

How to Cite:

Ardiansya, A., Sulaiman, S., Nasrullah, N., & Maskawati, M. (2022). Gender equality in political life in Indonesia. *International Journal of Health Sciences*, 6(S6), 678–691.
<https://doi.org/10.53730/ijhs.v6nS6.10182>

Gender equality in political life in Indonesia

Ariyanto Ardiansya

Department of Constitutional Law, Faculty Law Sciences, Institut Agama Islam Negeri Bone, Indonesia

Sunarwan Sulaiman

Department of political sciences, faculty of social and political sciences, Universitas Hasanuddin, Indonesia

Correspondence email: sunarwansulaiman91@gmail.com

Nasrullah

Department of political sciences, faculty of social and political sciences, Universitas Hasanuddin, Indonesia

Maskawati

Department of Constitutional Law, Faculty Law Sciences, Institut Agama Islam Negeri Bone, Indonesia

Abstract--In Indonesia, the issue of gender equality has lately become an endless issue and is still striving to continue to be championed both at the executive and legislative levels. The issue of gender equality includes substantive understanding of the gender perspective policy itself. Therefore, the gender movement then became mainstream in developing countries including Indonesia. In the process of democratization, the issue of greater women's political participation, representation and the issue of accountability is an absolute requirement for the realization of a more meaningful democracy in Indonesia. A meaningful democracy is democracy that pays attention to and fights for the interests of the majority of Indonesia's population consisting of women. The idea that politics is not territory for women is an idea that has always been echoed for centuries, and it is indeed very effective to restrict women from entering this region. Public and private terminology that is closely related to the concept of gender, gender roles, and stereotypes, has created inequality and injustice between women and men. The most obvious result of such a political situation is the marginalization and exclusion of women from formal political life. For this reason, various efforts are needed to fight for gender equality in political life, which in the future is expected to provide a change of view on patriarchal culture for the people, so that the possibility of elected female

political leaders will be equal to the possibility of elected male political leaders.

Keywords---gender, politic, democracy, feminism

Introduction

Judging from its historical background, rowbotham's concept of gender equality was actually born out of women's revolt in western countries due to their oppression for centuries. Since Greek, Roman, Middle Ages, and even in the "age of enlightenment," the west has regarded women as inferior beings, flawed human beings, and the source of all evil or sin. This led to a western women's movement demanding women's rights and equality in the economic and political spheres that were eventually known as feminists.

The birth of "feminism" was divided into three waves, namely the first development of feminism that began with Mary Wollstonecraft's publication "Vindication of the Rights of Women" in 1792, which considered the psychological and economic damage experienced by women caused by economic dependence on men and the removal of women from public spaces. After that, came second-wave feminism with its doctrine that views gender differences deliberately created to reinforce the oppression of women. It was in this second wave that women's lawsuits against the institutions of marriage, motherhood, heterosexual relationships and radically sought to change every aspect of their personal and political lives.

The last is third wave feminism which emphasizes diversity, as an example of the oppression of heterosexual women who are considered different from the oppression experienced by lesbians and so on.

Theoretical Framework

It is realized that gender issues are a new issue for society, giving rise to sharing interpretations and responses that are not propositional about gender. One of the factors that influence it is the various interpretations of gender understanding. (Wartawarga, 2017)

The term gender according to Oakley (1972) means a difference or gender that is not biological and not the nature of God. Caplan (1987) asserts that gender is a difference in behavior between men and women apart from biological structures, mostly formed through social and cultural processes. Gender in the social sciences is defined as a pattern of male and female relationships that is based on their respective social characteristics. (Riant Nugroho. 2008.)

Hilary M. Lips defines gender as cultural expectations for both men and women (cultural expectations for women and man). While Linda L. Lindsey considers that all the provisions of society regarding the determination of a person as male and female are included in the field of gender studies (What a given society defines as masculine or feminim is a component of gender). H. T. Wilson defines gender as A

basis for determining the difference in male contributions and Women in culture and collective life as As a result, they become men and women. Elaine Showalter says that gender is more than just a distinction between men and women judging by the socio-cultural construct.

As for terms related to gender, as follows:

1. Gender Mainstreaming

Gender mainstreaming is a strategy used to Reduce the gap between male and female populations Indonesia in accessing and benefiting development, as well as increasing participation and controlling the process building.

2. Gender Equality

Gender equality is the same condition for men and women to have opportunities and rights as human beings, in order to be able to play a role and participate in political, legal, economic, socio-cultural activities, education and defense and national security (hankamnas) and equality in enjoying the results of development. The realization of gender equality is characterized by the absence of discrimination between women and men, and thus they have access, opportunity to participate, control over development and benefit equally and fairly from development.

3. Gender Justice

Gender justice is a process and fair treatment of women and men. Gender justice means no role equality, double burden, subordination, marginalization and violence against women and men.

4. Gender Gap

It is said that there is a gender gap when one type Sex is lagging behind other sexes ($L > P$ or $L < P$) (Ulfatun Hasanah dan Najahan Musyafak, 2017)

a) Gender Inequality

Gender inequality is not only an issue in developing countries, but in developed countries it is also a very widely discussed issue, even a global issue or a global issue. According to Veanello in Riant Nugroho¹⁰ the phenomenon that occurs in European society that inequality and inequality against women (gender) is formed because of various things, including understanding differences in sex and values in society, this factor is a common trait. Veanello's research found that gender differences show that sex differences will give birth to gender differences, suggesting women are irrational, emotional and meek, while men are rational, strong or powerful. (Rasyidin. 2014)

Gender differences are not a problem. Actually, insofar as it does not cause gender inequality, but the problem is that different gender has caused a very fatal problem, namely gender injustice to men, especially for women. In addition, there has been gender discrimination, gender marginalization, steriotip and subordination. Different gender influences are the systems and structures in which men and women are victimized because of the system. Therefore, this different gender must be fought with various efforts and efforts, namely with significant and comprehensive and continuous gender empowerment (non-stop) from time to time even from generation to generation.

Marginalization will result in the inhibition of obtaining or accessing information by men and women. Whereas people who are left with information in just one minute, they have become human beings of the past. The influence of marginalization leads to poverty, underdevelopment of exploitation and ignorance in society. Marginalization occurs not only in the workplace or government institutions, political stage, public policy and private organizations, but in households there is marginalization, including discrimination against family members both men and women. The emergence of the process of marginalization in the family is due to cultural factors (patriarchal culture), customs, primordial properties, and the surrounding environment.

Sub-ordination arises as a result of gendered views of women. This attitude puts women in an unfavorable and unimportant position. This happens because there is an assumption that women are irrational, emotional and meek, so women are considered less fit to appear as leaders. This process of sub-ordination occurs because gender occurs in all forms and mechanisms that are never the same both from time to time and from place to place. In the context of the state or region of sub-ordination because public policies are made not in favor of gender or called gender insensitive, even local regulations and laws, programs and projects with no regard for gender interests. (AidaVityala, S. Hubeis, 2010)

Stereotypes or labeling (negative views) of a particular gender, especially women. As a result of these stereotypes the emergence of various discrimination and injustices, there is a lot of labeling that occurs in society directed at women. For example, there is a belief for society that women should not work, should not get higher education, should not be involved in politics and public policy and others like that.

The workload, the gender role of women in the assumption of the wider community is managing the household, so many women have a domestic workload. The workload caused by gender bias is often experienced by women in a society that is all labeled with the term domestic work. With domestic work considered low-value work compared to the work done by men, this workload places women as the number two citizens, which is gender discriminatory. This labeling is contrary to the religion of Islam, because Islam increases the degree and glorifies women in a maximum and comprehensive manner.

According to Riant Nugroho, gender workload has been lasting in society supported by the cultural and structural that has existed in a society. Gender inequities manifest in the form of marginalization, sub-ordination, workload and stereotypes that occur at various levels. First, gender injustice occurs at the state level, both in one country and in organizations between countries, it is evident that every public policy, legislation and others such as still looks partly not sensitive gender (gender injustice).

Second, gender injustice also occurs in the workplace, organizations even in the world of education. There are still many organizational policies, employment regulations, management and educational curricula that perpetuate gender injustice. Third, gender injustice also occurs because of customs, cultures and customs and cultures owned by ethnicities or tribes in a region, region and even

country. Decision-making mechanisms still reflect gender injustice. Fourth, gender inequality also occurs in the household environment. This happens from the decision-making process, the division of labor, to the interaction between family members there is still gender bias. Thus the household becomes a critical place in the socialization of gender injustice. Fifth, gender injustice is difficult to change because it has become entrenched in society, has even become an ideology.

b) Gender equality

The principle of equality must be defined wisely and wisely, because it opens up opportunities for women so as to tolerate men in all respects, whether political, administrative, public policy and development. Equality has also established a balance between women and men with no discrimination or distinction. Following the opinion of the Minister of Women Empowerment of the Republic of Indonesia stated that equality is togetherness, compassion, respect for rights, defense of the tyranny over befalling her brother and senasib and adr. Gender equality is also interpreted as a term that is often spoken by members of social activists, feminists, members of political parties even almost by state visitors. The term gender equality in certain situations is defined because there is an element of injustice experienced by women. The term gender equality is often associated with terms of discrimination against women, such as; subordination, terrorism and others. (Rasyidin dan Fidhia Aruni, 2016.)

Women's issues are closely linked to the issue of gender equality, as the issue of gender equality is often considered to be related to social justice issues in a broader sense. So this concept of gender equality is indeed a very difficult concept and becomes a contradiction in it. In addition, there has been no agreement on the meaning of equality between men and women.

There is an opinion that states that what is meant by equality is equal rights and obligations that are not yet clear become clearer. According to Riant Nugroho stated that gender is the equality of conditions for men and women in obtaining opportunities and rights as human beings, in order to be able to play and participate in political, legal, economic, socio-cultural, educational and health activities and in enjoying development outcomes. The realization of gender equality and justice is characterized by no more discrimination between women and men. So that women and men with the same ability to access, have the opportunity to participate in development, get equal benefits and justice to enjoy the results of development. (Waston Malau, 2014)

c) Gender Empowerment

Empowerment is an effort made to make someone who is helpless to become more empowered, or from the weak to become strong in the aspects that they are engaged in. Empowerment comes from English, namely empowerment, this word is widely used in various scientific perspectives. such as in the fields of economics, law, agriculture and political science itself. The term empowerment was first used by the Black Panther movement in political mobilization in the United States in the 1960s. In the 1980s the women's movement popularized the

concept of empowerment again. The concept of empowerment at this time has entered various fields of knowledge both at the practical level and as a concept used in various contexts, so that in the end it eliminates the true meaning or understanding. Various definitions of empowerment explain that empowerment is a process and a goal. As a process of empowerment is a series of efforts to strengthen power or empower weak groups in society, including individuals who experience weakness in the political field. As a goal, empowerment refers to the conditions or results that will be obtained by a social change. A strong poor community, for example, has the power or knowledge and ability to fulfill their physical, economic, political and social needs. (Sadli Saparinah, 2010.)

Empowerment can also be interpreted as a way to have self-confidence, be able to express aspirations, have a livelihood, participate in socio-political activities and be able to carry out life tasks effectively. In addition, the notion of empowerment is also commonly used as an indicator of success and ability to achieve excellence in the perspective of economics. Conceptually, empowerment or power comes from the word power, because the first idea of empowerment cannot be separated from the concept of power. Power is often associated with the ability to get other people to do what they want. Referring to the opinion of Saparinah Sadli²⁴, she stated that in the process of empowering women with the aim of developing gender equality through activities such as the following:

1. Promote women's participation as agents of reform in political, economic and social processes. For this reason, participation is required in terms of numbers as well as increasing their rights in an effort to increase women's participation.
2. Collaboration between men and women, because empowering women to achieve gender equality means changing attitudes or changing behavior. Changes in the roles of men and women which become their rights and obligations are balanced between them both in the family, work and in society.
3. Specific measures that can eliminate gender inequality at various levels and also repeal laws that are discriminatory and gender-unfriendly.

Basically, empowerment is a way to carry out cooperation within the organization, so that all members participate / join fully and are able to carry out all their activities. If this empowerment is carried out with full responsibility, then gender inequality will no longer exist in various existing institutions. So this empowerment can occur effectively, is strongly influenced by the full involvement of women, there is opportunity, there is a will and there is a strong will. (Aida Vityala, 2010).

Method

In understanding women in politics, the authors use qualitative approaches as one way of descriptively telling the results of research that are expected to illustrate the benefits of enacting the system (Sugiyono, 2013).

To obtain the data, the author uses interview, observation, and documentation techniques that all the results are made descriptively in the form of narratives that are expected to make it easier for the reader to

understand them (Gunawan, 2013). In addition, it also uses triangulation techniques to validate the data that the author has obtained (Rahardjo, 2010).

Discussion

a) Gender Equality issues in Indonesia

Basically everyone agrees that women and men are different. However, gender is not the male and female sex as a gift from God. Gender is more emphasized on the differences in roles and functions that exist and are made by society. In the reality of life, there have been differences in the social roles of men and women which have given rise to differences in social status in society, where men are superior to women through social construction. (Nur Syam, 2013)

Gender differences between men and women are determined by a number of factors that help shape, which are then socialized, reinforced, even shaped through social or cultural, perpetuated by interpretations of religion and myths. Sex differences are often used by society to form the division of roles (work) of men and women on the basis of these differences. As a result, there is a division of gender roles, namely domestic roles and public roles. Domestic roles tend not to generate money, power, and influence. This role is more left to women, while the public role that makes money, power and influence is left to men. As a result of the unequal division of labor gives birth to inequality of the role of men and women which results in gender injustice that harms women. In Indonesia gender inequality is seen from all aspects, among others, in the family environment, population, education, economy, employment, and in government. The difference in roles between men and women is not balanced is also strongly influenced by the culture and culture of Indonesian society consisting of many ethnicities and tribes. Every tribal community in Indonesia has its own characteristics in interpreting gender roles in this country. In Indonesia, the issue of gender equality has lately become an endless issue and still continues to be fought for at both the executive and legislative levels. (Khozanah Hidayati, 2010)

This issue of gender equality includes a substantive understanding of gender perspective policy itself. The increase in awareness and understanding must be accompanied by the representation of women in state institutions, especially policy-making institutions. Considering that women still experience inequality in the fields of education, social, politics, and economy just because the development of Indonesian people's knowledge about gender itself is still very slow. Although women are placed in domestic roles in the family environment. But the position of Indonesian women in the family environment is always numbered. Because of the role of breadwinner, the position of head of the household will generally be left to the man / husband, unless the woman is a widow or there is no man in a family.

During this time, the understanding of Indonesian society reconstructs that by nature, women are weak and men are strong, so that to be a leader in a family is still left to men. This indicates the dominance of men in domestic roles. These circumstances cause women's positions to be loaded with diverse jobs, indefinitely, such as cooking, taking care of the house, taking care of children,

and so on. The domestic work is carried out together with the reproductive function. The placement of women on domestic duties fully results in the potential for women to do productive things to be reduced. Indeed, since the beginning of the establishment of the Unitary State of the Republic of Indonesia, the Government has officially embraced and established an agreement on equality between women and men as contained in The Constitution 45 Article 27. However, in its development, some laws that have been in force in Indonesia, are realized to have meanings that are still discriminatory against women. As in the law regarding the women's labor wage system, family benefits and women's health benefits are considered single so that husbands and children do not get benefits as received by male workers.

This provision is contained in the Circular Letter of the Minister of Manpower No. 7 of 1990 on Wages, PP No. 37 of 1967 on The Wage System in the state enterprise environment. Regulation of the Minister of Mining No.2/P/M/1971, Regulation of the Minister of Agriculture No.K440/01/2/1984 and No.01/GKKU/3/1978 and SE Menaker No.4/1988 on health benefits, as well as article 8 of Law No.7/1983, article 4 of The Minister of Finance Regulation No. 947/KMK/04/1983 and Article 8 of Law No. 10/1994 about the procedure of obtaining NPWP. In addition, based on data from komnas perempuan in 2012, there have been identified there are about 282 regional regulations that are suspected of gender bias. A number of these laws and regulations are not able to accommodate gender equality that has been guaranteed by the Constitution. In fact, gender equality is interpreted as the same condition for men and women to get opportunities and rights as human beings in playing and participating and receiving development benefits in all areas of life.

b) Gender Equality in Indonesian Politics

Politics is essentially an attempt to seize the role of power, including access and control in decision-making. Until now, the political conditions that exist in Indonesia is still very dominated by men, both at the simplest level, namely the family, the level of society to the formal political level. Gender is an issue that is widely discussed in line with the development of political access for women.

Through access to politics, the awareness to discuss gender relations in people's lives becomes increasingly vulnerable. Gender equality as it is known is an imported product from western countries about the demands for balance of roles in gender relations.

Gender talks in Indonesia were widely conducted in the 1980s. Through programs from Non Governmental Organization Local (NGOs) in collaboration with international NGOs, so there is a lot of awareness about gender relations carried out in Indonesia. Many conversations and training with the aim of resuscitating about gender relations. So, what it does is do training on urgency *gender mainstreaming in the developing country's society*. (Fadlan, 2011)

In the international world, many NGOs are engaged in the third world, such as NGO from the Netherlands, Germany, the United Kingdom, and also Australia. Many programs are carried out, for example about educational, social, and political equality synergized with local Indonesian NGOs who are also engaged in this field. Therefore, the gender movement then became mainstream in developing countries including in Indonesia. In the world of politics, male dominance is still visible. For example, if we quantitatively count, how many women enter the leadership area in Indonesian politics. These questions are still a wedge within the framework for gender equality. However, in recent days, women's access to politics has begun to show with the growing involvement of women in practical politics. (Adhyepanritalopi, 2013)

Now there are more and more women in the world of legislatures, bureaucracy, and other political positions. There are several female regents in Indonesia, as well as the governor. There are even female regents who can serve twice, as well as the governor. Countless who lingered in the political party and then continued in the legislature.

The more open access to political openness, the more women will be able to compete with men on the public stage. That's why we give quotas to women in Political representation is not important. However, political rights for women are widely recognized. But these rights do not guarantee a democratic political system in which the principles of participation, representation, and accountability are given real meaning.

There is a representation of women in it, and various policies that appear that have gender sensitivity do not necessarily materialize even though women's political rights have been recognized. Women as citizens should be able to participate independently in this democratic process. So far in Indonesia, we have found that most women have not even been able to make their political choices independently. Women's political choices are influenced or even determined by husbands, superiors, friends, or family.

Empirical evidence already shows that gender equality is no longer a problem in this country. It's just that what really needs to be fought for is how women are more empowered in the development of human resources, especially through education, so that in the future the opportunity to enter the world of politics will be more real.

c) The Importance of Gender Equality in Political Life

Political education is an activity that aims to shape and foster political orientations in each individual or group. The process of political education is carried out so that the wider community can become Indonesian citizens who are aware and uphold their rights and obligations in the life of the nation, and state, and pay attention to justice and gender equality. (Bawaslu, 2015)

This is emphasized because in reality, there is still a gap between the roles performed by men and women in various roles, especially in public roles.

Therefore, the increasing role of women in gender-minded development as an integral part of national development, has an important meaning in efforts to realize Harmonious alignment between men and women in order to realize gender equality and justice in various activities, especially in the political field. Women have a very important meaning to provide understanding and unifying perceptions about the importance of healthy, fair and realistic democratic development. Therefore, the development of women's political education needs to be improved both in organizational terms and the establishment of democratic pillars through legislative, executive and judicial institutions that are aspirational and pro to the interests of women.

This kind of condition needs special attention, for that one of the things that needs to be addressed is the issue of political education for women, so that with the development of political awareness among women. It is expected to be able to take advantage of existing opportunities and opportunities in accordance with the potential possessed and in accordance with the provisions of applicable laws and regulations.

Affirmation specific policy (*Affirmative Action*) must be immediately changed with the strategy of gender management (PUG) in all areas of life, especially in all lines and strata to accelerate the equation of access, participation, control, as well as equal benefits between women and men. Based on Presidential Decree No. 9 of 2000, the executive is only binding to implement PUG. Therefore, it is necessary to increase the number of PUG implementation policies that will bind all stakeholders, both governments, election organizers, and political parties as pillars of democracy to encourage the fulfillment of women's human rights in the political field through increasing the representation of women in policy makers. The women's movement, and observers of women's issues, made a very hard effort. fight for the inclusion of quotas of 30% of women's representation as the minimum amount in the political law package from upstream to downstream.

Minister of Women's Empowerment And child protection, Linda Amalia Sari, said that the effectiveness of the political party law and the election law related to women's representation can be seen from the results of the 2009 election where the representation of women has increased compared to the 2004 election. This number is far from the ideal balance of at least 30%. Therefore, there must be an escort from the level of policy formulation, process and implementation, and evaluation of its impact for future improvements in the 2014 election, until equality and justice of women's participation in politics that occur, are no longer needed. Meanwhile, women involved in politics should be able to know the benefits both for themselves and in political parties, but in fact, women now tend to be easily influenced to receive money politics. This is due to the lack of basic education in politics that cannot be fully understood when working in the world of politics.

In the democratization process, the issue of greater women's political participation, repertoire and accountability issues became absolute requirements for the realization of a more meaningful democracy in Indonesia. Meaningful democracy is a democracy that pays attention to and fights for the

interests of the majority of Indonesia's population consisting of women. The idea that politics is not territory for women is an idea that has always been buzzed about for centuries, and it turns out to be very effective to restrict women from entering this region. Public and private terminology, which is closely related to the concepts of gender, gender roles, and stereotypes, have created inequality and injustice among women and men.

The most obvious consequence of such a political situation is the marginalization and exclusion of women from formal political life. This means that the presence of women in formal political life in many places shows an unsatisfactory picture. At the root of all these issues is a patriarchal culture that stifles all women's wiggle room in all fields, including politics. Democracy is closely related to politics. The concept of democracy comes from a political term meaning government by the people. It contains the meaning "of the people, by the people, and for the people". In gender-biased political terminology, for a long time, the notion of participation "from the people, by the people, and for the people" was only defined in a limited way only to certain circles in society, and certainly excluding women in it. The representation of women is to voice the interests of women. At this point, what many people overlook, even women themselves, is that women's interests are better voiced by women themselves because they actually understand women's needs best. Within the framework of a representative democracy, the views of different groups must be considered in formulating the decisions and policies to be made. Considering the interests of women and involving men and women in the policy-making process is the basis of a democratic framework that pushes towards gender equality and justice.

d) Efforts to Fight for Gender Equality in Political Life

Basically, the 30% quota given for women's involvement in politics and the representation of women in parliament mandated by Law No. 10 of 2008 on Legislative Elections and Law No. 2 of 2008 on Political Parties (Political Parties), It's still a long way to the truth. Although actually the figure of 30% is reviewed with a statistical count based on the number is still considered unfair. But others welcomed this as a step forward to give a movement for the recruitment of women in their political steps. Because so far women only amounted to 12% who took part in the courtroom in Senayan. It is a new and refreshing phenomenon in the development of the democratic system in Indonesia. Although in a relatively small and simple state, but there are still many hopes and opportunities that can be passed by women in their participation to socialize and implement the law as well as a tribute to the sacrifices and struggles of women who have been marginalized. Because on this occasion, the public will give a direct assessment of the political parties of election participants who have concern for the struggle and potential of women, there is even some kind of condemnation from various non-governmental organizations or other women's community organizations, not to choose a party image that does not pay attention to the interests of women or by not realizing the Law on the representation of women.

The representation of women becomes important because the number of women in the political stage is still very low, there are standards, so that the position and role of women in the legislature, especially executive positions as makers and policy makers are still minimal. This shows that the existence of women is still not taken into account. With the push for the representation of women who were 30% in parliament during the 2009 election, as mandated by Law No. 10 of 2008, Although there is not yet *affirmative action* Which gives privilege. certain, thus providing conditions that are easier for female candidates than male candidates, But the results of the election have shown increased representation from the previous election, namely for the Dpr Ri 18% from the previous 12% and for representation in the DPD somewhat higher than the representation in the DPR, which is 27.3% from the previous 18.8%. Based on the data above, Lack of recognition of the importance of women's role in the political process has been proven by less the inclusion of women's issues in development planning, although long has been campaigned on the issue *gender mainstreaming* about women as part and targets in development in 1974 using the "*Women In Development Approach*. This is because the concept of gender in development is still not translated well by all elements of development both theoretically and applicatively. So that the results of development are still in favor of certain groups and become gender biased. Efforts to achieve gender equality and justice continue to be made by women activists.

In 1980, through an approach "*Gender And Development Approach*" This approach no longer looks at women and men from biological differences, but views men and women socially and structurally as able to participate in the process of life, especially participation in life in the political and public spheres. Participation between men and women in political life was one of the principles of the struggle of women activists, until it was mandated in the convention on the elimination of all forms of discrimination against women which was adopted by the PBB general assembly in 1979 established in 1981. The Government of Indonesia itself has also ratified through the Law of the Republic of Indonesia no. 7 of 1984 on July 24, 1984 through state sheet no. 29 of 1984. Nevertheless, until now the struggle for equality and justice is still not optimal because of structural and institutional discrimination that is still strong in people's lives. This kind of discrimination further weakens women's resources especially when women have no desire to change and make improvements early on.

For this reason, efforts to fight for gender equality in political life, namely first, must be attempted the existence of regulations or laws on elections, regional head elections, and political parties that include the subject *affirmative action* against the representation of women by giving certain privilege to the representation of women, so that with the presence of *affirmative action*, It is expected that the representation of women will increase and in accordance with expectations. Second, there is a need to increase education for women continuously. Because with the increase in the level of education for women, it will increase the competence and competitiveness of women in the political field. Third, there is a need for continuous enlightenment and political

educati About the superiority of female political leaders. With the effort it is expected to provide a change of views on patriarchal culture for society, on to the wider community, can be done by non-governmental organizations, organizations, or by other institutions, So that the possibility of electing a female political leader will be the same as the possibility of the election of a male political dreamer. So that gender equality in the world of politics will be more advanced and its side effects for the advancement of corruption eradication efforts can be felt immediately.

Conclusion

Gender differences between men and women are determined by a number of factors that contribute to shaping, which are then socialized, reinforced, even shaped through social or cultural, perpetuated by interpretations of religion and myths. Sex differences are often used by society to form the division of roles (work) men and women on the basis of these differences. As a result, there is a division of gender roles, namely domestic roles and public roles.

Politics is essentially an attempt to seize the role of power, including access and control in decision-making. Until now, the political conditions in Indonesia are still very dominated by men, both at the simplest level, namely the family, the community level to the formal political level. Gender is an issue that is widely discussed in line with the development of political access for women.

The representation of women becomes important because the number of women in the political stage is still very low, there are standards, so that the position and role of women in the legislature, especially executive positions as makers and policy makers are still minimal.

References

- Adhyepanritalopi. 2013. *Assessing the Gender Equality Bill*.
- AidaVityala. S. Hubeis. 2010. *Women's Empowerment from time to time*. Bogor: ipb. Press,
- Bawaslu. 2015. *The Importance of Gender Equality in Politics*.
- Fadlan, 2011. Islam, Feminism, and the Concept of Gender Equality in the Qur'an. *Journal Karsa*, Vol. 19
- Gunawan, I. (2013). *Qualitative Research Methods*. Jakarta: Bumi Aksara.
- Hidayati, Khozanah. 2010. *Kartini's Spirit in the Struggle for Political Gender Equality*.
- Malau, Waston. 2014. "Gender Mainstreaming in Development Programs", *Journal of Social Sciences Education*.
- Musyafak, dan Najhan Ulfatun Hasanah 2017. *GENDER AND POLITICS: Involvement of Women in Political Development*. Semarang: Universitas Islam Negeri.
- Rasyidin. 2014. *Aceh Gender Politics: A Study on Gender Political Empowerment in Aceh Province*. Lhokseumawe : Unimal Press.
- Rasyidin dan Fidhia Aruni. 2016. *GENDER AND POLITICS, Representation of Women in Politics*. Lhokseumawe : Unimal Press.

- Rahardjo, M. (2010). *Triangulation in Qualitative Research*.
- Riant Nugroho. 2008. *Gender and Public Administration: Study on the Quality of Gender Equality in Post-Reformation Public Administration 1998 - 2002*. Yogyakarta : Pustaka Pelajar.
- Suryasa, I. W., Rodriguez-Gámez, M., & Koldoris, T. (2022). Post-pandemic health and its sustainability: Educational situation. *International Journal of Health Sciences*, 6(1), i-v. <https://doi.org/10.53730/ijhs.v6n1.5949>
- Saparinah, Sadli. 2010. *Different but Equal Thoughts on the Study of Women*, Jakarta : Kompas.
- Sugiyono. (2013). *Educational Research Methods: A Quantitative Approach*, Bandung: Alfabeta.
- Syam, Nur. 2013. *Talking about Gender in Indonesia*