

Solidarity with the Fulfillment of Women's Political Representations in Indramayu Regency

Herpita Wahyuni¹, Zuly Qodir², Danang Eko Prastya³, Bilveer Singh⁴

^{1,2,3}Universitas Muhammadiyah Yogyakarta, Indonesia

⁴National University of Singapore, Singapore

Correspondence: herpitawahyuni@yahoo.com

zuliqodir@umy.ac.id

prastya.de@gmail.com

polbilve@nus.edu.sg

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Abstract

In this study, it can be seen that the role of fellow women in supporting women to be involved in the political realm is a factor that can increase the value of women in women's involvement in politics in the Indramayu Regency. This research is descriptive qualitative research by describing the findings from various literature and previous studies in answering the research results. The survey results show that solidarity among women in increasing women's political participation in Indramayu Regency comes from a sense of unity among women who are members of a young women's organization called Fatayat Nahdlatul Ulama in fighting for women's rights. Friendship among women in Indramayu Regency is a form of strength between women who support politics by empowering women in the Indramayu Regency. Mutual trust among women in Indramayu Regency is an essential point in women's courage to join the world of politics. The interests that are fought for by women in Indramayu Regency are to advance women in various fields, including education, health, economy, social welfare, legal awareness, political education, and women's empowerment in Indramayu Regency. Empowering women can develop their potential and change a healthier political climate, and prepare women who are strong in politics, culture, economy, and education. This research limit is only looking at women's solidarity in supporting women's representation in politics in Indramayu Regency.

Keywords: *solidarity, political representation, women's politics*

INTRODUCTION

Indonesia is a country that adheres to a democratic system in all areas of life, one of which is in policymaking (I. A. Putri, 2017). Strategy is an essential element and is the first element that must be done to encourage success in policymaking through public participation (Tosi & Grundy, 2018). Participation is a form of democracy (Hardjaloka,

2017). The involvement of women in the political realm is a problem in various parts of the world because of a robust patriarchal culture motivated by political, historical, religious, and traditional interests in society (Alam, 2016). The representation of women in Indonesia's politics is an essential discourse to increase the political role of women (Istiqomah, 2019). Women's political participation in Indonesia is still low, even though the government has issued a particular policy (Yuwono, 2018).

Women's existence was always perceived as being under the power of men until after the reformation; women had not been maximally appearing in public (Sharif & Hina, 2018). The women's movement in Indonesia has an active involvement in politics, but there are still gaps in the participation and representation of women in formal political structures (Isnaeniyah, 2017). Religious views have had an impact on women's involvement in politics, such as at the end of 1999, Megawati Soekarno Putri was once nominated for president, but then there was opposition to the nomination plan, either from political parties or from organizations with a conservative Islamic background (Fadli, 2018). Increasing women's participation in politics to achieve mutual justice is one form of partial and affirmative legislation in advancing women's representation (Elomaki & Kantola, 2017).

Gender unfriendliness is a patriarchal political culture that is the main obstacle in increasing women's political participation, which builds the perception that women are inappropriate, unsuitable, and unfit to enter the political realm (Azuh & Egharevba, 2018). Efforts to increase gender equality in Indonesia and globally are now a focus in various fields, including the representation of women in formal politics and participation in policy and decision-making to achieve social, economic, and political development that is gender equitable (Bos et al., 2020).

Issues arose in the community regarding the problems faced by women in politics who judged women to be incompetent (Cooper, 2018). The injustice experienced by women is a form of gender imbalance in the political world (Sukiada, 2017). Women are considered less important in the involvement of political decisions (Frenti & Huda, 2017). Weak political communication and lack of women's political support will determine the backward position of women (Ramli, 2020). Women's political communication is expected to provide input and convey issues that can result in appropriate decisions (Alak, 2020).

The involvement of women in politics is a reasonably good strategy in preventing acts of corruption. As explained in academic research in the 1990s, women are cleaner from corrupt behavior than men with moral considerations that women have moral traits and a higher level of concern high (Sumbas, 2020). Women are vital in managing and accommodating people's voices, especially voicing women's voices and rights (Ajuru & Harcourt, 2019). Women's actions in facing life's problems sometimes get less friendly treatment and are considered not having complete freedom in determining their steps (Mountz et al., 2018).

Various conditions that oppress women have had a significant influence in inspiring and motivating the liberation of oppression against women. Solidarity emphasizes the state of relationships between individuals and groups that underlie mutual bonds in life with the support of moral values and beliefs that can give birth to emotions and strengthen relationships (Fisher & Fukuda-Parr, 2019). Restraints on women create a feeling of belonging and struggle that raises a sense of sympathy and mutual support among women and against injustice against women (Pullen et al., 2019).

Women's political representation is a gender-friendly form of democracy (Mohamed & Samantar, 2019). National women's politics has experienced dynamics from the 1999 General Election to the 2019 simultaneous election. Since the 1999 election, the percentage of women who are members of the Indonesian Parliament is still in the low category and has gradually increased, namely 9% in the 1999 Election, the 2004 Election 11.8%, the 2009 Election 18%, the 2014 Election 17%, and the 2019 Election rose to 19.48% (KPU Kabupaten Garut, 2020). The representation of women in the 2019 Election in West Java Province was 19.17%, and the percentage of women in the Regency / City DPRD in West Java, which received mixed results. There are districts/cities that have a high level of hacking, and some have experienced a low category, among others; Banjar City was 3.33%, while the highest was Indramayu Regency at 34%, followed by Purwakarta 28.88%, Cirebon City 28.57%, Cirebon Regency 28%. In comparison, Garut Regency was 18% along with Bekasi, Subang, Sumedang, and Cianjur (KPU Kabupaten Garut, 2020). Indramayu Regency is a district that has succeeded in fulfilling the political presentation of women in regional government elections with a percentage of 34% and has met the regulations of Law Number 8 of 2012, which explicitly obliges every political party

participating in the election to fulfill a quota of 30% female representation (Budi Mulyawan, 2016).

This study focuses on "Solidaritas Fulfillment of Women's Political Representations in Indramayu Regency" by looking at the level of solidarity among women to support women's involvement in the political world with a sense of unity among women, a sense of friendship, mutual trust, and to achieve common goals bersama (Lawang, 1985). Subsequent research can look at women's performance and success in the political realm so that it can provide a broad knowledge of women's version and politics. The study results provide new data from providing an understanding of perspectives in increasing the representation of women in politics, which can give women the power to unite and compete in the political realm.

This study uses descriptive qualitative research by describing the findings from various literature and literature reviews in previous research and observing people in the environment by understanding language and interpretations of the surrounding political world (Creswell, 2018). This study focuses on solidarity in fulfilling women's political representation in the Indramayu Regency with various data sources in answering research results from multiple kinds of literature and literature reviews that discuss gender politics and women's participation in politics. The findings of this study show solidarity factors in fulfilling women's political participation in Indramayu Regency, seeing solidarity among women to support women's involvement in politics with a sense of unity among women, a sense of friendship, mutual trust, and to achieve common goals (Lawang, 1985).

DISCUSSION

Women have the same rights as men in obtaining a better life by being involved in education, law, business, and becoming politicians (Suhra, 2019). Efforts made to increase women's participation include awareness of women's politics, gender-based political education, building and strengthening relationships between women's networks and organizations, recruiting qualified female political party cadres, cultural reconstruction, and gender-biased religious understanding, movement to change political party organizational structures, and streamlining statutory regulations (Yuwono, 2018).

Political opportunities for women are efforts that can influence political policy through political participation by becoming legislative candidates (Abdi et al., 2016). The rise of women in the political arena in Indonesia becomes an exciting phenomenon every time an election is held, women begin to appear on the political stage (Yuliani, 2019). Solidarity among women to support women's involvement in politics with a sense of unity among women, a sense of friendship, mutual trust, and achieving common goals (Lawang, 1985). Women's existence in politics is a problem regarding gender injustice in public and politics, which is still a challenge that women must face (Kassa, 2019). Political education is a form of solidarity which he does consciously in the process of conveying the nation's political culture and paying attention to the values of Pancasila (Iheanacho, 2016). Solidarity will form the strength of fellow women to join the world of politics and government. The number of women DPRD members in the Indramayu Regency can be seen in Figure 1.

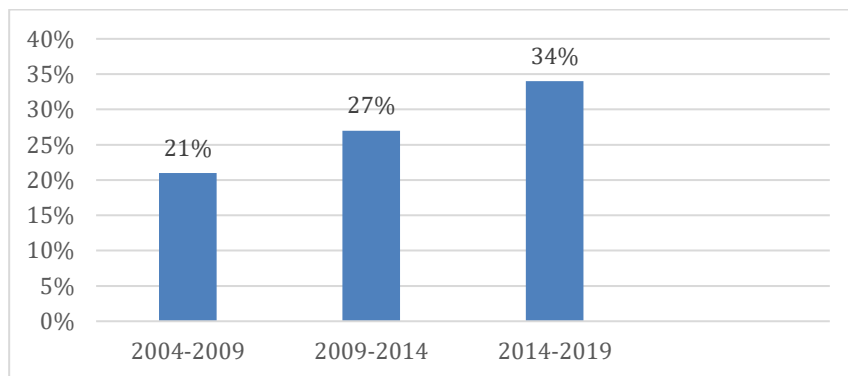


Figure 1. Women's Political Representation in Indramayu Regency(KPU Kabupaten Garut, 2020)

Women's representation in the local legislative, political constellation is vital to encourage women's political participation in the regions to increase, besides that, women's political representation is also present as a central element that will discuss the maturity of democracy in a critical study (Alrdi Samsa, 2021). The percentage of political women in the Indramayu Regency appears to be an increase from 2004 to 2019. Figure 1 shows that in the political year 2004-2009, the political representation of women was 21%, in 2009-2014, the political representation of women was 27%, and in 2014 -2019 Indramayu District has succeeded in gaining 34% female representation in politics and has exceeded the requirements of Law Number 8 of 2012 requiring every political party participating in the

election to meet a quota of 30% women's representation. Women's political participation in Indramayu Regency is driven by solidarity among women in Indramayu Regency. Solidarity among women in supporting women's involvement in politics with a sense of unity among women, a sense of friendship, mutual trust, and achieving common goals (Lawang, 1985).

A Sense of Unity Among Women

The involvement of women in politics is a long process with a solid patriarchal political view that men are superior figures at the point of power (Nohad A'li & Rima'a Da'as, 2016). Women's representation in politics is still an essential issue in increasing women's political participation (Azuh & Egharevba, 2018). The sense of unity towards women has a significant influence in generating women's courage; women's agreement is compiled in the book "Habis Gelap Terbitlah Terang," which provides a critique of women's patriarchal culture in political movements (N. W. E. Putri, 2020). Women carry out unity in fighting women's position who are always positioned second by including women in politics (Bakri et al., 2020).

Women's political culture factors refer to the values, norms, beliefs, and behaviors that support society and its institutions and become the basis for all aspects, including the political part (Diversity & Alam, 2019). Religion, education, and perspective on gender-based social roles are cultural factors that determine the proportion of women in parliament (Murdiati et al., 2017). Increasing women's representation in politics, especially in elections, does not happen immediately, but a struggle is needed to realize the right of everyone to achieve equality and justice (Delogu, 2019). Equality with efforts to learn laws and regulations with partiality and affirmation towards increasing women's representation (Ana, 2017).

The participation of women in different lives cannot be ignored because without women's involvement, it will not run perfectly, including in politics (Ajuru & Harcourt, 2019). It has been three periods since 2004 that Indonesia has held elections and has indirectly provided political education for the community, including for women (Nur Ainiyah, 2017). The opportunities for women in the socio-political world are increasingly wide open (Strong & Raine, 2018). The development of women's awareness in the public space created unity in the Fatayat Nahdlatul Ulama Islamic youth organization, developing a sense of gender justice and providing political education for women (Agustin, 2016). The

form of a sense of political unity in women with encouragement from various organizations, namely Fatayat NU, in building women's involvement in politics also provides an overview of matters relating to elections such as logout, black campaigns, and money politics (Agustin, 2016).

Women's motivation to join the political sphere is due to the desire to develop a broader potential and a sense of unity in gender equality (Mountz et al., 2018). Lack of self-confidence in political participation is caused by a lack of support from women due to the still-developing patriarchal culture (Kollo, 2017). Women's political and legal rights are still considered false, that power continues to rest with men (Barnett et al., 2018). The form of unity among women is involved from the support of various non-governmental organizations to improve the condition of women who are always associated with gender, so that there is a movement to raise women's political awareness and empower women in the economic, social and political fields that should be proud of the struggle of women who wants that all parties are willing and ready for the balance of men and women in legislative bodies and institutions in decision making (Chiweshe & Macleod, 2018).

The unity of women in politics is very much needed to support fellow women's strength (Okeke, 2019). The agreement of fellow women in Indramayu Regency is part of a young women's organization called Fatayat Nahdlatul Ulama in Indramayu Regency, which is a young women's organization that has a strategic task in fighting for women's rights, especially those related to the essential integrity of life in the fields of education, health, economy, and fighting for women's rights through organizational strengthening and cadres with the hope of many leaders in the future (Froio & Ganesh, 2018). The women's organization in Indramayu Regency is active in activities that support the advancement of women through the Aisyiyah organization that can glorify the dignity of the people, take part in advancing the nation, is a concrete manifestation of Aisyiyah's role and hopes in the life of the country and state. The Aisyiyah organization has contributed a lot to advancing Indonesian women in various fields, including education, health, economy, social welfare, legal awareness, political education, and women's empowerment in Indramayu Regency (Indramayujeh, 2020). Various women's activities in Indramayu Regency create or create a sense of unity among women and create political support for women and a sense of kinship among women (Ackerly & True, 2018).

Friendship of Women

Friendship in the world of politics is a feeling that is mutually bound and generates a sense of mutual support and a sense of trust (Clayton, 2021). Communication is an effort that can strengthen friendly relations and be supported by appropriate programs such as training and political education that can develop political intelligence and build self-confidence to support women in politics (Bappayo, 2019). Friendship networks inside and outside the party are an influential effort in the world of elections. The family's support factor is the capital in building women's power in politics (Johnson & Boylorn, 2019). The form of friendship established with fellow women through a developing organization in Indonesia is Fatayat Nahdlatul Ulama, which is an effort to increase women's participation in the decision-making process, reflecting the importance of women receiving various political knowledge in supporting social life activities (Agustin, 2016). Various factors cause the low percentage of women in the legislature because women lack motivation and full support from their families (Kassa, 2019).

Women's belief in politics is a form of gender balance (Steyn, 2019). The involvement of women in politics is based on moral considerations that consider women to have moral traits, standards of ethical behavior, and a better level of concern than men (Bsir & Zrigui, 2018). Political support from women will give strength to women in fighting patriarchal culture (Awondo, 2017). The patriarchal culture in society makes the power emerge from women to rise and are considered to be able to run and join the political sphere with the support of women and the broader community so that the emergence of a race of confidence and strength in participating in politics (Kollo, 2017). Political education activities for women are a means of exploring the intimacy of fellow women and understanding the importance of women participating in politics (Muhibbu-Din, 2019). The association of PKK, Dharma Wanita, community organizations from women, political parties from women, and youth organizations is a form of strength formed in the bonds of fellow women in political science development (Nangun Sat Kerthi Loka Bali, 2019).

The activities carried out by women can build a sense of friendship, namely by the existence of activities carried out by the Muslimat organization Nahdlatul Ulama, Indramayu Regency, which holds training in sewing clothes for Muslimat members from

various sub-districts throughout Indramayu Regency. This clothing sewing training for Muslim women is intended to increase women's capacity in the field of skills, as an effort to be able to help the family economy and empower women in Indramayu Regency who can build a sense of friendship for women (Jabar, 2020). A sense of camaraderie is increasingly established among women through the Aisyiyah organization, which contributes in various fields, including politics and women's empowerment in Indramayu Regency (Indramayujeh, 2020).

The formation of vertical networks such as the Aisyiyah organization linking with women's representatives at local, regional, and national levels will help strengthen women representatives' capacity and togetherness. Women representatives can also create their power base and help each other push the gender equality agenda in the agenda of the parliament's work program (Avdeyeva & Matland, 2020). Women's struggle to occupy political resources requires support from family and society at large (Hotchkins, 2017). The strength of a sense of friendship creates a sense of closeness and a better understanding of fellow women's feelings (Howell, 2018). Women have their ties, including political support (Stewart et al., 2018).

Mutual Trust Among Women

Increasing trust is an effort that supports women's existence in politics, increases confidence in women's politics by paying attention to and collaborating with various mass organizations, NGOs, and academics in implementing political education for women (Hendarto, 2018). Various factors cause the low level of women's involvement in politics, namely because of social, economic, cultural, political, and environmental historical factors that adhere to a patriarchal ideology that forms discrimination for women in politics (Hotchkins, 2017). Women's understanding of politics can be said to be quite good in the transformation of political education so that it can lead to trust in women in the political realm (Stewart et al., 2018). Political education is an activity that aims to shape and foster political orientations in individuals (Hidayati, 2019); as one of Fatayat NU's work programs, especially women, political education is expected to increase awareness of their rights, obligations, and responsibilities as citizens of the country (Agustin, 2016).

Women's political rights are considered an integral part of human rights (True, 2019). Women in politics are expected to formulate state policies that can empower poor women,

eradicate discriminatory cultures, and stop violence against women still taking place evaluatively, both in the domestic space and in the public sphere (Suhra, 2019). A woman's role can create role models for other women in public trust (Litchfield et al., 2018). The increase in women's participation indicates increased confidence in women and support in political affairs and is the impact of the democratization of global development (Jimlongo, 2018).

The principles of openness and equality are two principles that are in line with efforts to prevent corruption (Ram, 2017). Honesty means that in a democratic system, state institutions must uphold the principles of transparency and public accountability (Kaderi, 2021). The presence of women in politics is expected to be able to formulate state policies that can empower poor women, remove discriminatory cultures and stop violence against women that is still ongoing evaluatively, both in the domestic sphere and in the public sphere (Awondo, 2017).

Compared to men, women's participation in politics is still considered low, and efforts are needed to increase the involvement so that political decisions can get the right target (Rahman, 2018). Non-governmental organizations have made various efforts to increase women's political participation in society by increasing women's political awareness and efforts to change women's political vision and mission to be more professional and provide an understanding of the importance of fulfilling the 30% quota plus an increase in advocates (Abdi et al., 2016). Women's political participation results from the finding that there is an increase in women's involvement in politics with the support of their families and society. However, the level of representation of women in politics is still challenging to keep up with men because of various factors that cause women to not support their fellow women due to a strongly patriarchal culture. and efforts are always made to provide political support and education for women (Clover, 2016).

The various organizations formed among women in Indramayu Regency created a sense of the same vision and mission to be able to rise and fight for women's rights with the organization of the PKK Women's association, Dharma Wanita, community organizations from women, political parties from women, and The Youth Organization is a form of strength formed in the bonds of fellow women in the development of political science knowledge in Indramayu Regency (Nangun, 2019). They are increasing women's

political participation by raising political awareness for women by carrying out gender-based political education, building and strengthening relationships between women's networks and organizations, recruiting qualified female political party cadres, cultural reconstruction and representation of gender-biased religious understanding in Indramayu Regency with mutual support fellow women and believe in women in realizing the aspirations of women.

Common Interest

Fighting for women's rights and women's equality in politics requires hard effort and full support from women to carry out political education for women, which can change society's view that politics is only assumed to be the right of men (Phipps, 2016). Women's political participation in the political realm forms a strong democracy and a balance in political participation and representation between men and women (Piscopo, 2016). Women are rational beings with the same abilities as men and are given the same rights in various policies (Ohman & Lintari, 2017). Peer support is a strategy for women in positioning women in social life (Pullen et al., 2017). Many parties doubt women's political ability, but the political dynamics that allow women to be on the political stage, which is a changing era that must be accepted by society, but in reality shows the lack of political products that favor women's interests (Redwood, 2017).

Women's participation is considered to be insufficient as policymakers at the party level, so political communication is made for women by optimizing the role of women in all areas of life while maintaining the dignity of women, building conditions that are conducive to optimizing women's political positions in carrying out their ideals (Shuffelton, 2017). Politics by adhering to Islamic values and nature, the balance of political empowerment rights, proportional balance in women's placement in strategic institutions both qualitatively and quantitatively, and sufficient attention to developing women's contemporary issues (Stabile et al., 2019). The representation of women in making public policies is still considered insufficient, so it is necessary to encourage women's role and expression by applying a quota of at least 30% for women in parliament (Lestari, 2017). In recent times, the situation of women has begun to manifest changes involved from women's participation in the world of politics. However, the activities of women in politics still bear a burden. They are required to be fully responsible for the private sector, namely,

women who take care of the household and indirectly refer to patriarchal culture and discrimination against women (Tonn, 2017). The opportunity for women to participate in politics has been given; however, various factors influence it to originate from women to the understanding of conservative religious teachings (Aydag, 2019).

Various interests are fought for by women in Indramayu Regency, namely advancing women in multiple fields, including education, health, economy, social welfare, legal awareness, political education, and women's empowerment in Indramayu Regency (Indramayujeh, 2020). The existence of a shared sense of interest by women creates a strong impetus in supporting women's political participation in Indramayu District. Empowering women can develop their potential and change a healthier political climate and be able to prepare strong women in the fields of politics, culture, economy, and education (Hidayati, 2019). The participation of women in political decision-makers can prevent discrimination against women that has occurred in society by assuming that in the workplace, men's jobs have more value than women's (Iheanacho, 2016).

The contribution of women in the political sphere contributes to more complex behavior and the fulfillment of a high sense of empathy in all aspects (Sakariyau & Ummu, 2017). Injustice to women is an ancient practice of humanity (Ram, 2017). The long history of humanity has been constructed how the world of politics or the public world, which is an activity dominated by men, and not many have recorded the success of women in the task of political leadership (Dariah et al., 2019). Leadership requires a firm and reliable attitude in making decisions (Alak, 2020).

The decision-making process requires men's and women's involvement to channel aspirations, especially policies related to women's issues (Azuh & Egharevba, 2018). Motivation for women in politics is due to strength arising instinctively from within a person who awakens enthusiasm, and there is motivation related to meeting needs (Fisher & Fukuda-Parr, 2019). Manifesting common interests in women's politics is through the Fatayat Nahdlatul Ulama organization in the Indramayu Regency to foster women's participation in politics and public decisions (Agustin, 2016).

CONCLUSION

Women's participation in politics requires full support from fellow women and society at large. The results of the study can be concluded that solidarity among women in increasing women's political participation in Indramayu Regency is from the sense of unity among women who are members of a young women's organization called Fatayat Nahdlatul Ulama in fighting for women's rights, especially those related to the essential integrity of life in education. Health, economy, and fighting for women's rights through strengthening organizations and cadres hoping that many leaders in the future and Aisyiyah Organization will contribute to advancing women in Indramayu Regency to create or create a sense of unity among women and create political support for women and their existence. The bond of kinship among women.

Friendship among women in Indramayu Regency is a form of strength between women in providing support to participating in politics through empowering women in Indramayu Regency, vertical networks such as organizations that help strengthen the capacity and togetherness of female representatives with a sense of closeness and better understand the feelings of fellow women. Mutual trust among women in Indramayu Regency is an essential point in women's courage to join the world of politics. Creating a sense of the same vision and mission to rise and fight for women's rights with the organization of the PKK Women's association, Dharma Wanita, community organizations of women, political parties from women, and youth organizations are forms of strength formed in mutual ties. women in the development of political science knowledge in Indramayu Regency.

The interests that are fought for by women in Indramayu Regency are to advance women in various fields, including education, health, economy, social welfare, legal awareness, political education, and women's empowerment in Indramayu Regency. Empowering women can develop their potential and change a healthier political climate and prepare women who are strong in politics, culture, economy, and education—realizing common interests in women's politics by fostering women's participation in politics and public decisions. Further research can look at the performance and success of women in the political sphere to provide a broad knowledge of women's version and politics.

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