



The Role of Women in Political Development

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Abstract. Indonesian women experience social and cultural inequality now. In various corners of the archipelago, many women are blind or structurally blinded to their potential, and thus only play secondary roles in society. The change of policy sees the need that women are increasingly required to enter the public world because their thinking is also needed, while men also need to be sensitive and more intensively involved in domestic activities, because both have the same values. The aims of this research were: (1) to find out the representation of women in the Makassar city parliament and 2) to find out inhibiting factors for the lack of fulfilling the 30% quota for women in the Makassar City parliament, South Sulawesi. This research used descriptive qualitative with purposive sampling techniques for determining informants. There were five women as respondents in parliament who representing commission in their position such as commissions. The results of research were; 1) Women's representation in the Makassar City of regional people's representative council (DPRD) based on the results of the 2019 General Election reached 13 people or 26% of the total 50 members of the regional parliament members. This result did not meet the 30% quota mandated by statutory regulations. 2) Various factors were suspected to be the cause of women's low interest and involvement in politics, including the political party cadre system, women's interest in getting involved, family support, and the high costs of politics.

Keywords: Political Development, Role, Women

1 Introduction

Development is an important issue that never stops being discussed in underdeveloped countries, developing countries, to developed countries. Although the context discussed and the method used by them vary, but basically the goal that is expected by all is the same, which is to bring their respective countries from the current actual state to a normative state that is considered better [1].

There is no denying that community participation in development activities that is very important and even decisive. According to [2] development can indeed be achieved by relying on the power of the government, but the results will not be the same when compared to development that has the support and participation of the people". Because community

participation is very important, in the Outline of the State Direction (GBHN) of Indonesia stated that the active participation of all levels of society in development must be more widespread and evenly distributed. The definition of participation here is manifested in carrying the burden, responsibility in implementing and receiving back the results of development [3]. Although participation term has become a political jargon whose manifestation in the development process desired by everyone, but as a term, the word of participation has not received a clear sense of understanding [4].

Development in principle must provide justice and prosperity to all societies for men and women, for rich and poor [5]. The fact is that development has sharpened the social justice gap between the poor and the rich, between women and men, between the ruling group and ordinary people. This can be seen in the existence of gender injustice in development. In general, the substance of the domestic public pattern is still maintained because women's participation is still valued lower than men's [6]. There are still very few women in professional and executive circles [7]. Men still remain dominant in professional sectors that have a higher status, such as engineering, architects, doctors, contractors, managers, and so on [8]. The pattern of relations is still unbalanced, and thus the status then position of women is still weak.

Indonesian women now experience social and cultural inequality. In various corners of the archipelago, many women are blind or structurally blinded to their potential and thus only play secondary roles in society. It is unfortunate because demographically the number of women in Indonesia is greater than men [9]. In fact, if women had equal opportunities and roles with men, Indonesia's human resource potential would be much greater, and this would be profitable and provide benefits for the nation's development. The objective of research was to find out the representation of women in Makassar parliament and to find out factors of less fulfilling the 30% quota for women in parliament.

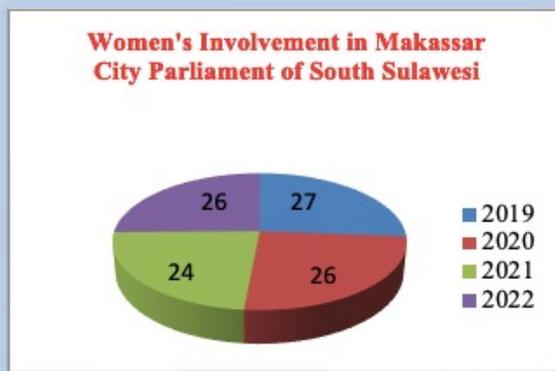


Figure 1. Women's Involvement in Makassar City Parliament of South Sulawesi

2 Literature Review

2.1 Gender Theory

Gender is often identified with sex, even though gender is different from sex. Gender is often understood as a gift from God or divine nature, even though gender is not solely like that. Etymologically, the word gender comes from English which means sex. The word gender can be interpreted as the visible differences between men and women in terms of values and behavior. Gender can also be used as an analytical concept that can be used to explain something [10].

2.2 Gender and Social Construction

Gender is also a good analytical tool to understand the issue of discrimination against women generally. It is affirmed that gender is a socially and culturally constructed division of men and women [11]. Apparently, gender differences between men and women occur through a long process, through the process of socialization, strengthening, construction, socio-culture and even through state power.

There is a strong correlation between women's empowerment and economic growth. On one hand, economic development can significantly contribute to reducing gender inequality. On the other hand, empowering women can have positive effects on the overall progress of a society [11]. Relationships between the sexes (women and men) or gender relations are influenced by the views that exist between them. The position of women as well as men is in such a way, built on various levels.

At the family level, the institution of the family is the initial space for gender roles and ideologies are introduced. At the school / formal education level. There is many evidence of discriminatory treatment between male and female teachers. Many textbooks are made with language and illustrations that explain stereotypes of the roles and positions of women and men. At the community level. Society seems to have criteria and laws regarding what is appropriate, decent and reasonable as well as what is unworthy, inappropriate and beyond the fairness done by men, as well as by women. At the state level, many government programs and State policies are built with stereotypical gender constructions. The state and government become one of the institutions responsible for the pattern of gender relations in their communities [12].

The division of labor by gender can change. The division of labor by gender is an efficient way to ensure the survival of the family unit and adapt to a particular environment. In this division of labor, women's labor does not merely state the level of status. Although working women is not a new phenomenon, the issue of working women seems to continue to be discussed until now. After all, society still views the ideal family as the husband working outside the home, and the wife doing housework. A strong stereotype in society is that ideally the husband plays the role of breadwinner and loving leader, and the wife performs childcare functions. With the times, these roles should not be standardized,

especially economic conditions that make him unable to close his eyes that sometimes even wives are required to work as breadwinners. The assumption of society that women should take care of the household area is a stereotypical assumption that if women work outside the home causes the household to be disturbed harmony.

2.3 Gender in Development

Looking at the facts that exist so far, it can indeed be felt that the development carried out is only a mechanism carried out by the capitalists. Welfare which is the main goal of development transformed into an element of development. Development has improved more in terms of infrastructure and economy [13]. The balance sector in this case gender is less considered. This is because there is a deviation in the concept of development.

The result is that gender experiences social exclusion, a process that deprives or hinders individuals and families, groups and villages from the resources needed to participate in social, economic and political activities in society intact. Thus, gender inequality or gender injustice in development is created [14]

This issue appears to an early approach that includes targeting women in project planning and interventions that focus on women as a separate group. It is commonly referred to as Women in Development - WID and Women and Development - WAD. Critics of this approach claim that it does not address men, leading to a model called Gender and Development (GAD), which concentrates more on project planning and interventions that focus on development processes that transform gender relations. Gender equality aims to involve men and women in addressing their problems related to development, reform institutions to build equal rights and opportunities, and encourage economic development that strengthens equal participation.

This strategy is called Gender Mainstreaming which is contained in Presidential Instruction No. 9 of 2000 concerning Gender Mainstreaming in National to Regional Development. Gender mainstreaming can be interpreted as an effort or strategy built to integrate gender policies in development programs ranging from planning, implementation, monitoring and evaluation. Gender mainstreaming, aims to carry out planning, implementation, monitoring and evaluation of national development policies and programs with a gender perspective [15].

2.4 Antoni Giddens's Structuring Perspective

The theory of structurization was established when Giddens focused his attention on attempting to radically reconstruct social theory because the theory no longer adequately understood the conditions of modern society and the social changes within it.

Giddens states that agency concerns the events of an individual, agency means that the role of the individual, whatever happens, will not be a structure if the individual does not interfere with it [16] Giddens gave agents great power, in other words, he thought agents

had the ability to create conflict in social life, and he was even more convinced that agents were nothing without power. Giddens argues that structure exists only in and through the activity of human agents.

Structure affects agency in two senses: enabling and inhibiting. The occurrence of this paradox in structure is because Giddens views structure as an outcome as well as a means (medium) of social practice. In Giddens' view, agencies can abandon the structure and not always adhere to the structure. Structuring is the production and reproduction of social systems through: 1) The concept of social systems by providing a definition of social systems as asymmetric gender relations influenced by patriarchy and capitalism, 2) The concept of actors by distinguishing them into male agents and female agents, 3) The concept of interaction by showing the location of interactions in the domestic and public spheres through repressive actions, 4) The concept of rules through knowledge of sign systems and norms sexuality, 5) The concept of resources through power is related to the ownership of allocative and authoritative facilities that subordinate, alienate and discriminate women from the ownership of resources in the public sphere [17].

The formation of the word nature in women is actually interpreted differently by society. Nature means something that has been given by God, and this is indisputable. Women's activities such as educating children and doing housework are women's nature. Nature is also often equated with gender burden. Therefore, if a system is run in the wrong scope, then actors will do the same. The system seems like to media and the actors are community. This community will see how the media displays men and women and then this is accepted by community, the final result is that community will provide the judgment and opinions [18]

2.5 Women in Political Development

Women in the process of social construction in society, the role of women is domestic so that there is an issue of gender injustice or gender discrimination. However, the policy change sees the need that women are increasingly required to enter the public world [19], because they also need their thinking, while men also need to be sensitive and more intensively involved in domestic activities.

These gender roles do not have to be the same between men and women. There are areas that men can do but women cannot. While the work that is usually done by women can be done by men such as chefs, salon workers, and so on. Gender roles can be consummated and changed depending on the socio-cultural construction of society [20]. However, society still views the ideal family as the husband working outside the home and the wife doing the housework. A strong stereotype in society is that ideally the husband plays the role of breadwinner and loving leader, and the wife carries out the function of caring for the children.

3 Research Method

This study used qualitative descriptive research with literature study method in which related to library data, reading, writing and tabulating data [21]. The source of data was from library data. There were 13 population of women in parliament in period 2019-2024. The number of samples was 5 women in parliament who representing commission in their position such as commissions A, B, C and D. Technique of taking sample was purposive sampling. Data collection technique was analyzing research, determining topic of research and choosing primary literature relating to study. The process of collecting data included editing, organizing and finding data [22],[23].

The analysis technique of this study was knowing and determining the kind of primary data and secondary data from library data. Then it collected library data and present library data.

4 Result and Discussion

In sovereignty with a representative system, it was also usually called a representative democracy system or indirect democracy. In the system of people's representation, it was carried out by the people's representatives who sat in the Legislature. The people's representatives acted on behalf of the community, and it was the people's representatives who determined the style and workings of the government. This sovereignty was interpreted as gender equality or women's rights in government.

As the reform era has begun, the issue of gender equality and justice had also been outlined in the 2000-2004 Proenas, namely a program to improve the quality of women's roles in the fields of law, politics, economics, education and social culture, and Presidential Decree (Keppres) Number 9 of 2000 concerning gender mainstreaming in national development.

In fact, the position of women in Indonesia is formally quite strong because there are many provisions in various laws and other regulations that provide them with juridical protection. Apart from that, Indonesia has also ratified two agreements, namely the agreement on women's political rights (Convention on the Political Rights of Women) and the agreement on the elimination of discrimination against women (Convention on the Political Elimination against Women or CEDAW). (Miriam Budiardjo, Basics of Political Science, (Jakarta: PT Gramedia Pustaka Utama, 2010), p. 257.). Then in 1993, Indonesia received the Vienna Declaration which strongly supported the position. Finally, in law, the status is equal to men without discrimination (Women shall be eligible for election to all publicly elected bodies established by national law, on equal terms with men, without any discrimination); "Women shall have the right to hold official positions and carry out all official functions regulated by all national laws, with the same status as men without discrimination (Women shall be entitled to hold public office and to exercise all public

functions, established by national law, on equal terms with men, without any discrimination).”(Miriam Budiardjo, Basics of Political Science, (Jakarta: PT Gramedia Pustaka Utama, 2010),. Pg. 258.)

Finally, the greatest success was achieved when Law no. 12 of 2003 concerning elections provides new opportunities by establishing in article 65 (1): "Each Election Contesting Political Party can nominate candidates for members of the DPR, Provincial DPRD, and Regency/City DPRD for each Electoral District with attention to women's representation of at least 30%." Even though it was considered not to fulfill the aspirations of most women, this law was a whip for women to prepare themselves to fight in the upcoming elections.

4.1 Women's Representation in the Makassar City Parliament

The role of women in members of the Regional People's Representative Council of Makassar City was very significant based on quantitative and qualitative data from 2009-2019. In 2009-2014 the number was 7 women, while in 2014-2019 it increased by 1 seat to 8 women. This data proved that the number of women was increasing from year to year, even though this number did not reach the 30% quota requirement determined by the General Election Commission. Based on the results of the 2019 general election, it was known that the number of members DPRD of Makassar was 50 people. Of this number, women's representation was 13 people or 26% of the 30% quota.

Table 1. List of Women of regional people’s representative council members in Makassar 2019-2024 Period

NO	NAME	Position	Parliament
1.	Andi Suhada Sappaile	Wakil Ketua	PDIP
2.	Hj. Apiaty K. Amin Syam	Commision A	Golkar
3.	Nunung Dasniar	Commision A	Gerindra
4.	Hj. Muliati	Commision B	PPP
5.	Andi Astiah	Commision B	PKS
6.	Nurul Hidayat	Commision B	Golkar
7.	Galmerry Kondorura	Commision B	PDIP
8.	Reski	Commision B	Demokrat
9.	Fatma Wahyuddin	Commision D	Demokrat
10.	Kartini	Commision D	Perindo
11.	Budi Hastuti	Commision D	Gerindra
12.	Yeni Rahman	Commision D	PKS
13.	Irmawati Sila	Commision D	Hanura
Total			13

Based on this table, it can be seen that of the many women who contested in the 2019 general election, only 13 people succeeded in gaining support to sit as members of the DPRD. This showed that the 30% quota set by statutory regulations has not been able to be maximized by women, even though quantitatively there has been an increase in the number of women of regional people's representative council members when compared to the results of the 2014 general election, namely an increase from 8 people to 13 people for the 2019-2024 period.

4.2 Factors Inhibiting Women's Representation in Parliament

Women's opportunities to participate in national development had actually been accommodated by various policies and laws and regulations [24],[25]. However, women still experienced obstacles caused by low public understanding [26], such as statements that "the world of politics is a man's world and is not suitable for women." Indirectly, this understanding becomes an obstacle for women to get involved in politics. There were two factors for women's representation in elections, namely internal and external factors that influence the low representation of women at the leadership level.

The internal factors are:

- 1) women are not interested in entering politics because they think that politics is a dirty job and full of intrigue
- 2) activist's women in student or youth organizations mostly leave and break from the continuity and consistency of the cadre so that they rarely reach the top career levels of political parties
- 3) women's domestic role which often cannot be ignored
- 4) limited access to capital to support women's activities in political parties.

While the external factors are:

- 1) political parties have not widely opened opportunities for women to sit in strategic positions at the political party decision/policy making level.
- 2) The process of making and producing political party policies often ignores women's interests or is not gender sensitive/responsive.
- 3) Family and community support for women's involvement in politics is very minimal.
- 4) The relevant government work units are unable to optimize the socialization of gender priority management policies due to the low level of facility support from funds.

5 Conclusions and Suggestions

Women's representation in DPRD based on the results of the 2019 General Election reached 13 people or 26% of the total 50 members DPRD in the Makassar City. This result did not meet the 30% quota mandated by statutory regulations. Various factors are suspected to be

the cause of women's low interest and involvement in politics, including the political party cadre system, women's interest in getting involved, family support, and the high costs of politics.

It is necessary to develop mutually supportive working networks, which can be used as a basis for collaboration between women in Indonesian society. This can be done by a women's caucus, or a network of similar caucuses, which can voice the importance of recognizing the role of women in the political arena.

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