

WOMEN'S REPRESENTATION IN REGIONAL HOUSE OF REPRESENTATIVES, SOCIAL POLITIC PERCEPTION

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Abstract

The purpose of this study was to determine the society perceptions of women's representation in the Regional House of Representatives (DPRD) at Mamasa Regency. This research was carried out for two months starting from December 2018 to January 2019 in Mamasa Regency by using qualitative descriptive research methods. Data collection was carried out by means of observation and interviews. The data analysis includes 4 steps, namely: data collection, data reduction, data presentation, and verification or conclusion drawing. The results of this study indicate that society perception of women's representation in DPRD at Mamasa regency has two perceptions, namely positive perception and negative perception. The positive perception is that there is support from the society for women, and the negative perception is that there are some people who do not agree with the existence of women who participate in the world of politics; they think that women are not suitable to participate in politics.

Keywords: Perception, Society, Social Politic and Women's Representation

Tujuan dari penelitian ini ialah untuk mengetahui persepsi masyarakat terhadap keterwakilan perempuan di DPRD Kabupaten Mamasa, Penelitian ini dilaksanakan selama dua bulan dimulai pada bulan Desember 2018 sampai Januari 2019 di kabupaten Mamasa .dengan menggunakan metode penelitian deskriptif kualitatif.Pengumpulan data dilakukan dengan cara observasi, wawancara .Analisis data dalam penelitian ini mencakup 3 hal, yaitu: pengumpulan data, reduksi data, penyajian data, dan verifikasi atau penarikan kesimpulan.Hasil penelitian ini menunjukkan bahwa: persepsi masyarakat terhadap keterwakilan perempuan di DPRD kabupaten Mamasa, memiliki dua persepsi yakni persepsi positif dan negatif, persepsi positif yaitu adanya dukungan dari masyarakat untuk kaum perempuan, dan persepsi negatif yakni adanya sebagian masyarakat yang kurang setuju dengan adanya perempuan yang ikut dalam dunia politik mereka menganggap perempuan kurang pantas untuk berpartisipasi dalam dunia politik.

Kata Kunci: Persepsi, Masyarakat, Politik-Sosial dan Keterwakilan perempuan

Introduction

Political developments at the beginning of Indonesian independence, which were based on the number of political parties and institutions, were also shown by the increasing role and participation of women in the nation's political life. Such participation can be seen in the increasing number of women holding important political positions in political parties, government institutions and legislative bodies.

However, when compared to the role and political participation of men, the role and political participation of women have not developed as expected.

The right of women to actively participate in politics has actually been protected by several international regulations and conventions, but this is not an easy thing to realize. We cannot ignore that patriarchal hegemony has formed a political image that tends to masculinity. Characteristics that are often associated with masculinity such as masculinity, assertiveness, courage, power, independence, and physical strength are things that are very important in dealing with politics. Without ignoring the progress that has been made so far, in general it must be acknowledged that patriarchal culture has not been completely eliminated from modern society (Darwin, 1999).

Women's political representation is one of the benchmarks to the extent to which a democratic process produces results. Women's representation is actually the fulfillment of the principles of participation, equality, tolerance for pluralism, protection of human rights as well as openness and accountability.

The discourse of increasing the number of women's representation in parliament is part of the agenda for the struggle for gender equality and justice around the world, as well as Indonesia. The number that is so unequal between men and women in the parliament is allegedly one of the factors that have not yet formed a legal infrastructure that is gender-equitable. Thus, increasing women's representation in parliament is expected to be able to balance the political processes that occur in the parliament and minimize gender bias in the legal products produced by parliament. However, if we look further, the problems regarding women's participation in politics, especially women's representation in parliament, are not only a matter of quantity, but also the quality of women's politicians. This of course concerns how female politicians sitting in parliament are able to be sensitive and responsive to gender issues so that they are able to fight for it and produce fair legal products.

It is undeniable, in the Indonesian context; the issue of women's representation in parliament still faces a number of challenges, both internal and external whereas as citizens, all women's rights are guaranteed by the constitution including the right to participate in politics. In fact, women's political rights are guaranteed not only at the national level, but also at the global level such as the Convention on the Political Rights of Women in the United Nations Charter. Internal constraints include the weak quality of human resources, mostly women, the limited number of women who have good qualities and qualifications in the political field, and the lack of confidence to compete with men. Meanwhile, external constraints include the culture of Indonesian society that tends to be patriarchal, the lack of political will from party elites to open up a wide space for women's involvement, and the attitude of some men who underestimate the ability of women in politics. Women's representation in parliament, which has not reflected gender equality for decades, raises the need to accelerate the increase in women's representation in parliament. Since the constituent era of the 1955 election results until the early days of the Reformation era in 1999, there has been no serious effort to increase women's representation in parliament.

The statistical representation of women in public life, particularly in politics, is deplorable in Indonesia. The results of elections from year to year show this. Women's positions in politics and administration are still dominated by men at the top of the pyramid. It doesn't mean that there aren't any female politicians or government leaders, but the number of women is still wildly out of proportion to the number of males. In the meantime, statistics reveal that there are more women than men in the population.

Research by Hunga, A. I. R. (2014, May) found that women's legislative performance had not appeared since they were still locked in administrative procedure roles and parties' interests in A study in the Journal of Indonesian Women found that the majority of female legislators lacked political capacity and expertise. Another issue is the media's propensity to portray female politicians as corrupt without delving deeper into the reasons for their involvement in the corruption cycle. In the meantime, the media pays less attention to the achievements of women in legislative positions where they make a strategic contribution.

The unbalanced report harms the public perception of female politicians. Of course, this contributes to the negative public perception of women's roles in general and in legislative roles in particular. A bad reputation invariably leads to a reduction in public confidence in the organization. There are numerous corruption incidents involving female politicians that demonstrate their lack of understanding of what it means to truly serve the interests of the people when serving in the legislature, which is to fight for women's rights at the grassroots level. Five female politicians combined are less likely to make headlines than one male politician on Twitter. According to a study done on twitter accounts, men were found to be more frequently referenced than women across six newspapers and three television networks. Gender matters in mainstream media, according to the findings of that study.

In addition, the headline "Women in Politics" can mean many different things to various people. As an illustration, consider cases of corruption. The language used to describe a male politician vs a female politician differs noticeably. The mass media's distortion of truth when it comes to political communication is all too common. A political phenomenon will have a certain image painted by the media about its actuality, and that image is critical to the actor or party in order to further its own political interests. It's a tactic for the media to keep each of the media's motives hidden behind the fabricated report they generated.

In politics and the media, women's images can be regarded differently because of the dominance of men in politics and the media. This prejudice against women in the media is unavoidable, and it may have something to do with who owns the media and which journalists report on female politicians.

Since the issuance of the affirmative policy of the 30 percent quota for women's representation in the administration of elections, the percentage of achievements up to the last 2 elections has only reached around 17 percent. The commitment to the affirmative policy will continue in the implementation of the Election Law. Law

Number 7 of 2017 concerning Elections or commonly referred to as the Election Law (State institutions of the Republic of Indonesia of 2017 Number 182) was ratified on August 15, 2017 and promulgated on August 16, 2017. Changes in the new Election Law may affect the percentage of women's representation.

The low representation of women in decision-making positions in the public sphere (legislative, executive and judicial) causes many policies to be produced that are not gender sensitive, so that women and children are always in a vulnerable position to violence, both at the domestic/household level, public sphere and in the life of our society that adheres to a patriarchal system; since birth, girls have been treated differently from boys. Girls tend to be directed only to be capable of being good wives and mothers in taking care of household affairs and children's education. So, since they were born, it seems that women have not been privileged to play a role in the public sphere. Therefore, political awareness and education, especially for women, is an important key in this regard by seeking women to be more actively involved in decision-making in the public sphere.

Women's political representation is one of the benchmarks to the extent to which a democratic process produces results. Women's representation is actually the fulfillment of the principles of participation, equality, tolerance for pluralism, protection of human rights as well as openness and accountability.

One of the concrete steps for equal justice in politics is the stipulation of a 30% quota for women's representation in Law no. 12 of 2003 concerning General Elections in terms of nominations for members of the legislature at all levels. The law explains that every political party participating in the election may nominate candidates for members of the DPR, Provincial DPRD, and Regency/Municipal DPRD for each electoral district by taking into account the representation of women at least 30%. The existence of this policy has brought fresh air to the role of women in politics, although this does not necessarily guarantee increased access of women in parliament.

Table 1. List of DPRD Members at Mamasa Regency in 2014 – 2019 Period

No	Political Party	Name	Type of Sex	Position
1.	GOLKAR	H. Muhammadiyah Manayur, Sh	L	Chairman of Parliament
2.	PKB	Marthinus Tiranda	L	Deputy chairman of the DPRD
3.	NASDEM	Orsan Soleman B, St	L	Deputy chairman of the DPRD
4.	GOLKAR	Jufri Samboma'dika, Se	L	Member of Parliament

5.	GOLKAR	Nelson	L	Member of Parliament
6.	PKB	Mangguali	L	Member of Parliament
7	PKB	Drs. Jumali	L	Member of Parliament
8.	PKB	Andi, A, Md	L	Member of Parliament
9.	NASDEM	Ely Sambominanga,Sh	L	Member of Parliament
10.	GOLKAR	Bonggalangi, Se. Ma	L	Member of Parliament
11.	NASDEM	Hj. Rosmiati	P	Member of Parliament
12.	GERINDRA	Junaedy,S,Sos	L	Member of Parliament
13.	GERINDRA	Jonny Ma'dika S. Sos	L	Member of Parliament
14.	GERINDRA	Saelan,ST.	L	Member of Parliament
15.	PDIP	Estapanus, S,Pd.,M.Pd	L	Member of Parliament
16.	PDIP	Yohannes Karatong, Sh., Mh	L	Member of Parliament
17.	PDIP	Drs. Alpolen	L	Member of Parliament
18.	PKPI	Elizabeth, SE.	P	Member of Parliament
19.	PKPI	M.Minanga	L	Member of Parliament
20	PKPI	Helbi, S. Sos	L	Member of Parliament
21.	DEMOKRAT	Yohanis Buntulangi, S.Pd MH.	L	Member of Parliament
22.	DEMOKRAT	Benyamin Buntukarua, SH.	L	Member of Parliament
23.	DEMOKRAT	Taufik, SP,	L	Member of Parliament
24.	HANURA	David Bambalayuk, ST., M.Si	L	Member of Parliament
25	HANURA	Oktovianus M. Tangdiombo	L	Member of Parliament

26.	PPP	Darius To'mir	L	Member of Parliament
27.	PPP	Drs. H. Aco Mea Amri	L	Member of Parliament
28.	VFD	Juan Styling Pongtiku	L	Member of Parliament
29.	PAN	Simon Style	L	Member of Parliament
30.	UN	Rusli, S.Pdi	L	Member of Parliament

Course: KPU Mamasa.

On table 1 above, it can be seen that the representation of women in the legislative membership still does not meet the 30 percent quota according to the rules. This is due to the public perception of Mamasa Regency on the lack of representation of women in political parties or in other words, they do not yet have a high sense of trust in women's membership.

1. Definition of Women's Representation

In addition Anugrah, (2009 28) on Law No. 2 of 2008 on Political Parties does not specify what "women's representation" means. It is important to hunt for such an understanding in other legislation in order to achieve it. Article 46 of Human Rights Law No. 39 of 1999 provides an explanation of the representation of women.

In other words, "women's representation" means giving women equal opportunities and positions in the executive party, legislative judiciary, and general elections to carry out their roles in promoting justice and equal opportunity for all women.

2. History of Women's Representation in Politics

The involvement or representation of women in political life has indeed increased, but the expected participation, such as the representation of women in government institutions at the local and national levels, is still relatively low. As an example is in the district level; this is the closest layer of government to the community and is responsible for regional development and social services for the community. The limited representation of women in regional governments can lead to unfulfilled needs, unresolved women's concerns, and development priorities in regional development plans and may reinforce the marginalization of women in obtaining social services at the local level.

In essence, in accordance with the previous explanation regarding affirmative action, where women get a 30 percent quota in political activities, including nominations from political parties in obtaining seats in parliament, in reality, women's representation in politics is only as filler and fulfillment of the requirements for political parties. Politics is not disqualified from the general election process itself. In

fact, it has been indirectly emphasized that with the provision of the quota, men cannot completely dominate the composition of the management or in positions in the legislative, judicial, or executive institutions.

To support the representation of women in the political stage, of course, there are many ways and obstacles in its application. Women should get political education from the party they belong to in order to increase intelligence to advance women so that they are able to appear balanced with the political elite of men who have dominated in a sustainable manner. So that women are also aware of the essence of politics is then to channel the aspirations of the community through the authority they have.

The 30 percent quota owned by women must be balanced with improving the quality of human resources so that they can compete with men. So, there is no point if the ability of human resources in understanding politics is low with the provision of the quota. As stated in Astrid Anugrah (2009), it is not because the women's quota system has been determined and women have been satisfied with the wide opportunity, while the quality of human resources inherent in them is low. Women should realize that the quota system is actually a media for women's political intelligence. The women's representation system becomes a learning process within the framework of community political participation in developing democratic life, understanding their rights and obligations as citizens of a nation. (Anugrah, 32)

If they have decided to enter the political stage, women must realize that their representation in political activities with demands for gender equality naturally cannot be demanded anymore. For example, women who cannot represent their superiors carry out political lobbying at night for reasons of being female who are prohibited from coming home late at night. Then what is the demand for gender equality if this is still not able to be overcome and ends up hiding behind gender issues. If this is still the case, then it is appropriate that the vote of no confidence in the representation of women in the political stage will continue to exist in the future.

The lack of representation of women in homeland politics is also due to the hereditary culture and patriarchal mindset which says that politics is the realm and scope of men and there are still many women who are less interested in politics due to the doctrine that politics is dirty. To improve the situation and paradigm, it is necessary to return to political education which again must be given to women with an explanation that women also have rights and obligations in voicing their aspirations which can then form beneficial policies for women.

According to Squires (1999, p. 178) Women's experiences and views toward them in British politics have been explained by feminist researchers by placing them in the framework of British representative democracy. When it comes to who or what our legislators should represent, the system has a history of "representative muddles," While there is a general lack of understanding about the role of women in society, it is unclear why more women might be needed in parliament (Phillips 2000). Do our political institutions need women legislators to reflect civil society equitably (descriptively or numerically)? It's possible that their election raises the bar for what

women can expect from them in terms of substantively acting "for" and "like" women, rather than just representing a political party.

However, a large amount of research points to the obstacles that prevent women from participating equally and effectively in formal politics. Men's discourse and procedures, as well as a variety of constitutional and electoral systemic variables, are all included (Lovenduski 2005; Mackay 2004; Squires & Wickham-Jones 2001; Thomson 1999). New Labour has a complicated relationship with feminism, according to several observers. Feminist and "old left" feminist organisations were marginalised as party strategists sought to create a politics for "ordinary" women," McRobbie (2000) asserted (especially those floating voters of affluent middle England). With its emphasis on agreement and duties rather than rights and structural disparities, Franklin (2000a, 2000b) says this "Third Way" politics of "inclusion" obstructs the focus on women's issues because it lacks a critical analysis that takes into account women's gender and power. Coote (2000) contends that a male-dominated political culture developed that was walled off to those who didn't share their views on "the gender question."

In addition (Bashevkin 2002; Lewis 2001; Rake 2001), stated an whole new line of empirical research is examining the impact of women's inclusion in the workforce. Increases in women's representation, according to preliminary studies, did not lead to social policy measures that were attentive to women's employment and caregiving circumstances, and the impact of the women's Unit and the mainstreaming of gender problems in policymaking were limited (Squires & Wickham-Jones 2001). When it comes to "liberal" gender equality values and affirmative action, multiple attitudinal analyses have found consistently greater levels of female support in all major parties than male support, and that this can have a considerable impact on party culture and policy outcomes (Lovenduski & Norris 2003; Norris 2002). Study by Childs (2004) view many of the new female MP'S report that their gender beliefs influenced their job, according to in-depth interviews conducted for the study Study after study has discovered the phrase "women" and "gender" were used more frequently by female MP's; Labour women were more likely to sign "women's" Early Day Motion; and on some issues, women's actions did contribute to "feminised" decision-making (Bird 2005; Childs & Withey 2004).

The protection of women in many ways is still facing obstacles, even though there have been many international conventions and appeals. Even laws that have been formulated nationally are sometimes inferior to cultural practices which still view that the values/rights of women are not the same as those of men. Courts as legal institutions that create justice, also do not always firmly view defending women's rights (Anugrah: 2009).

Meanwhile, Indonesia has long sought of women's empowerment in the political map. Act of 1945, formally guaranteeing the participation of women in politics, that is the real guarantee of the equality of men and women, especially in the areas of governance and laws which have existed since the enactment of Law 1945 on 17

August 1945 under Article 27 paragraph (1), which states: "All citizens have the same position in law and government and are obliged to uphold the law and government with no exceptions". In 1952 for example, Indonesia ratified the United Nations Convention on the Rights of Women (UN Convention on Political Rights of Women) through Law Number 68 of 1958 under the leadership of Soekarno at that time. Since then, the government has made serious efforts to improve women's empowerment policies, through a gender strategy (Anugrah: 2009 28).

Representation of Women In accordance with Human Rights Law No. 39/1999 The Human Rights Law of 1999, number 39, regulates gender issues. The subject of women's rights is included as a part of Human Rights in Law 39 of 1999. Chapter III of the Human Rights and Basic Freedoms Law No. 39/1999 regulates numerous women's rights as an integral part of all human rights from Article 45 to Article 51. Representation of Women Legislation relating to people's consultation assembly (PCA) law number 27 of 2009 states that there are four levels of people's council: national, regional and local.

Article 95 of Law No. 27 of 2009 governs the representation of women in the legislature (2). Commission members elect one chairman and up to three deputy chairmen based on the principle of deliberation to reach consensus and proportionally by taking into account the representation of women in accordance with the balance of the number of members in each faction. The chairman is chosen by the members of the commission from among themselves.

Representation of Women Amendments to Law No. 2 of 2008 on Political Parties, No. 2 of 2011 Concerning Political Parties, states that Article 11 paragraph (1), letter e, of Law No. 2 of 2008 outlines the role of political parties in filling political positions through democratic methods while also taking gender equality and justice into consideration. You can learn more about gender equality and how it applies to political parties by visiting the following website: 14 A minimum of 30% (thirty percent) women's representation is required under Law No. 2 of 2008's Article 2 paragraph 5.

Article 20 of Law no. 2 of 2008 states: "The management of political parties at the provincial and regional levels as referred to in Article 19 paragraph (2) and paragraph (3) is prepared by taking into account the representation of women at least 30% (thirty percent) as regulated in the Memorandum of Association and Article of Association of each political party".

Law Number 2 of 2008 concerning Political Parties regulates in more detail on the involvement of women in politics, namely in Article 2 and Article 2 paragraph (5) which states:

Article 2 paragraph (1): Political parties are established and formed by at least 30 (thirty) Indonesian citizens who are 21 (twenty one) years old or married from each province. Article 2 paragraph (2): The establishment and establishment of Political Parties as referred to in paragraph (1) include 30% (thirty percent) women's representation. Article 2 paragraph (5) : The management of political parties at the

central level as referred to in paragraph (2) is prepared by including at least 30% (thirty percent) women's representation.

The aim of this research is to find out how is the public's perception of women's representation in the DPRD Mamasa Regency.

1. Theoretical Benefits

This research is theoretically useful for developing education, especially the concept of citizenship education in the dimensions of political and state studies in terms of knowledge about the importance of women's participation in legislative membership.

2. Practical Benefits

For Society

This research is expected to provide knowledge for the society about the importance of women's participation in legislative membership.

For Researchers

Researchers can understand how the society's perception of women's representation in the DPRD which should support women's representation in legislative membership is in accordance with the minimum quota of 30% as set.

For Study Programs

This research is expected to be a reading reference for students of the Civics Study Program and increase the knowledge of students of the Civic Education study program in the area of politics and the state.

METHOD

Types of research

This research is a qualitative research, using a case study which is intended to explore in-depth explanations and analyze the public perception of women's representation in the DPRD of Mamasa Regency.

According to Bogdan and Taylor (Moleong 2007:3) explains that qualitative research is a research procedure that produces descriptive data in the form of speech or writing in the behavior of the people being observed. Qualitative approach is a research process and understanding based on a methodology that investigates a social phenomenon and human problems. This approach in accordance with the above understanding, it can be said that descriptive qualitative research methods are appropriate to be used to determine Public Perceptions of Women's Representation in the DPRD of Mamasa Regency.

Place and time

This research was conducted in Mamasa Regency. It was carried out for 2 months starting from December 2018 to January 2019.

Population and Sample

Population

Population is the entire object of research consisting of human objects, animals, plants, symptoms, or events as data sources that have certain characteristics in a study (Nawawi, 1998:141). Based on the above understanding, it can be concluded that the population is the entire object of the research in accordance with what the researcher wants. The population in this study is the entire society of Mamasa regency who has had voting rights in the legislative general election in 2018 with total number of 111,654 people spread across 17 sub-districts and 181 villages with 488 polling stations are set,

Sample

The sample used by the researcher is a purposive sample. The researcher's purpose of using this sample is because the researcher only uses a sample between the populations so that the sample can represent the characteristics of the population. Therefore, this study will use a sample of 30 respondents in Mamasa Regency.

Research Instruments

Equipment for gathering research data or information is known as a "research instrument". The following equipment is utilized:

1. Observation

Direct observation of the problems to be studied is what is meant by observation. In research, the observation method is a way to collect data about study topics by looking at the things being studied in the field up close and personal (Sugiono, 2010:203) The purpose of this observation is to learn more about the overall characteristics of the area and to assess the current environmental conditions.

2. Interview

A job interview is nothing more than a purposeful dialogue. Interviewer and interviewee conducted the conversation, with each providing an answer to the other's questions (Moleong, 2005: 186). An interview is a dialogue with the goal of gathering information through verbal communication. The information obtained from informants was gathered through face-to-face interviews with them. The purpose of this interview is to find out how society views the representation of women in the DPRD of Mamasa Regency.

A. Data collection techniques

This research basically uses two kinds of data collection techniques, namely:

1. Library Research

Library Research is research obtained through library research sourced from laws and regulations, books, official documents, publications, and other scientific writing materials written by various experts according to their fields, all opinions expressed by experts in various writings scientific papers related to researcher's references cited to strengthen the reasons to be presented in research that is in accordance with the study of society's perceptions of women's representation in the DPRD of Mamasa Regency.

2. Field Research

Field research is a study carried out in the field with the purpose of acquiring data relevant to the research topic with the participation of parties associated with the research object. Society in the regency of Mamasa was the site of field research.

The following data collection approaches are employed in this field study:

a. Observation

A systematic observation and recording of symptoms that emerge on the research object is defined as such by S. Margono in Nurul Zuriah (2006: 173). The researcher uses this observation method to keep tabs on how well the broad description of the research place is described in the

b. Interview

The interview, according to Arikunto (2006:155), is a discussion between the interviewer and the community in Mamasa Regency in order to gather information directly from the community members.

F. Data Analysis Techniques

Data analysis is the process of collecting, compiling information that has been obtained either from interviews or field notes. Then, the data which are considered important are selected and summarized to draw a conclusion so that it can be easily understood by the reader. Miles and Huberman state that there are three flow of activities, namely data reduction, data presentation, and drawing conclusions or verification (Usman, 2009:85-89):

a. Data reduction

In this stage, the researcher conducts selection activities, focuses, and simplifies the results of the interviews. In this data reduction, the researcher focuses on the problems that have been determined so as to produce research that is as expected. After conducting interviews with the society in Mamasa regency, the researcher then focused on the results of interviews with the society about their perceptions of women's representation in the DPRD of Mamasa regency.

b. Data Presentation

The next stage is data presentation. After selecting the data, then the data is presented transparently based on the results of research that has been carried out by means of observation, and in-depth interviews. This data presentation is in the form of descriptive explanation using words that have been arranged into sentences or in the

form of narrative text, with the aim of being designed to combine information that is arranged in a coherent and easy-to-understand form.

c. Conclusion or verification

After all results are collected, through the analysis process, selected and then described through writing, then the next step is to draw conclusions from the results of the interview. The results of this study have positive perceptions and some have negative perceptions of women's representation in the legislature

RESULT AND DISCUSSION

Results

Based on the results of interviews conducted by the researcher to the respondents or informants, it can be explained the results of these interviews are: Interviews were conducted in Mamasa Regency starting from December 26, 2018 to January 2019. The interviews were conducted by visiting informants directly through face-to-face to obtain information from informants. The researcher asked the informants related to society's perception of women's representation in the DPRD of Mamasa Regency. The following are the results of interviews obtained from the society as follows:

The researcher asked about what you know about women's representation in the legislature, the respondents answered:

Mr. Anwar answered:

"Women's representation in the main legislature in the DPRD of Mamasa Regency is still lacking, for in the area, of three, only one person is a member of the council"

Meanwhile, Mrs. Nurhidayah gave the answer:

"Women's representation in the legislature is one form of women's participation to participate in politics, but what we see is that the representation of women in the DPRD of Mamasa Regenc has not been fulfilled according to what the government has planned"

Mrs. Widya gave the answer:

"Women's representation is providing equal opportunities and positions for women to carry out their roles in the legislative field."

From the interview above, it can be concluded that women's representation is an opportunity for women to participate in politics, but what we see in Mamasa Regency is still minimal with women's representation.

Furthermore, the question given to the respondent whether the representation of women with a quota of 30% has not been answered because of the lack of socialization, the respondent answered:

"Yes, one of them is because of the lack of socialization, especially women to the society so that most people who do not know about the existence of women

legislative candidates and also most of the society do not believe in women legislative candidates compared to men"

Meanwhile, Mrs. Widya gave the answer:

"I think maybe the representation is not just a lack of socialization, but also a lack of interest of women in politics"

Mr. Ahmad gave the answer:

"In my opinion, the level of ability and understanding of some women is still relatively lacking, so there needs to be more socialization regarding women's representation in the legislature"

Mrs. Nurmi gave the answer:

"I think maybe one of them is the lack of socialization"

From the results of the interviews above, it can be concluded that the representation of women with a quota of 30 percent has not been answered due to the lack of socialization so that people do not know and do not provide opportunities for women to participate in politics.

The next question is whether the policy regarding the 30% quota is still not widely understood by women in general, respondents answered:

Mr. Hafid gave the answer:

"Yes, most of the women do not understand the 30 percent quota for women's representation"

Mrs. Hasni gave the answer:

"I myself do not know and do not understand about the 30 percent quota for women's representation in the legislature"

Mr. Anwar answered:

"Maybe a few women who know about women's representation, some others don't understand or even don't know at all"

Mrs. Nurmi gave the answer:

"I myself don't really understand the 30 percent quota policy for women's representation, especially in Mamasa Regency"

From the results of the interviews above, it can be concluded that the policy regarding the 30 percent quota for women's representation is still not widely understood by women so that they do not know the importance of women participating in politics.

The next question is whether the government should carry out socialization of the 30% quota for women's representation, the respondents answered:

Mr. Ahmad Yani gave the answer:

"I agree with the policy that the government must carry out socialization of the 30% quota for women's representation, so that the public also knows the importance of women's representation, especially in area three (regional)"

Mrs. Widya gave the answer:

"Perhaps with the socialization of the 30 percent quota for women's representation, the society will pay more attention, especially to women, to carry out women's activities"

Mr. Abd Hamid gave the answer:

"I agree with the socialization of women's representation, in order to balance the government's desire to realize a 30 percent quota for women's representation in the legislature"

Mrs. Hardianti gave the answer:

"I agree with the socialization about women's representation so that we, the public, understand about women's representation, especially for women"

From the interview above, it can be concluded that the society agrees with the socialization of women's representation, so that the society will understand and pay more attention to women's rights.

The next question in asking the respondents' opinion on whether the number of women in the legislature in Mamasa Regency has not reached 30% of the number of men; respondents gave the answer:

Mrs. Nurhidaya gave the answer:

"I see that the number of women in the legislature is still lacking and has not yet reached that quota; from the 30 percent requirement for women's representation, only about how many percent have succeeded in sitting in the legislature"

Mr. Anwar answered:

"As we can see, only a few women are sitting in the legislature"

Mrs. Widya gave the answer:

"What I know is that the number of women in the legislature has not yet been able to reach the quota"

Mr. Yunus answered:

"I think the number of women's representation in the legislature has not yet reached 30 percent. There are still a few women who participate in politics, especially in the DPRD of Mamasa Regency"

Discussion

This study aims to obtain an overview of the public's perception of the representation of women in the DPRD of Mamasa Regency. To collect data in the field, the researchers conducted in-depth interviews with the people who were related to the research. Based on the results of the interview above on the public's perception of women's representation in the DPRD of Mamasa Regency, it shows that the majority of research respondents gave an opinion on women's representation in the DPRD of Mamasa Regency has not been reaching the 30 percent quota.

Social interactions that occur in people's lives will refer to a perception; the relevance is that the interaction will bring up social processes and social actions that make it a perception for society in general. Perception itself is a response to what is or is happening and a response can be positive or negative. It can be said that perception is an active process in which individuals respond to something then determine attitudes towards social realities that occur in social life. Perception is used to examine or analyze the representation of women in the DPRD of Mamasa Regency where this perception is focused on the responses of the society in Mamasa Regency. In addition, this perception study is to find out whether the Mamasa society agrees with the representation of women in the main legislature in the DPRD of Mamasa Regency. This perception study is a view that looks at the extent of support given by the society to the representation of women in the DPRD of Mamasa Regency.

According to Hamad, I. (2004), media operating systems impact political events involving female politicians. The system is influenced by the internalization of patriarchal culture on internal and external media as well as media strategy to manufacture the political reality of female politicians' opinions and perceptions. As a result of the background, political news material is rife with sexism and sexism becomes mythical in nature. It shapes public perception and influences societal political conduct in order to keep men in control of politics in perpetuity. Due to the fact that men continue to hold sway over social spaces, As a result, patriarchal ideology can be considered to be mutually reinforcing and influencing internal mass media as well as society at large. It's important to keep in mind that despite laws mandating a 30 percent quota for women's participation in politics and a 2 percent quota for political parties (political party), these targets are still far from being met. However, despite the fact that the figure is 30 percent higher than the previous estimate, it is still unjust. However, the majority of other women saw this as a positive step forward in the effort to increase the number of women serving in elected office. For one thing, the number of women in the political world is still low, therefore their influence and function as decision and policy makers is still quite little. This is why women's representation is vital. This shows that despite the increasing number of women in the workforce, their contributions are still being overlooked. When it comes to the 2009 elections, female candidates will have an advantage over male candidates according to a mandate from Law No. 10 from 2008.

An increase in the percentage of female party leaders can help achieve gender equality in Mamasa regency by allowing women to hold crucial roles within the party and in the legislature, both at the local and national levels. Due to the fact that women make up the majority of Indonesia's electorate, making accommodations for them in Mamasa regency is critical for raising awareness. Access to the media is also critical if women in Mamasa regency are to take part in politics. Women in Mamasa regency may benefit from easier access to information because of the media's presence there. In addition to influencing party policymakers and the broader public, this medium has a

significant impact on the party's image. However, because women make up a majority in legislative bodies, improving the quality of women is essential.

Politics education can help improve women's quality by raising knowledge of women's skills, as well as their rights and responsibilities in politics. Women's self-confidence in their abilities to compete with men for elected office must be bolstered by increased education about women. The latter, on the other hand, sets quotas to raise the proportion of women in parliament while simultaneously improving women's political participation. The role of women in politics must be strengthened and equal possibilities for men and women in politics must be created beginning with direct involvement by increasing the proportion of women in political party structures. Every political party is required to follow it as part of an effort aligned to women and to provide the maximum chances for women to engage in politics, which is governed by political party regulations.

While improving women's access to leadership roles in politics is vital for influencing political decision-making, it is equally important for women to be able to create better political conditions. As more women become voters, party leaders, legislators, and government officials, more public policy will represent their interests.

CONCLUSION

Make men and women aware of the potential and responsibilities of women in politics. Women's self-confidence in their abilities to compete with men for a seat in parliament must be bolstered by increased education about women. In order to achieve women's equality in politics, political parties must increase the representation of women. Media provides women with easy access to information. As a result, women have the legal right and ability to hold public office. However, lack of political experience is a stumbling block to women gaining political power. As a result, success here necessitates both academic and political experience. In actuality, women in politics have the same prospects as males in the workplace. The advancement of women in politics is, however, occasionally overlooked.

This research shows that society's perception of women's representation in Mamasa Regency has not yet been aligned with the 30 percent quota for women's representation in parliament, according to explanations of the research results. In terms of society's reactions and expectations, it demonstrates the desire and support for women to get involved in politics, particularly as legislators. People still believe that women can't get involved in politics due of household responsibilities.

SUGGESTION

1. For the Government

It is especially for the Regent and political officials, namely members of the Council and KPUD in Mamasa Regency. Seeing from the lack of society's understanding of the 30 percent quota for representation in the legislature, the government is

expected to be able to carry out periodic socialization for the society, especially women, because women are also part of the Indonesian citizens who are entitled to their participation in membership in the legislature.

2. For Political Party

Each political party is expected to ensure equal access and participation of women in every political party, continuously improve the quality of women's human resources, increase women's capacity in decision-making and leadership positions

3. For Society in General

It is hoped that they will be more open to the presence of women who are main candidates of legislative members in Mamasa Regency, and provide opportunities for women to get the most votes so that women have a forum to increase women's representation and can develop their abilities in politics. Beside that, society is expected to be more active again to seek information about women's representation in the legislature, so that women's representation can be understood properly.

4. For women

It is hoped that they will further increase their knowledge and participate in politics, especially legislative membership and improve their human resource capabilities in facing competition with political opponents.

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