

## Biased Role of Member Legislature Women in Tasikmalaya District

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### Abstract

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This study investigates the role of women's representation in legislature to raise the women interest in Tasikmalaya District. This research is expected to describe the biased role of woman legislature In Tasikmalaya District. Political science paradigm is applied using a combination of normatfism and institutionalism. This research uses the interactive methods with the data collection using indepth interview on eight women as a Regional Reperesentatives Council members and one women as a non government organization. The result shows that the political representation of women is relatively good in quantity measure in political institutions of Tasikmalaya District. In spite of this, the contribution of the woman on legislature institutions is not optimal, especially in raising the issues of woman and the problems of womans in Tasikmalaya District.

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**Keywords:** Politics, Gender, Representative Politics and the Issues of Woman.

### Introduction

At one decade implementation of regional autonomy in Indonesia has been an increase of women's participation in political activities starting from local politics, the government has given a considerable boost to the increase in women's political participation through Law No. 12 of 2003 section 61 subsection 1 of the General Election, in that article stipulates that political parties nominate candidates for Regional Representatives Council by taking into account the representation of women at least 30%. Although not significant in some areas these regulations have increased the number of women legislature in parliament. The gender composition on legislators may be used as a reference to see and compare the opportunities that gender responsive political participation through elections. In addition to the composition of women in parliament is expected to fight for women explicitly in a local policy (Perda) so as to improve the quality of life of women themselves. But have not found the formulation of women's participation in local politics explicit in the text of local regulations. The formulation is important given the explicit inclusion of women widely in decision making at the local level is a little. From the background of the above problems, the issues to be discussed, namely: biased role of women legislators Tasikmalaya District period 2009-2014?

## II. Literature Review

### Concept Of Anomaly

Terminology anomalies in everyday language is defined as a peculiarity, oddity or deviation from normal or from the normal state different from the conditions of the majority. In other words anomaly is a deviation from the ordinary or something that has become normal and the general condition of the majority in a given environment. The definition of this common anomaly contains two dimensions: the physical and behavioral dimensions. From the physical dimensions eg anomaly described as an aberration to the whole body or just one part or a tool of the human body. But the anomaly in question and the focus of study in this study is from the behavioral dimension.

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Anomalies of these behaviors dimensions more adapted especially in psychology, sociology and economics. In the field of psychology and sociology anomaly is a deviant behavior, bizarre, odd than usual or common behavior in private or individual or social (C.P. Chaplin, 1989). In the economic sphere, for example anomalies seen on the circumstances prevailing prices deviate from the price should apply. Adaptation in political science conceptually still sorely lacking, merely statements or comments of the analysts and experts, because it is trying to trying to adapt the study. The concept of anomaly common or usual this if adapted in the political sphere can be understood and seen from the example in the environmental conditions of the majority is corrupt, or an act of corruption has become a regular feature and carried by a majority, then the people who do not do anything corrupt to be considered anomalous, But the concept of a common anomaly contains a weakness that lack the strength to make changes when faced with a condition of the majority of norms, namely the provisions of the rule, law and social tolerance applicable. Therefore, in relation to the theme of the problems of studies, the concept of a common anomaly is not fully able to explain anomalies in the legislative institutions, as the legislative anomaly is associated with deviations from the norm.

The concept of anomaly to the norm that is synchronized to the deviation legislators may be referred to the following concepts. According to Paul Rock (Kupper and Kupper, 1996) sociological meanings have emerged recently. Social scientists define it as a behavior prohibited, restricted, censored, threatened with punishment, or are considered bad, so the term is often paired with a 'violation of the rules'. Some sociologist focusing on behaviors that are considered odd. Matza as written Rock (Kuper and Kupper, 1996) for example associate aberrations by "compound evaluation, assessment standard shift and moral ambivalence". In *Becoming Deviant* (Matza, 1969), she peeled a special contour of the behaviors that are considered unusual, which he believes is a reflection of inconsistencies and social dynamics.

In Webster's New Dictionary of Synonyms, said to be an anomaly is something that is Contrary to what it should be. Anomalies also synonymous with paradox and antinomy. Paradox is something paradoxical, while the antinomy is something that contradiction between two laws, principles or Conclusions. Another term that is commensurate with the anomaly is deviance / deviant means someone who meyimpang of standards or provisions. Meanwhile, according to Albert K. Cohen (Sills, 1968), deviant behavior (misconduct) is a behavior that violates the normative rules, tolerances or expectations of the social system, or by Soerjono Soekanto (1983) a tendency to deviate from the norm / do not adhere to a particular norm, or by WJS Poerwadarminta (1976) a deviant, not in the way that's right, misses the point, breaking the customs, laws and rules. This deviant behavior at the level of the most fatal could lead to what is called a situation of anomie, ie a situation in the absence of common values in a society.

By exposure to the concept of understanding the anomalies to these norms, takes us on a basic understanding of the anomaly is meant by this study, namely that the anomaly is a form of behavior that deviates from the norm 'should', according to the rules provisions, law and social tolerance in relation to the existence and position as well as the role of a person in a certain environment. The term anomaly can thus be used to indicate the presence and behavior of members of legislative institutions that deviate from the norm of legislative institutions in carrying out its role and function as institutions of political representation of the people. The concept of anomalies in the legislative institutions in other words can be defined as actions that deviate from the norm of legislative institutions as stated in the provisions of the rule, law and social tolerance, both universal and specific legal Indonesia.

Institutional norms universally legislative institutions contained in what is called the duties and functions, namely: respond and realize the aspirations of the people; creating the common good or the public interest; bring conflict in society into the political system; speak and represent the will of the people; accountable to constituents; carry out the functions of legislation, oversight and budget; implement good governance; obey the rules and norms of public decency.

Specifically legislative institutions Indonesian legal norm has tasks and functions: oversight of the budget and the implementation of government policy; choose public officials; propose draft laws and regulations; accommodating and following up aspirations of a society of; comply with laws and regulations; improve people's welfare. In carrying out the duties and functions of the representatives guided by some norms, namely: the principle of good governance, the rule of law, the orderly administration of the state, public interest, transparency, professionalism, and accountability; shall not commit acts of corruption and collusion; duties with full responsibility, not misconduct, selfless good for personal, family, or a group of cronies.

From the above, the anomalies become relevant for translation not only deviations from the definition of a common or usual on the condition of the majority, but more broadly to include deviations from the norm occurred in government functions performed by public officials, including representatives of the people in the legislative institutions.

### Concept of Gender

The term gender is still relatively new in the tradition of a dictionary of social, political, law and religious especially in Indonesia. On the other hand, the theme of gender is still likely to be understood pejorative. Many people are still very antipathy and prejudice against gender terms. For many people, the word gender nuanced spirit of rebellion from the women who adopted Western values immoral and irreligious. Far from what was already accused of many people about gender issues during this time, the real question the gender discourse especially, social relations, cultural, legal and political between men and women. Therefore, one thing should be made clear that the notion of gender, basically just want to understand, seated and addressing the relationship between men and women in a more proportionate and more fairness in the relationship between the two as a servant of God. As in the case of political participation which, according to Law No. 10 of 2008 concerning Legislative and Law No. 2 of 2008 on Political Parties (political party), the quota for women's involvement in politics is 30%, especially to sit in parliament.

Even in Item d of Article 8 of Law No. 10 in 2008, stated that the inclusion of at least 30% representation of women in the management of political parties at the national level as one of the requirements for the next political parties can become participants in the elections. And Article 53 of Law says that the list of candidates contesting the election must also contain at least 30% representation of women. The concept of gender itself is actually very simple though it is often obscured by the notion of gender. Communities are generally identified gender to gender (sex). As a first step it should be emphasized that gender issues can not be separated from the variable gender; even sociologically gender originated from the difference between the sexes. Gender is a biological concept as a categorical identity that distinguishes male (male) and female (females).

Gender identity is constructed naturally, nature, which is the provision of distinctive that we were born with. As a result, gender is fixed, permanent, and universal. While gender is a set of attributes and socio-cultural role is to show others that we are feminine or maskulin. Tidak like sex is natural, gender is socially and culturally through social processes are very dynamic. In accordance with its origin, gender formation is based on expectations of social values and cultural. Therefore, gender can be changed (changeable) at any time in line with changes in the dimensions of space and time.

According to Mansour Faqih, gender influenced and framed by a lot of things, and very varied determinatif components, such as cultural values, traditions of religious, social and political systems. Gender is constructed, either intentionally or not, was first disseminated through the institution of family, social and school environment, then look for the support ideological basis to strengthen the kind of difference. In regard to the above, texts and religious doctrine is often used as a shelter and primary reference for formulating discursive thought about gender. However it should be noted that gender does not merely question the un sich differences and distinctions between men and women; more importantly it concerns the dominance of either of the context of relationships and the distribution of power. This condition is realized or not that often give birth and instituting a variety of gender inequity. Conceptually gender-based injustice as a reflexive form of the definition and standardization of the roles of the different (often discriminatory) in men and women against something based on a division of labor according to the category of gender and the assumption of patriarchal ideology. Due to the strong gender ideology patriarchal thrive in this society, then men and women do not have the freedom to determine the selection of social roles and politics because factually ketidakadilan gender has been manifested in various forms keyataan social, cultural, economic, political and religious , Thus the manifestation of gender inequality if formulated in the life sector, among others, are on;

1. Culture Sector, women are confined to the stereotypes placed upon himself to not get out of the domestic role. These stereotypes will have implications on taboo to be educated.
2. Domestic and public sector, women will always be the victims of violence
3. The economic sector, women experience marginalization and forced to play doubles

4. Political Sector, women became subordination of male power.

### **Woman Representation In Local Legislative Institutions In Tasikmalaya District**

Political representation usually connotes political institutions as parliament, where various representatives of the people in governance. But keep in mind, that there are actually two models of representation in political science studies that have been prevalent as follows: first, representation and formal mechanisms. This model is unusual in the governments of countries in the world today through parliament or a similar House of Representatives in Indonesia. The mechanism was in each country have been very rigid made in the form of legislation and each state has a certain variation in the model of formal representation mechanism. Second, representatives were not formal and there is no mechanism that was clearly written. The second model is usually based on consensus and, in doing so dynamically, depending on the socio-political, cultural (social-contruction) a State (Subhan and Fitriyani, 2013).

Based on the above understanding, the issue of representation is not a simple issue, because obviously a lot of questions and then related to the interests of what is represented, who merepresentasikan and who is represented. In the political context of the nation-state (nation-state), would be modest, perhaps even discuss the problematic of three elements in the earlier representation, because it will be associated with the contestation of interests, the political struggle between represented by its representative and so on. Study of this study will be much to discuss about the representation of women, both in quantity culprit or substantially through the representation of the issues, ideas, change the way think, in order to meet the aspirations, the problematic full of femaleness in political institutions, both formal and informal in Tasikmalaya District. Tasikmalaya District is often referred to as the "City of Students" where there are no less than thousands of schools, ranging from the number of students tens to thousands. Islamic atmosphere is very pronounced since the colonial period. Tasikmalaya also witnessed its best sons resistance against colonial tyranny. One example is the fierce resistance isIslamic Boarding School Sukamanah, KH. Zenal Mustafa and the students against Japanese invaders, because it would not commanded to worship the sun at that time.

As a city that upholds Islamic values, Tasikmalaya since ancient glorifies the position of women in society. Public space is wide open in the fight for the rights and voices of women. Mass organizations and non-governmental organization of women quite mushroomed, such as Nahdlatul Ulama Student Union Women (IPPNU), Aisyiah, Puan Amal Hayati, Muslimat NU, Jamiyyatul Wasliyah, Fatayat, Corps of HMI-Wati Tasikmalaya, Perwari and others. Among such organizations exist based on religion, identity struggle, associations, and others. Institutions of womanhood was the concept of this research study is referred to as informal political institutions. Because although these institutions are outside the parliament (extra-Parliamentary), but de facto play political roles, either as interest groups, as well as pressure groups.

In addition to informal political institutions, not least the representation of women in formal political institutions such as public authorities and other government agencies. Various attempts to "whip" women's participation in formal political institutions have been taken by the government such as through the efforts of a quota of 30% women in the management of political parties, and other political institutions. But in Tasikmalaya these conditions still feels very significant. In addition to the quantity of women is still very limited in the legislature, as well as its position in Tasikmalaya District was considered only as a "decorator". 2009-2014 period which is a representation of women that 2 of the Partai Persatuan Pembangunan (PPP), two people from the Partai Keadilan Sejahtera (PKS), one of the Golkar Party, one from the Partai Amanat Nasional (PAN) and the first person from the PDI-P members the council was widely understood her voice less intense in fighting for issues of womanhood in Tasikmalaya regency level.

The political culture of Tasikmalaya society is not yet fully confident to women's leadership. Although the desire and ability of women in politics have been met, if the lack of support from the community to select it certainly will not be successful. Support from family, society and political parties for women are very influential. Moreover, many people see the eyes on women, women are always given first priority in terms of both capability or in terms of position. Many women candidates argue that there are no obstacles in the candidacy, political party they greatly facilitate and support. But there is also one of the female candidates who have the constraints of family and society. While the party itself is very supportive at all, but the barriers actually comes from the family and society, because living as Islamic teacher so many people disagree run for council members said better preach it.

Representation in the context of this study therein regarding two important points, namely: *first*, the representation in terms of quantity and secondly, substantive representation. Representation in quantity meant that there was a party of women who are directly involved in political institutions and be a part in making policy. While substantively, how issues of women could surface, even a major issue discussed in any policy making, both voiced by the women themselves, meanwhile men who are sensitive to issues of gender equality.

Number of female members can be said to be an amount sufficient to fight explicitly rules that favor women. But in fact, the presence of women legislators has not been able to give birth to a single gender-equitable local regulations. The next-year period 2014-2019 the number of women legislators in Tasikmalaya regency consists of 8 members of the 50-member council with details of three people from PDI-P, 1 member of the CBA, one person from the PKS, PAN 2 people and 1 person from Golkar Party. Tasikmalaya Districtmemberships period 2009-2014 consists of 50 board members, eight of the 50 members are women. Issues of womanhood that is now the concern of legislators Tasikmalaya District are:

- a. Reproductive health issues, such as planning a safe way.
- b. The issues of family welfare, such as the nine basic price that is affordable, health and education of children.
- c. Issues of concern for children, the elderly and disabled (disability does not work)
- d. Issues of sexual violence.

The participation of women as political decision-makers to prevent discrimination against women that have been happening in the community, such as:

- a. Discrimination in the workplace who consider male workers is higher in value than the women. Such as setting different wages between men and women for the same workload.
- b. Discrimination before the law that prejudice the position of women, for example: the case of divorce.

Patriarchal culture inherent in most people in Tasikmalaya in turn has made the role of women tend to be marginalized. This is mostly caused by a very strong social construction as well as in Indonesian society in general. Construction is formed women under male control with all the weaknesses were highlighted. Label and cap are given to the female figure highly viscous as weak, useless and hindered dependency has been in the doctrine of hereditary habit Sundanese people, especially the city of Tasikmalaya. Like the Indonesian people in general, in Tasikmalaya women positioned on second-class place in a private room alone with all the rat race and no scar. Women are considered inappropriate to wrestle with the political world filled with violence and rudeness power play. Women judged to be able to lead and develop policies for patrons formed a highly tendentious prioritizing women feeling so far away from the attitude of rationality, the negative perception attached to women themselves have been structured in such a way in the minds of women and men. Though women have the same rights and obligations as citizens in regulating human well-being, as well as in terms of actualizing its role. But the reality of what happened women are still constrained by lack of space adequate opportunity to actualize its role.

### **Biased Role Of Member Legislative Women In Tasikmalaya**

Women members in Tasikmalaya District is not a significant amount, if seen from the total number of board members which in aggregate 50 people. However, the quantity of the "wind" fresh for women to "leave" the aspirations and lament over the years. Because substantially only by women representatives who truly animates all the needs of women, especially in policy-making gender flavorful. Various women's issues in Tasikmalaya regency was not a little. Pupils city postscript Islamic city still left many problems that are closely related to women, such as violence Labor Women, access to which is limited in the role of women, prostitution, street children, domestic violence, sexual abuse of female-dominated as its object. The existence of representatives in Parliament should be "funnel" premier how women can earn his place in proporsinal and live a normal life, equal side by side with men as they should be. But in fact the quantity of female board members were passable, not bias proved to be beneficial to the people, especially in the making of regulations and government programs, which pressure it actually can be done through the legislature.

One measure in assessing the performance of representation of women, for example, the absence of regulation gender perspective in Tasikmalaya regency. What is meant by laws that a gender perspective is the local regulations that can support the effort to put the rights of women in the public sphere, such as work, became the leader of an institution, the cases in the household, organizational roles, access to information, and more.

Until now there are none Regional Regulation (Perda) Tasikmalaya District related to the empowerment of women. It is delivered by Abdul Hadi, an observer of the Law and the Director of Tasikmalaya Corruption Watch (TCW). The absence of these regulations can be considered "close your eyes" of his government to the problems of women in Tasikmalaya regency. During this time many community development undertaken by CSOs and NGOs. CBOs more handled by Aisyiah, Patayat NU and non-governmental agencies, such as the Women's Political Caucus Indonesia. The empowerment of women has been more dominant committed by these groups. While regulatory support gender perspective has not been there. According to members of Tasikmalaya District Partai Amanat Nasional (PAN), Yane Sri Wigantini said that women's issues to the attention of Parliament especially of women's representation. Although we get the fact that in the local legislative bodies of women's representation in quantity does not have significant strengths, movements for women's empowerment through the PKK and other activities, both formal and informal always encouraged as through programs *Dharma Wanita*, and the PKK is digelas routine activities such as social service, Malnutrition and other handling through a coordinating team PKK Tasikmalaya District level. Meanwhile, when asked about regulations, he said that indeed regulations that specifically yet, but the substance of the regulation of regulation associated with femaleness has been covered, such as the regulation of Labor.

But he said that women's issues were we studied continuously with the relevant institutions, for the more mature we discuss the issues are debated and later before we raised in proceedings in the legislatures. But it is up to now there has been no Tasikmalaya Regency planning local policy schedule to review the legislation specifically on women's empowerment. Efforts to empower women also actually implemented by Non Government Organization (NGO) that exist in other communities such as boarding school district for Women's Empowerment (Puan Amal Hayati). Through media coverage recently of the institution "keen" to hold activities and build a network with other institutions, both public and government agencies. The focus is alleviation of the problem of violence against women in Tasikmalaya. Therefore, they cooperate with social agencies, legal institutions such as Peradi, Tasikmalaya Police District and the Court of religion. (Tasikmalaya Radar Online, June 29, 2016 edition). Additionally institution Cipasung Puan Amal Hayati also actively voicing the aspirations of women especially related to violence against women, which has been spared from the shooting of female legislators. Throughout early 2016 only the violence against women handled this institution around eight cases. Four cases in January, four more in February 2016. According to Hj. Enung Nursaidah Ilyas, Chairman Amal Hayati cause of violence among the factors the lack of harmony in marriage.

Efforts are being made Puan Amal Hayati Cipasung for women victims of violence is to provide counseling, legal assistance, medical, spiritual, and mediation. According deplored the high rate of domestic violence (domestic violence) experienced by women. In addition to the violence, another case that is often experienced by women is high maternal mortality, violations of the rights of domestic workers, trafficking in women and sexual crimes against women and children is still a lot going on. Though the Constitution was clear against any form of discrimination. Nationally, he said, woman rights commission of Indonesia launch of data, in 2014 there were 293 220 cases of violence against women, an increase of ten percent from the previous year. According to Hj. Enung Nursaidah they demanded the government to stop all forms of inequality that lead to violence and discrimination against women, both with cover in the regulation, or through government programs that systematically (Initasik.com, March 26, 2016 edition).

From different media informed that the demands of theatrical action *Puan Amal Hayati* above is demanding several things. *First*, that the government and parliament give the widest access for women and an end to inequality in various fields. *Second*, the government and parliament must provide services and budget recovery for women who have become victims of violence. Third, the government and parliament should provide inclusive education and gender equity. Fourth, the government and the parliament should ensure that reproductive health services are accessible to poor women, the elderly and groups distabilitas. Sixth, the government and parliament should provide and ensure various public facilities that are safe, comfortable, adequate, affordable and accessible to women. Seventh, the government and parliament must implement gender mainstreaming in all state institutions. (Priangan News Online, 2016).

From some of the information the informant nor the results of the analysis can be concluded that up to now there is no regulations are the result of an intense study of Tasikmalaya District and governments that specifically regulate various issues related to women, women's empowerment, as well as gaps role of women. Information from the Dadih Abdul Hadi (Tasikmalaya Corruption Watch coordinator) expressed that concern women MPs in Parliament Tasikmalaya District related to gender issues are minimal. Admittedly had never appeared in 2009 that substantive legislation in matters which are related to the empowerment of women, but never implemented. Never make regulations, existing provisions just never implemented. The absence of these regulations interviewee Dadih Abdul Hadi does not mean there are no gender-related issues in the district of Tasikmalaya, but indeed influenced some important things which are related to possible insufficient understanding of the legislative women bersangkutannya. Limited resources lead to a board member of the women could not become representator for the benefit of women themselves.

Instead of fighting with the interests of patriarchal culture, gender knowledge quality, its history and how the movement strategy is also the fundamental question for some representatives of "womanhood" in Tasikmalaya district legislature. If you do not truly understand issues like how to fight and repair the problems faced by women in Tasikmalaya. They tend to avoid course that no women's issues in Tasikmalaya. In addition, it could also factor pragmatisme women legislators in Tasikmalaya district legislature. This means that in fact most of them understand gender struggle, knows the problems encountered, but they close their eyes and nonchalantly clothes with these issues. It can be said the legislators considered as a representative of women who do not represent women. They are only concerned with income and personal gain as a board member. So naturally, if the interests of women and various Problems never really certain guaranteed and fought through the female board members (Interview with Dadih Abdul Hadi, coordinator of **TCW**).

### III. Conclusion

From the results of the collection, reduction and analysis of the above data, it can be concluded these results the following matters:

1. Symbolically despite progress quantity symbol of women's representation in parliament Tasikmalaya District of the previous 14 percent to 16 percent of MPs. Theoretically substantive opportunity to fight for the interests of women in government is getting easier, but it is a problem of representation substantive effort it was widely understood stagnation;
2. It can be said sensitivity and roles related to the substantive issues of womanhood does not specifically get serious attention from female legislators in Tasikmalaya regency. The proof kepermpuanan many issues, women's issues such as domestic violence, street children, support victims of illegal labor, human trafficking, migrant workers with problems abroad, until persolan prostitution that escaped the attention of many members of the legislator.
3. The roles of advocacy, empowerment actually carried out by social institutions that have been "diligent" in responding systematically gaps are still a lot going on in the district of Tasikmalaya. It's actually become a type of spicy against the government, including members of the legislature in which his role has been in the fight for women's aspirations become questionable. Even in a variety inform that board members tend to be representative of women who do not represent women. This can be due to several important things; *The first*, related to the resources of the legislator in defining the conception and manifestation of gender equality and the struggle. So there are no sensitivity to this issue. *Second*, it can also occur because of the personal interest that is more prominent, and lack of social concern by legislators so it does not have good attention and priorities of the party that is considered to represent.

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