

# Anak Perjuangan

## Tritura

 BAHAN NAIK PANGKAT

 ERASIAH

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## THE STRUGGLE OF CHILDREN DURING TRITURA PERIOD IN WEST SUMATERA

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### Abstract

The purpose of this article is to describe the struggle conducted by school age children in West Sumatera during Tritura (3 Demands of the Populace) period. This is a library research which employs primary and secondary sources. The primary source in this research is the writing written by the history subject. As for the secondary source in this research is book and article which are in line with this research. The primary and secondary sources revealed that: Firstly, when Tritura tempestuous in Jakarta and spread all over Indonesia without exception, West Sumatera is indeed being hostile by school age children called as KAPPI (The Association of Educated Youth of Indonesia). Secondly, these school age children are obtaining an open up support from the school and latent support from some TNI members (Indonesian National Army) who are sympathize about that current situation. Thirdly, in general, school is the official station of the school age children/KAPPI in each region in West Sumatera. Fourthly, one of those children (Ahmad Karim) is killed in a demonstration in China Town in Bukittinggi after being shot. As the result, Ahmad Karim is awarded as a Patriot.

KeyWord: Children, struggle, tritura

### Introduction

The struggle or the existence of Indonesian children in many historical opuses has yet to achieve specific place. In fact, children are the most vulnerable party on every problem occurred in a country or region, even at the family level. In addition, there will be no regeneration whenever the children who are the life continuation estafette have gone. However, in many problems, particularly during the struggle, children are often forgotten for both their existence and their part in the struggle in a certain time. These children who accept the impact of the existing problems and yet they took part based on their capacity are almost forgotten from the history literature. The participation of children in witnessing and engaging themselves in the struggle have taught them to take great care of other individuals, parents, religion, and nation. Moreover, some of these children are being killed in the struggle which had cost lots of suffering to their parents. However, when the struggle is over and pouring into the historical literature,

children gained no award for their contribution. Hence, this article is presented to reveal children struggle in West Sumatera during Tritura period (Three Demands of the Populace) in 1966.

The Indonesian historical literature of numerous problems happened started from the pre-independence era to the post-independence era is uncountable. Total 6 Volumes of *Sejarah Nasional Indonesia* book which had passed numbers of revisions as the main sources in writing the history learning book at school and higher education can be recalled as not mentioning children at all. The latest book, *Indonesia Dalam Arus Sejarah* (Abdullah, dkk, 2012) published in 2012 which consists of 10 volumes also recalled as not mentioning children at all, mainly in relation with the topic of Indonesian struggle time. It is also similar for the book of *Ulama dan Kekuasaan: Pergumulan Elite Muslim dalam Sejarah Indonesia* (Burhanuddin, 2012) also published in 2012. Next, *Nusantara: Sejarah Indonesia*, (H.M. Vlekke, 2016) this book talks about the history of Indonesia, however this book also skips children participation in the struggle for the independence of the nation. In addition, *Pahlawan-Pahlawan Indonesia Sepanjang Masa*, (Junaedi, 2014) this book reveals the patriots of Indonesia which can be grouped into three categories. Proclamation patriot, national patriot, and revolution patriot. In 2017, *Islam dalam Arus Sejarah Indonesia* (Burhanuddin, 2012) is published with no children participation mentioned. Bambang Purwanto also mention frequently in many different scientific forums, including in his scientific writing *Menggugat Historiografi Indonesia* (Purwanto & Warman Adam, 2005) that most of Indonesian history literatures, children participation has yet to achieve appropriate attention from the writer of the history, this similar thing also happened to woman. Furthermore, *Sejarah Indonesia Modern 1200-2008* (Ricklefs, 2008) which is written by Ricklefs as the foreigner who observe Indonesian history also mention no children participation at all in his writing.

However, the article that focus in discussing children role in many different perspectives also sufficient. Among them is “Regulation Improvement of Right to Education Policy for Street Children in Padang City” (Virgonia Niswar Virgonia Niswar et al., 2020). This article talks about Street Children in Padang City. Next, “Islamic Psychotherapy for Children and Adolescents (Afifudin Alfarisi, 2019)” which focuses in discussing about *Islamic psychotherapy for both Children and Adolescents*. The other literature about child is entitled “Pendidikan Anak Dalam Keluarga Perspektif Islam”. (Taubah, 2015) *Pain, Normality, and the Struggle for Congruence: Reinterpreting Residential Care for Children and Youth*, (Anglin, 2013) this writing is particularly hinges on this topic. “The Geopolitics of Vulnerability: Children's Legal Subjectivity, Immigrant Family Detention and US Immigration Law and Enforcement Policy”, (Martin, 2011) the focus problem in this article is related with immigrant children and their right in their parent's destination country. Luchamos por Nuestros Hijos: *Latino Immigrant Parents Strive to Protect Their Children from the Deleterious Effects of Anti-Immigration Policies*, (Philbin & Ayon, 2016) this article hinges on how parents can protect their children from the immigration policies. All of those articles showed on how children should be protected and their right should be guaranteed in any condition from different literature perspectives. However, an

article that talks about children participation in the struggle will also be controversy due their young age and their occupation as students which is considered as inappropriate. In fact, history revealed that children are not a group of individuals who are not necessarily need protection for all the time. At a certain time, children can also be considered as the protector and patriot for a population or region.

### West Sumatera Before Tritura

Indonesian independence which was a struggle with property and life has brought in a lot of problems. Some of these problems were from outside of Indonesia, such as Dutch Military Aggression I and II which initialized by the presence of alliance due to their responsibility in returning Japanese army who are still in Indonesia back to their own country. In fact, the alliance worked together with Dutch army who wanted to recolonize Indonesia. (Rijal Fadhli & Hidayat, 2018) In the other side, the alliance who won the World War II has less knowledge about Indonesian people and their nationalism spirit which can not be defeated again like the previous time before independence. Dutch political *credo* in the colonialism time is no longer applicable in which “whenever a leader of a struggle is caught up; hence, the struggle of the populace will be shut down.” (M. Zed, personal communication, 2017) In fact, the concept of ‘die one to grow one thousand’ is heavily flow in the pulse of the Indonesian people after the independence. The presence of alliance supported by Dutch colonial, had caused Indonesian people to have no peaceful and felt restless, so that the Islamic scholars flaming the spirit of *jihad* (holy war) fight against the colonialism. This *jihad* (holy war) spirit is spreading fast to all groups of the societies. Precisely, on November, 10<sup>th</sup> 1945, Indonesian people was gathered together in Surabaya, they were ready to conduct *jihad* (holy war) to defend Indonesia independence. Tragedy of November, 10<sup>th</sup> 1945 took numerous lives and properties of Indonesian independence patriots; hence, November 10<sup>th</sup> is established as Patriot Day (Arfan Dharmawan & Hidayatun, 2018).

Even though, the presence of Dutch colonial that allied with the alliance resulting in fight from Indonesian people in which lots of lives have been sacrificed. However, one by one of Indonesian region can be taken back. This condition had caused Republic of Indonesian government to take action by choosing diplomacy in overcoming the problems. The diplomacy is resulted in a treaty. This diplomacy took place in Linggarjati. One of the results of the treaty mentioned that the regions belong to Indonesia were only Sumatera, Java, and Madura, not all of Indonesia’s regions which is from Sabang to Merauke. Even though, Dutch has obtained some regions through Linggarjati treaty, Dutch colonial is not yet to be satisfied; hence, Dutch colonial is seeking way to cancel the treaty. Basically, Dutch colonial is found it hard to accept Indonesian independence that was proclaimed on August, 17<sup>th</sup> in 1945. As the result, Dutch colonial is conducting Military Aggression I.

In the international forum, Dutch colonial is issuing that Indonesia requires military force to protect Indonesian people after the independence from the irresponsible party. Therefore, Dutch colonial conducting military aggression twice. Dutch colonial called this military

aggression as a Safety Precaution (Indonesian Domestic Security). However, this issue is just a figment to cover the desires of Dutch colonial to recolonize Indonesia. The forces sent by Dutch colonial was the elite force who was ready to be engaged in war to recolonize Indonesia. In respond to that, Renville treaty was resulted between the delegacy of Indonesia and the delegacy of Dutch. This treaty was to discuss problem occurred due to Dutch Military Aggression I. The discussion resulted in more resignation of Indonesian regions to the Dutch Colonial. Unsatisfied with the result of this treaty since only small part of Indonesia can be recolonized, Dutch colonial was then conducting Military Aggression II with the very same reason as Dutch Military Aggression I, Indonesian Domestic Security. In the middle of night, Dutch colonial is cancelling Renville treaty unilaterally, and early before dawn with a proper preparation, the Dutch Force is attacking the capital city of Indonesia, Yogyakarta.

The result of the second aggression is bursting the desire of Dutch colonial to recolonize Indonesia. Dutch colonial thought that Indonesian President Sukarno and the Indonesian Vice President M. Hatta along with many Indonesian ministers were held captured. However, Dutch colonial forgotten that Indonesia after independence is different from Indonesia before independence. Both Indonesian people and their leader has changed 100% for their attitude after the independence. Even though President, Vice President, and numbers of ministers have been caught up, their spirit to defend Indonesia Independence can not be stopped. With no doubt and only expect blessing from Allah SWT, by chance one of the ministers who were not in the capital city during the attack of Military Aggression II, in which this minister was in Bukittinggi heard that the President, Vice President, and some ministers of Indonesia have been caught by Dutch colonial. Therefore, this minister decided to form Provisional Government of Republic of Indonesia (PDRI). This decision is taken after discussion with some public figures in Bukittinggi, The discussion took place in Tri Arga Building in Bukittinggi (2019).

The aboveproblems were encountered right after the independence. They are problems originating from abroad. Meanwhile, the problems originating from within the country after Indonesian independence there was a rebellion driven by the PKI. The intended rebellion is rebellion in three regions (Tegal, Brebes, dan Pemasang) (Aman, 2014) which occurred on December, 11<sup>th</sup> in 1945 and Madiun rebellion (Kamal, 2018) which took place on September, 18<sup>th</sup> in 1948. The rebellion of three regions driven by PKI had removed the government apparatus in Pekalongan residency started from head of the village, head of the sub-district, head of the region which is higher than sub-district but lower than district, somewhere in between, regent or other government apparatus. At that time, not only government management positions were being removed, some even lost their lives since the rebellion supporters were took action in that event. As for Madiun rebellion, the rebels were taking control of the city from Indonesian National Troop on September, 18<sup>th</sup> in 1948 (Pringle, 2018). In respond to the rebellions, President Sukarno stated it as the effort to overthrow the fledging republic.

Nevertheless, since these two rebellions occurred at the same time with problem in overcoming the force of Dutch colonial that aimed to recolonize its power in Indonesia.

Therefore, the government focuses in solving problem with abroad. As the effect, PKI was able to quickly regroup its forces which is manifested on September in 1965 (Suhelmi, 2006). PKI rebellion on September in 1965 is well known in history as **G30S/PKI (September, 30<sup>th</sup> Movement of the Indonesian Communist Party)** (Permata, 2015). There were 6 generals who died in the tragedy. However, the rebels were forgotten about Soeharto who leads the naval reserve force, one of the elite important forces in Jakarta (Pringle, 2018).

Before the rebel occurred, PKI had been able to rearrange its force and representative to almost all regions in Indonesia and was able to build some colleges. In addition, PKI also succeed in forming and driving a well-managed and well-controlled organization. Moreover, PKI was also approaching President Sukarno. Nevertheless, slow but sure, this particular group who used to be friend even took active participation in writing Sukarno's famous fiery speech can be dismissed. Not only that, Masyumi party that always support each policy taken by the president during the struggle to defend independence of the Republic of Indonesia was also dismissed in 1960, (Fealy, 2005) sincethis party is not supporting *nasakom* ideology of Sukarno (Romli, 2013). Furthermore, *Manifes Kebudayaan* which was officially signed and established on August, 17<sup>th</sup> in 1963 which is aimed to balance the movement of Lekra (Folk Cultural Institution) that is belong to PKI, was finally being disbanded by Sukarno on May, 8<sup>th</sup> in 1964 at the insistence of PKI since it was accused of being anti-manipulative force (Syafii Maarif, 2013).

Since *nasakom* ideology is being implemented, PKI's influence is becoming bigger all over Indonesia. The influence started from the lowest level of the government to the national level. In West Sumatera, PKI and its assisted organizations was conducting numerous political terrors. Higher education is also inseparable from PKI terror. Even chancellor of Andalas University was terrorized by PKI student because in the election of the head of the student council, PKI student representatives lost to HMI candidates (Zed et al., 1998). This fact proved that in West Sumatera, the influence of PKI is very strong. In respond to this strong influence, after G30S/PKI took place in Jakarta, a platoon of soldiers of Kodam Siliwangi brigade from Pekanbaru is coming to protect Colonel Poniman in Padang who served as Chief of Staff of the Regional Military Command III /August 17<sup>th</sup> as the person who is anti to PKI. This reinforcement is worried that bad thing might happened to Colonel Poniman since in the ranks of Kodam III/August 17<sup>th</sup>, many were close and involved with the PKI (Zed et al., 1998).

The soldier's fear as actually inseparable from the post-West Sumatera condition after PRRI (The **Revolutionary Government of the Republic of Indonesia**) in 1958 who became a great chance for PKI to spread widely. The freedom of PKI in developing its influence in West Sumatera in society since they were left by PRRI force, including as the losing group, PRRI members also interrogated frequently by the members of PKI. In respond to that situation, most people were forced to support PKI. In addition, most of *nagari* government in which its previous *walinagari* (the head of the village) were members of PRRI were being replaced with the new one due to the support of PKI and group of the society who sided with the central government. Moreover, after PRRI, Masyumi party as the biggest party in West Sumatera was disbanded by



President Sukarno since it was considered to be engaged with PRRI (Mansur Suryanegara, 2013). Since then, PKI has become more flexible in flapping its wings to the society in West Sumatera. Indeed, numerous people who previously were members of PRRI lost their lives or to be violated before G30S/PKI occurred (Zed et al., 1998).

In the other side, hard life afflicts Indonesian people due to the soared high price of the goods. The money is actually available, but no reasonable price of goods to be purchased. It was hard to obtain rice, the populace was forced to consume corn rice and *gaplek*, (BS, 2018). In order to obtain rice, kerosene, and cigarette, people needed to line up. Fuel prices quadrupled; hence, the transport cost is higher. Meanwhile, in the country cabinet, there was an increase in members. This condition has forced Indonesian people took to the street to sue the government on 3 things. The 3 things demanded by the populace were, namely, lower the price of goods, cabinet reshuffle, and disbanded PKI (Indonesian Communist Party) along with its community organizations. The fiery Tritura (3 Demands of the Populace) happened in 1966. Trirura was quickly penetrated throughout Indonesia with no exception to West Sumatera. The people who took to the street to sue government was not only adults, but children who were members of KAPPI (The Association of Educated Youth of Indonesia) were also participated. Those children were students at (4 years PGAN and 6 years PGAN, SUMATERA THAWALIB, SMA, SMA PSM, STM, SMEA, SAA, SMP PSM) were supposed to be safe and sound studying at their school and fully guarded by their teachers, however they went to the street to voice up the desire of Indonesian people. These children were supposed to be safe and sound surrounded by their parents or guardian considering that they were vulnerable to the unstable condition of the country. However, these children were actively participated in fighting for the aspirations of the Indonesian people. They were not afraid of being scolded by their parents and teachers because they left school. These children were one of the foremost groups at that time.

They (children/students) as a group that supposed to get appropriate education, care, and mental psychotherapy as revealed by James P. Anglin (Anglin, 2013) and Muhamad Afifudin Alfarisi, (Afifudin Alfarisi, 2019) took active participation in conducting protest facilitated by the organization that they established, KAPPI(The Association of Educated Youth of Indonesia). KAPPI almost has branches all over Indonesia. Ahmad Mansur Suryanegara described that the revival of KAPPI made it very difficult for the Palace party, since the Educated Youth or the students came to flood Jakarta in extraordinary numbers. They were originating from West Java (Mansur Suryanegara, 2013). In fact, the event took place in Jakarta and in many different regions in Indonesia also happened in West Sumatera. The children were taking part in conveying aspirations of Indonesian people through the organization they established together.

### **Children Patriot of Tritura in West Sumatera**

West Sumatera as one of the regions that send numerous national figures in fighting for and defending for the independence of Republic of Indonesia is inseparable from the history of Tritura. During that time, the same condition that happened to most regions in Indonesia was also happened in West Sumatera in which the price of primary goods was very high, meanwhile in the Palace there was an increase number of the cabinet members (they were paid by the country with public money). In the other side, the existence of communist in Indonesia had caused Indonesian people to feel restless, particularly after the tragedy of G30S/PKI. In West Sumatera itself, the existence of communist has long been seen before the independence of the Republic of Indonesia. During “Silungkang resistance” which was motorized by the people of Silungkang in 1926 – 1927, the communist started to coordinate the right time to begin the movement (Marzali, 2020). Therefore, when Tritura took place in 1966, the effort to vanishing communist people as well as the movement of 3 demands of the populace also took place in West Sumatera.

All elements of society join hands to free West Sumatera from that very hard condition and also from the communist. The children were also taking active participation, even though they were afraid. However, the willing to save the country based on Pancasila from the grip of the communist amid rising price for basic commodities and an unstoppable increase in cabinet members; hence, the children took to the street with fully awareness. Under the organizations called as KAPPI and PII, the children originating from many different schools joined themselves in the fierce struggle. Saifullah, one of the retirees Professor of Imam Bonjol Padang Islamic State University revealed in his autobiography book that during Tritura, he was a student of 4 years PGAN of Bukittinggi (Islamic Junior High School level) in his last education year (SA, 2020). He recalled that he joined the fierce struggle since he had started to know PII and KAPPI.

KAPPI which is one of components of Generation 66 that destroyed G30S/PKI in West Sumatera was initially formed in Bukittinggi. The responsibility as the chairperson was handed to Makmur HP (Makmur Hendrik) student of STM Bukittinggi through discussion conducted at the 3<sup>rd</sup> floor of SMA B Bukittinggi and the responsibility as the vice of chairperson was handed to Masfar Rasyid (PGA) (Hendrik, 2018), and the secretary position was handed to Kasmin Syawal, student of SMA PSM Bukittinggi (Zen, 2018). The discussion only took half an hour to form the organization committee in Bukittinggi. KAPPI that was motorized by PII (Indonesian Islamic Student) Bukittinggi/ Agam was chaired by Masfar Rasyid, a student of Thawalib Parabek Bukittinggi, even though he never had an experience to be the committee of KAPPI previously, however he was actively giving encouragement for his fellows to join in the buffeting.

After the establishment of KAPPI Bukittinggi on April in 1966 as the students’ respond toward the country chaotic situation after G30S/PKI. Then the students started their move which was initialized with the installation of posters of AMPERA and Tritura at the fence and the wall of SMA B Bukittinggi which was a place for them to discuss to form the organization committee in which later became the office of KAPPI. Days after the installation of the posters, word spread

that Sutan Syahril, the Prime Minister of Republic of Indonesia who was treated in Geneva Swiss has passed away on April, 16<sup>th</sup> in 1966 (Junaedi, 2014). With no doubt but respect, the chairperson of KAPPI Bukittinggi, Makmur Hendrik together with the other members of KAPPI took to the street to the shopping complex and to the market to ask the merchants to put up the flag at half-mast to pay tribute to the deceased. Due to the students' invitation, half-mast flag was put up in Pasar Atas, Pasar Bawah, and schools in Bukittinggi (Djalal & Hendrik (ed), 2018). Two days after that, Indonesian government assigned Sutan Syahril as National Hero preceded by Bukittinggi.

Instead of posters installation, they also conduct demonstration in Bukittinggi to convey the demand of the populace. In a big demonstration party on September, 14<sup>th</sup> in 1966 located in China Town Bukittinggi, Ahmad Karim, student of Public STM was died from being shot (DJAS, 2018). After being shot, he was carried to Public Hospital (RSUD) which now called as Armen Mukhtar Hospital. Syarifuddin Djas, was studying at the same school with Ahmad Karim, who witness the shot recalled that he was very shocked and stupefied (Djas, 2018). Ahmad Karim was bloodstained in the laps of his KAPPI friends who were together to convey for Tritura. Sorrow and a deep sense of emotion enveloped the students who took part in the demonstration. However, the sorrow and sadness did not dissipate their enthusiasm at that time. Bravely, without being tired and scared, they kept carry on their fight. In that big demonstration, there was hundreds of students participated originated from many different schools in Bukittinggi (STM/Secondary Technical School, SMA/Senior High School B, SMA II, SMA III, PGA, SMA PSM, SMEA,SGKP, student of Midwifery School, also the student of SMP/Junior High School). The news about the shot of Ahmad Karim, the Secondary Technical School student is wide spread in vast. As the effect of the shot, the struggle enthusiasm of the students in Bukittinggi was getting stronger and tougher. SyarwanDjas, a figure of PII and his fellow friends heard on Australian radio news about the shot of Ahmad Karim (DJAS, 2018). They were on the ship of Belle Abeto at that time after attending PII XI conference in Bandung on August in 1966. They were the representatives of West Sumatera. They were very shocked and gasped.

Students of SMP PSM (Syafhelmi SB) who was a third-grade student at that time along with his 3 friends heard about the clashed between the army and the demonstrator, the moment they heard that, they rushed to get out from school yard headed to the tragical event location (SB, 2018). on their way, they heard the sound of the shot. Soon after they arrived, they watched crowds in a point where Ahmad Karim being shot. Ahmad Karim who died in conveying the demands of the populace was assigned as Triturapatriot/Generation 66 (SB, 2018). The very next day after the shot, his dead body was buried in the grave of the patriots of GulaiBancah. His bloodstained clothes were placed in the office of KAPPI SMA B Bukittinggi as the proof and as the symbol of struggle of KAPPI.

The movement of KAPPI Bukittinggi after the big demonstration was followed by visiting people's homes suspected as hiding places for members of PKI. On a night, one of KAPPI members, a student of SMA III/SMA Teladan in Birugo named Abdullah

AchmadTanjung, come over a house on purpose to brought the occupant to the office of KAPPI to be interrogated. In fact, the intended occupant was a woman who was late in pregnancy accompanied by a scared kid (Achmad Tanjung, 2018). As the result, this member of KAPPI told the woman and the kid gently that he and his team were just overseeing, and so allowed the woman and the kid to go back into the house. Next, they went to the second office located in Pasar Atasinfront of Maco Stalls (dried fish) on Lorong Saudagar street number 48.

RumahTua (the old house) as the second office for KAPPI Bukittinggi (non-official) also often used as a place to plan the actions of KAPPI. In addition, this second office of KAPPI also functioned as surau (a smaller Islamic worshiper place). Members of KAPPI and teachers who sympathetic to the students with great fighting spirit were often stay overnight in this building. Thus, the teachers who decided to stay overnight aimed to deliver learning materialsin a night shift to their students who were participating in the demonstration, and so unable to learn in the day. One of the intended teachers were Syarifudin “sunguik” a geography teacher of SMA III (Achmad Tanjung, 2018). In general, at that time the teachers in Bukittinggi were supporting each action conducted by the students to convey Tritura.

Things are different for students in Solok. In one of schools in Solok, most of the students were feeling scared if caught taking part in the struggle due to the school principle of Public of Solok (now it is called as Public Vocational High School 2 of Solok) was not the supporter of Tritura. One of the examples is experienced by Sukidi and his friends, the students of Public SMEA of Solok.Even tough feeling scared, Sukidi who was assigned to brought a can of red pain and a small brush to write on the store walls (Achmad Tanjung, 2018). At that time, Sukidi has yet joining KAPPI, but he had big enthusiasm with him to defend Indonesia, and to convey the aspiration of the populace. Thus, these had made him joining the action of KAPPI in Solok City during Tritura.

KAPPI of Solok City wrote Tritura words and its demands on the store walls, particularly on the wall of Chinese store and junction. The activists of KAPPI in Solok City/Solok sub-district were RafliBidin, Syarifuddin Hamid, Zainal MS, dan Thamrin H (Djalal & Hendrik (ed), 2018). Even though the numbers of children/students who are recorded as activists of KAPPI in that regions were few, in fact, they were actually quite massive which can be seen in many different actions conducted by KAPPI. Each SLTA (Senior High School) has representative of KAPPI. The students always waiting for instruction from the school coordinator prior to conduct a demonstration as they head from school to Lapangan Merdeka of Solok City (Djalal & Hendrik (ed), 2018).

The movement of children/students in Padang was not very different from movement in Bukittinggi and Solok. Prior to the formation of KAPPI which facilitated the students in conveying the aspiration of the populace to the government, spontaneously they conducted action to China Town and Pondok Region. On May 1966, KAPPI in Padang was formed which chaired by BahrumYondaDjabar, student of Public Technical Secondary School and the mass

director was Noegroho Djajoesman, student of SMA (Senior High School) DB (Adlan, 2018). However, prior to the formation of KAPPI committee in Padang, KAPPI members registration was conducted to allow appropriate listing of schools that joined in KAPPI. The registration place was in the yard where piano class was conducted located in front of SMEA 2 which is now known as Sudirman street (Adlan, 2018). Schools such as SMA and the equal, 6 years PGA of Padang, and SMP were accepted as the member of KAPPI which was called as Ampera Paramilitary troop of Ichwan Ridwan Rais, however after the death of Ahmad Karim in Bukittinggi, the name was changed into Ampera Paramilitary troop of Ahmad Karim.

The actions conducted by KAPPI in Padang, namely, demonstration to China Town in Padang by removing shop signboard with Chinese writing on it on June, 13<sup>th</sup> in 1966. After that, they went to the region around Belakang Tangsi and M. Yamin Street. Their actions were same, it was to take off shop signboard with Chinese writing on it. Next, they went to Pasar Raya (Central Market in Padang) before they finally went home. Instead of that, demonstration was also held in the yard of Kodim (Military Area Command), they were demanding for PKI and its mass organizations to be disbanded. Prof. Maidir Harun, one of history subjects who is now one of Retirees of Professor in UIN Imam Bonjol Padang, who was also the Dean of Adab Faculty, Chancellor of UIN Imam Bonjol Padang, and the last one, he was assigned as the Head of Research and Development Center and Religious Affluence of Religious Ministry of Republic Of Indonesia revealed that:

“At that time, I was a student of 6 years PGAN in Padang. Due to the love to the homeland, I participated in the struggle together with my friends who were members of KAPPI. I took part in the demonstration to the China Town, to the Regional Office of Religious Ministry of West Sumatera, to the office of August 17<sup>th</sup> Commander of Kodim III, took part in the night shift at West Sumatera KAPPI office located on M. Yani Padang street, and the like” (Harun, 2020).

The struggle of children/students in Padang also influence other children/students located in the region close by, namely, South Pesisir. The establishment of KAPPI in Padang had influence the establishment of KAPPI in South Pesisir. Early on June in 1966, KAPPI of Painan, the capital of South Pesisir sub-district was established. This newly formed was chaired by Dasril Ilyas, student of Senior High School of Painan, as for the vice of the chairperson was Bahri B, SPG student, the secretary was Yusril Chan, SMEA student. Moreover, Mass directors were taken from each school such as Darizal Basyir, SMP student, Ismail Janali, SPG student, the rests were from SMA, SMEA serta SMEP (Djalal & Hendrik (ed), 2018). The movement of children/students in South Pesisir was supported by the school principle and their teachers. Therefore, in conducting their actions, those children/students were fearless. They took active participation in keeping an eye upon the restrictions on the flow of rice from South Pesisir to outside region, they also took part in the team of court against public cars carrying overcapacity to prevent more damage to the road. They also took active participation in cleaning up the rest of PKI members located in their region. At the funeral of Ahmad Karim in Bukittinggi, one of KAPPI members who was shot during demonstration, KAPPI of South Pesisir directed its



members to attend the funeral. There were 9 buses containing children/students from South Pesisir headed to the final resting place of Ahmad Karim. This activity was supported by the Regent, Zaini Zen.

The respond of children/students in Padang Pariaman about the struggle of the people after the tragedy of G30S/PKI was to take off the PKI signboards. On June 1966 Student Association of SMAN Pariaman obtained mandate from Consulate KAPPI of West Sumatera to form KAPPI of Padang Pariaman. The chairperson of KAPPI Padang Pariaman was St. MasykuraBadar and the members were MaflihunMuluk, IsbullahOedin, SyahrilMuluk, dan Ismet Aljazali. Sekretaris M. Yanis Yahya, the treasurer was AhmadinAlgamar, mass director bureau was Nurmansyah AG, Financial/Fund raising bureau was NasrulKhatab, security bureau was SugengSungkono, consumption/accommodation bureau was Rustam, and Health/First Aid Kid bureau was Djasmur Nur.

On July 1966 in the field yard at the front of Regency Office, there was held Police Day/Bhayangkara. On that ceremony, the head of KAPPI, St. MasykuraBadar and MaflihunMuluk were present. After the ceremony, both were invited to have chat by the Regent of Padang Pariaman Y.B. Adam in the yard of SMPN (Public Junior High School)1 Pariaman. In that discussion, the regent persuaded KAPPI Padang Pariaman not to demonstrate him due to the Regent's close relationship with PKI. However, the committee of KAPPI Padang Pariaman were not interesting in the way the Regent persuaded them. The Regent indeed offering numbers of benefits for the committee of KAPPI. Days after the discussion, the demonstration took place, the demand was to ask the Governor of West Sumatera to dismiss the Regent of Padang Pariaman. At about a week after the demonstration, the Regent of Padang Pariaman, Y.B. Adam was dismissed from his position (Djalal & Hendrik (ed), 2018). The braveness of KAPPI Padang Pariaman in conducting the demonstration was inseparable from an appropriate preparation by preparing 60 persons as special troops from KAPPI. Those 60 children were Junior High Students with strong physical and mental, and can be relied on.

In Sawahlunto, the charcoal City, the struggle of the children/students during Tritura was also conducted by students of **Public Senior High School** and **Public Junior High School**, just like the other region in West Sumatera. They took over the office of Chung Hua Chung Hui located in Pasar Usang. This office was then turned out to be the office of KAPPI of Sawahlunto City. The other PKI office that was located in Pasar Usang also occupied y KAPPI, so that the PKI leaders were running away from that city, some others were arrested by the police, such as: M. Lasim Sar who worked as a teacher.

In Tanah Datar, one of *luhak nan tuo* in Minangkabau (Ade Putra, 2020), the children/students were also actively moving and actively participate in the struggle of Tritura. KAPPI as an organization in facilitating the students in their struggle. The core members of KAPPI were originating from Public Senior High School and Aditiawarman Senior High School. They obtained full support from the school principle and the teachers. The committee of KAPPI

was established on March in 1966. The chairperson was Refinus HB, the secretary was SulaimanDaud, the Commander of the special troops was Sarinal, and the vice was FauziIdrus. Meanwhile, the person who was responsible for the documentation was Dasril. The inauguration of KAPPI committee was conducted at National Building in Batusangkar by the chairperson of West Sumatera KAPPI, Riza Adlan (Djalal & Hendrik (ed), 2018). The Regent of Tanah Datar and Muspida (Regional leadership deliberations) were also provide full support for the presence of KAPPI in Tanah Datar. KAPPI posts in Tanah Datar was Public Senior High School of Batusangkar and the members were also included Junior High School student. They picket every night and the acivity of KAPPI in this region was focuses on social control. However, the fact in the field was in contrast to the expectation since in TanjungSungayang region, the former supporters of PKI put up a fight. They opened fire to the special troops of KAPPI. The incident invited the involvement of the authorities since KAPPI reported the case to the police.

Those were the struggles conducted by the children/students in some regions in West Sumatera during Tritura. They fight without ulterior motive, without weary, tirelessly, and without surfeited. Their days as students were colored with different kinds of struggle in which sometimes, they did feel scared, just like experienced by some students in one of school in Solok. However, they did not give up easily with that kind of condition. Surreptitiously, they took part in the struggle together with their friends originating from many different schools.

### **The History Driving Force of Children Patriot of Triturain West Sumatera**

The spirit of the children/students who were actively engaged in the struggle ofTritura can be analyzed by employing the history driving force by Kuntowijoyo. Kuntowijoyo stated that amongst forces that driving the history are economy, religion, institution (politics), technology, ideology, social, and the like (Kuntowijoyo, 2013). Amongst the movement forces, there is an abstract force that is unseen on the surface, but very determinant. For example, when someone is fishing in the swift stream, it may break the fishing line. This person probably will say, the stream is swift; hence, it is obvious that the fishing line broke up. Nevertheless, perhaps this person is forgotten that the cause to the swift stream is the uneven land position which allow the stream to swift. Similarly, it is applicable to the engagement of children/students during Tritura in general and in West Sumatera in particular.

The fact in the surface and the demand of the populace at that time indicated the occurrence of economy demand. The people were suffering due to the very high price of primary need. There was also demand of institution/politics since the members of cabinet were excessing. The social demand is occurred due to after G30S/PKI took place, people were restless. Those 3 things had caused the populace to move and took to the street without no exception, and the same thing happened to children/students as well. However, in abstract, religious factor was the most determinant factor and thus, this has encouraged the children/students to actually took to the

street to convey the rights of the populace at that time. The force of the religion has become the history driving force which is of vital importance at that time. The children/students who joined in KAPPI were mostly PII originated (Indonesian Islamic Student). The Consulate in Bukittinggi consisted of PGAN Jirek, PGA Penampung, PGA foundation, and Islamic Junior High School (Rasyid, 2018). Instead of that, the scholars, pious scholars (Zed et al., 1998), and students' organization based on Islam, namely, HMI also one of the front groups in the struggle of Tritura in West Sumatera.

Baharuddin Zen (Zen, 2018) as one of the Tritura history subjects revealed that KAPPI and KAMI (The Association of Islamic Students Action) were shoulder to shoulder moving in one direction to clean the community from the elements of communist ideology, to strengthen the unity and the association of the nation, to get rid of hypocrisy and foul play on the elements like the community, instance, and the other groups. Thus, the explanation provided by Baharuddin Zen indicated that the religious force has become an important element of Tritura history driving force, so that the children/students originating from many different schools were all united in each action took place in West Sumatera at that time. Even though Ahmad Karim, one of their fellows in the struggle had lost his life in that incident. Nevertheless, the willing and the enthusiasm of the children/students to free the populace from the chains of PKI were unstoppable. This was inseparable from their belief that died in the battle will be paid off with the paradise in the afterlife. Thus, this was due to most of the children/students were Muslim who studied Islam religion at their schools.

Since the era of Islamic kingdom up to now, it is no undeniable that Indonesia in general and West Sumatera in particular were mostly Muslim. They obtained very great challenge and obstacle due to the development of PKI in which its followers along with its mass organization tend to be bigger and rooted into the rural areas. Meanwhile, the ideology they spread over was very dangerous and may destroy the philosophy of Pancasila which in turn can also damage the live philosophy of the inhabitants in West Sumatera, particularly *AdatBasandiSyara'*, *Syara' Basandi Kitabullah* (Hakim, 2017). Anthoni Reid described that military can also encouraged Muslim community and the other Youth communities to kill the leader and the sympathizer of PKI in the domestic level (Reid, 2018).

The other reason as to why the most important history driving force is religion in the event of Tritura was due to PKI had become stronger in West Sumatera, so the populace was forced to be agreed as the follower or the sympathizer of PKI to avoid problem. To obtain license permission to operate public transportation on certain route, the driver must first become the member of SBKB (Motor Vehicle Labor Association). SBKB was one of the platforms employed by PKI to attract more members and sympathizer in West Sumatera (Zed et al., 1998). For those who believe strongly to the value of Islam religion, this would be uneasy since the consequence for disobeying PKI is that their family will be suffered from starving. However, the children/students were providing support in the struggle of Tritura; hence, the mass also



supporting and sometimes provide rice for the children/students who were joining the demonstration.

## **Conclusion**

From the above explanation, it can be concluded that during Tritura, the children/students were actively participated and not letting down the community by conducting protest against the government when in fact, the condition of the country was far from normal at that time. In addition, the children/students showed great love toward their hometown and the country, and therefore at that time, people anywhere were going down to the street. They were actively joined the demonstration. Even tough, one of their friends had been shot dead in that incident, they kept moving on and even added more enthusiasm to their struggle to free the populace from the stranglehold of economy, injustice, and chained from PKI as a very dangerous ideology which was the exact opposite from the life philosophy of people in West Sumatera.

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