koto Gadang, they will find many Dutch East Indies style gadang houses lined up there. Some of the houses are empty and others are occupied by immigrants from around Nagari Koto Gadang. The construction of these houses is more a form of prestige than the needs they are supposed to fulfill. In fact, there are houses built by residents from overseas, but they themselves have never seen the house in person.

Koto Gadang children who go abroad have a clear goal and not as a form of escape due to various problems in the village that are difficult for them to accept. The migration carried out by Koto Gadang children is not only for economic purposes but also for the reason of gaining knowledge and skills. This was later proven by history with the large number of Koto Gadang children who were accepted by schools outside their hometown.

Since the Dutch opened up opportunities for secular education in Minangkabau, the children of Koto Gadang have made the most of this opportunity. The strong desire of Koto Gadang children to obtain an education also caused many of them to be accepted into civil service jobs, especially as coffee plant supervisors, secretaries and warehouse heads in the past [12].

Some of the successes that have been achieved by the children of Koto Gadang can be seen from various articles in the magazines Soeara Kota Gedang and Berita Koto Gadang. There are also some who have written their success stories in books, either in the form of biographies or autobiographies. Several walls of houses in Koto Gadang are plastered with old photos that seem to tell the story of success. Their children got information about all the photos from their parents. The children learn from every success their extended family has had in the past. Until now, some Koto Gadang residents, especially those overseas, are still making their names as important people, both in the fields of politics, economics, military, culture, education and health.

## 9. Prioritizing Becoming a Civil Servant

The issuance of the Agrarian Law in 1870 caused Dutch and other European planters to gain abundant profits. The problem is that they get cheap labor and long service terms. However, not all companies require manual labor on their farms or plantations. These plantation owners also need skilled and educated personnel who they place in certain parts of their administrative system [19]. They make other managers and analyze the results of evaluations of various things on the plantation.

However, getting the workforce they hoped for could not be fully realized. The Dutch East Indies government's low attention to the education of the native population in previous periods was one of the reasons why the expected workforce could not be obtained. Many native children cannot write, read, or count. Waiting for or taking workers from their home country is quite complicated. The funds needed to bring in and pay them are also much greater and this of course has a big influence on the profits they get.

Seeing this condition, the only way that the government as a facilitator can take is to create schools for indigenous people [19]. Even though schools had actually been established in the Dutch East Indies in various places including West Sumatra, the number of these schools was not commensurate with the number required by plantation companies.

In 1857, namely 13 years before the enactment of the Agrarian Law, 10 village schools were established on the West Coast of Sumatra under the guidance of missionaries. In 1856, the Dutch East Indies founded the Kweekschool Fort de Kock (Bukittinggi) which became the second government-owned teacher training school to be opened after previously in 1852 the first government-owned training school was established in Surakarta. Subsequently, teachers' schools were established in Tapanuli in 1864, in Tondano in 1873, in Ambon in 1874, in Probolinggo and Banjarmasin in 1875, in Makassar in 1876, and in Padang Sidempuan in 1879 [11].

If you look carefully, in fact, until the mid-1840s, the development of secular schools attempted by the government did not show significant progress, except for two in Padang, and not a single similar school could be built in the inland area (Padangsche Bovenlanden). However, when Steinmetz, Resident of Padangsche Bovenlanden tried to encourage the establishment of what was called the Nagari School in Bukittinggi in 1843, the development of schools became very rapid [20]. The school pioneered by the Resident was more autonomous and accepted students from Indigenous communities without considering too much their family's status or position in society. Schools are designed to provide basic skills that will help the population as a whole progress and to make them better "citizens", as well as to meet bureaucratic needs [3].

When the school just opened, quite a lot of people came to register. In 1846, three years after the first school opened in Bukittinggi, seventy-five students graduated and all of them were placed as clerks in coffee planting activities. Meanwhile, there were no less than 11 schools that were founded later; five of them are located in government centers in the inland area [20].

In 1856, when the Dutch East Indies founded the Kweekschool Fort de Kock (Bukittinggi), many Koto Gadang children registered as students (Rusli Amran, 1985). This is because parents in Koto Gadang want their children to work as employees either in the government or in the private sector. They had seen that graduates of several schools, especially colonial schools, would be easily accepted to work as employees in plantation companies or Dutch East Indies bureaucratic institutions.

A report in 1915 estimated that 165 residents of Koto Gadang worked as government officials, 79 of whom worked outside Minangkabau [3]. Parents strongly encourage their children to go to as high school as possible. Only by going to school diligently will their children be accepted to work as employees. If you ask parents in the past, they wanted their children to become doctors. The profession of a doctor was considered

noble by parents in Koto Gadang in the past. This happens because doctors are a profession that is always needed in people's lives. On the other hand, doctors are a profession that can gain charity. They also earn a lot of money because every patient who seeks treatment will pay for it.

Apart from becoming doctors, Koto Gadang children are encouraged by their parents to become teachers. The job of being a teacher is also seen as a noble job. Koto Gadang children filled some of the chairs at Kweekschool Bukittinggi when the school opened. Its first teacher and principal came from Koto Gadang. Koto Gadang children who graduated from Kweekschool in Bukittinggi then became teachers at several schools at Hollandsche Inlandsche School (H.I.S.) or other schools.

Apart from being teachers, the children of Koto Gadang were encouraged by their parents to become prosecutors. At the end of the 19th century, many prosecutors in Sumatra came from Koto Gadang. They are not only ordinary prosecutors but Hoofddjaksa (chief prosecutor). Sutan Mohammad Salim, who is the father of Agus Salim, is one example. Soetan Moehamad Salim is the son of Abdoel Rachman, the title of Datoek Dinegeri Orang Kaja Besar, who for 50 years was also Hoofddjaksa in Padang.

When Koto Gadang children cannot become employees, they will become gold or silver craftsmen. Gold or silver crafts from Koto Gadang have been very famous since colonial times. When Abdul Gani Rajo Mangkuto experienced several problems related to the business he was involved in in the second half of the 19th century, Abdulgani then went to meet the Queen of the Netherlands and also William IV. For the meeting, Abdulgani brought Koto Gadang gold and silver jewelry to present to the queen. After this meeting, all of Abdul Gani Rajo Mangkuto's business affairs ran smoothly [21].

## DISCUSSION

The role of a figure in creating change in an area is very decisive. The breadth of knowledge and astuteness of a figure in capturing the atmosphere of the times greatly determines the success of the region in achieving progress. Without knowledge and astuteness in capturing the climate of the times, it will be difficult for an area to make progress. Koto Gadang is one of the regions of Nagari in Minangkabau whose progress exceeds that of many other Nagari. Even though they were both colonized by the Dutch, in the end, Koto Gadang was able to show its advantages compared to other Nagari. Koto Gadang was able to walk hand in hand with the colonial side in the midst of many other Nagari opposite. The Koto Gadang figures understood well their powerlessness in facing the colonial forces who had extensive war experience and excellent military organization. Facing these colonial powers does not have to be frontal, but rather by taking an approach while taking advantage of every advantage it has. Afraid of the tip of the rifle, run to the base of the rifle.

The approach taken by the figures towards the Colonial side opened up great opportunities for other Koto Gadang village children to gain progress. They could study at several schools founded by the Colonials. They then used this opportunity to master the Dutch language and also find employment. Having a good command of the Dutch language means that Koto Gadang children can study at higher Dutch schools. Some of them were then able to continue their education in the Netherlands. Koto Gadang children have ample opportunities to obtain employment in Dutch government and

private institutions. Therefore, it is not surprising that prosecutors, Pakhuis, teachers, foremen, and so on are held by Dutch school graduates who generally come from Koto Gadang.

Koto Gadang children are used to wandering in search of knowledge. Rantau for them is a dream even though they are actually part of the successors of their traditional bureaucracy. The progress they gain from overseas is not only for themselves. They also invited their nephews to come forward with them. Therefore, it is not surprising that at the beginning of the 20th century, Koto Gadang children who were fluent in Dutch founded Kinder Julius Vereeniging (an association of school children from Koto Gadang) which guided other Koto Gadang children to become fluent in Dutch. Furthermore, the residents of Koto Gadang also founded Studiefonds to finance Koto Gadang children who are less well off materially but have a strong desire to go to school. They then founded the Koto Gadang Studiefonds School which later became HIS Koto Gadang Gouvernement.

These advances have caused Koto Gadang children to migrate to various places to continue their studies at higher schools and also work in various fields of life. They are successful in many fields of work such as health, bureaucracy, diplomats, military, law, and so on.

However, these success stories are not all encouraging. In the Canang Magazine published by the Koto Gadang Foundation number 135 in the second quarter of 1997, an article said that the flow of young people to overseas areas had caused their enthusiasm to live in the village to become low. Moreover, if a family with several children is studying abroad, the parents often also go abroad. This causes the village to become increasingly empty. There are several old people left with several grandchildren. Many houses were left empty. It is still fortunate if there is a family member who is willing to live in the house. If there are no family members who are willing to live in the house, a solution is sought by bringing in someone from outside Koto Gadang to look after it. They were partially paid, and their electricity and water bills were also paid. When the holidays arrive, they receive clothes and money from overseas.

Not only houses are entrusted to people outside Koto Gadang, but also the cultivation of rice fields and land. As a result, many Koto Gadang children no longer know about their heritage in the village as Koto Gadang natives. It is still fortunate if families who have wealth overseas can bring their children and grandchildren home together occasionally to Koto Gadang, such as during the holidays. The children were certainly very happy to see their hometown. However, when they were in the village, they only knew about their gadang house but did not know where the rice fields which were their inheritance were located. What's worse, it could be that parents no longer know how many plots of rice fields their ancestors owned and where they were located or some even don't know who worked on all their rice fields and farms.

It would still be profitable if all the rice fields they owned were handed over to a coordinator. However, if the cultivators and coordinators were handed over entirely to people outside Koto Gadang, of course, the problem would become even more complicated. It is possible that the cultivator has been working on the rice fields of the Koto Gadang people for two or four generations and if this happens, then there is a possibility that one of the cultivator's grandchildren will say: This is my rice field, since I was little I have helped my parents work on this rice field [21].



## CONCLUSION

The educational progress obtained by Koto Gadang began with the approach taken by its figures towards the Colonials. This educational progress then caused many Koto Gadang children to receive education and work far from their village. The progress achieved by Koto Gadang migrants is not only for themselves. They also invited their nephews to come forward with them. As a result, at the beginning of the 20th century, Koto Gadang children who were fluent in Dutch founded Kinder Julius Vereeniging (an association of school children from Koto Gadang) which guided other Koto Gadang children to become fluent in Dutch. Parents who have foreign language skills tend to use that foreign language as their daily language in their family environment. To support children who do not have the financial means to go to school, the residents of Koto Gadang founded Studiefonds for them. Through Studiefonds, Koto Gadang children who are financially disadvantaged, but have a strong desire to go to school, are assisted by Studiefonds. They then founded the Koto Gadang Studiefonds school which later became H.I.S. Koto Gadang Gouvernement. For women, Amai Setia Crafts was also established. Through Amai Setia Crafts, women are given knowledge and skills to support their lives. The success achieved by the residents of Koto Gadang is used as a reference to increase the enthusiasm for obtaining education among its residents. They compete to become employees such as prosecutors, foremen, doctors, bureaucrats, military, and others. As a result, many figures were born in Koto Gadang in the following period.

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