

# Afirmation of Political Parties Enhances Women's Participation (A Study in Serang District)

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**Abstract:** - The purpose of this study is to find out how the affirmative action of political parties in encouraging women's political participation in Serang Regency. This study uses descriptive qualitative research with data collection procedures in the form of interviews, observation and documentation. Data validation techniques used are source triangulation techniques in the form of person and paper. The results show that the efforts made by political parties of Serang Regency in building women's political participation include, 1) parties taking an internal/personal approach; 2) programmatic, structured and continuous development of the political model of female cadres; 3) hold meetings at times that are possible to be attended by female cadres and times that are not too preoccupied with household needs.

**Keywords:** Political Affirmations, Political Parties, Political Participation

## I. INTRODUCTION

Efforts to bring about democratic governance require an inclusive political environment and a responsive political process for all parties including women [6;19]. The acceptance of women's perspectives and participation in politics are prerequisites for democratic development and the contribution of good governance. Women's involvement in the public sphere in addition to being able to represent the interests of women in parliament, their existence is also expected to be able to change the dynamics of gender in the parliamentary chamber [6]. High rates of maternal and infant mortality, cases of stunting in children, reproductive health in women, work protection for women workers (TKW) are some of the public problems that require women's touch in formulating public policies by taking into account the perspective of gender equality and justice [4].

Therefore, the proportion of women MPs will however have a large influence on political debate, both in the governance structure and in policy makers, both in parliament and within the political parties themselves. But in practical political realities, the disparity in the positions and roles of men and women as part of gender issues in the public sphere continues to be public discussion. The UNDP report in 2011 for example mentioned that at the global level the role of women was still sidelined from the institutional structure that determined political and legislative priorities. The proportion of female heads of state and government is still lower and fell by 5 percent in 2011 [9].

Furthermore, women's political engagement can still be said to be stagnant and even decline. Although 40-50% of party members are women, only 10% of party leadership positions are held by women [9]. In the context of the world parliament, 19% of seats occupied by women rose 16% in 2005. The proportion of female ministers was lower, on average 16% [9].

Not much different from the conditions in Indonesia, the portrait of involving women in the quota for women's representation in parliament is still far from expectations. In the 2004 elections, the total representation of women only resulted in 65 seats out of a total of 550 seats in the DPR (equivalent to 11% of seats). In the 2009 election, the election results showed an increase in women's representation, by getting 101 seats out of a total of 560 seats in parliament (equivalent to 18%). While the results of the 2014 election actually showed a decrease, because the number of female seats was reduced to 97 seats from 560 seats (equivalent to 17%) [2].

At the local scale, the low political representation of women above also occurs in the Banten area, including in Serang Regency. During almost two periods of holding legislative elections from 2009 and 2014, women's representation in the legislative body was still quite low (KPU Serang, 2009). Social reality and how the position of women in the public sphere above is influenced by several factors, one of which is the cultural values that develop in Banten society.

Banten is an area that holds a strong principle of patriarchy. This principle can be seen from the views of the Banten people about the position and role of men. For the Bantenese, every boy in Banten has been accustomed to be brave, strong, uncomplicated and assertive. The scared-hearted Banten boy is thought to have no manhood. The terms *kettok pala'en* (cut your genitals) and *ngangguy sampèr* (wearing a skirt) are often spoken to frightened Bantenese. This patriarchal cultural symbolization in addition to reproducing the subconscious of the community to find their true identity, on the other hand also reproduces the system of relations and gender power in the social life of the community, including how the role and position of women in the public sphere.

Efforts to encourage women's political participation in Indonesia continue to be carried out by the government through various existing laws and regulations.

One form of government efforts to encourage women's political participation in the public sphere is the issuance of Law no. 39 of 1999 concerning human rights, Law No. 2 of 2011 concerning Political Parties, Law No. 8 of 2012 concerning legislative elections, Law no. 27 of 2009 concerning the MPR, DPR, DPD and DPRD and several other laws. Expectations of changes in the quality of democracy through regulative policies that favor the women's groups above are getting better and proportionate as the number of political party contestants decreases, from the 2009 Election of 38 Parties to only 12 political parties in 2014 assuming opportunities to accumulate the voice of women becoming chairs is also getting bigger. But what happened was the results of the 2014 election did not show encouraging results for women's electability. The two things mentioned earlier have not been able to encourage women's electability to be better and tend to be stagnant.

While on the other hand, encouragement from the international community to eliminate discrimination and empower women continues [11; 26]. In 2000, the United Nations recognized the important role of women in development by including women's empowerment as one of the Millennium Development Goals (MDGs), but no region in the world could reach 30 percent of women in decision-making positions [4]. Although there are exceptions and best practices in this field, some obstacles still haunt women's full and equal participation as a competing party. Role stereotypes and gender biases are still widespread, to varying degrees, in all countries of the world and are reflected in social, economic and political settings [25].

Based on the above reality, certainly an effort to encourage women's political participation requires planned and continuous regulatory efforts both for the government as a regulator and elements of political parties themselves in encouraging and strengthening women's position in the public sphere which is not only on the administrative aspect of the availability of a 30% quota for women's representation in the composition political parties as administrative requirements for the establishment of political parties as well as in the inclusion of a list of female candidates nominated in the elections as stipulated in the law above. The above efforts must also jump further is how to strengthen the capacity of stronger internal party organizations through a fairly gender-sensitive legal framework and regulatory documents by involving women's participation in the board and decision-making structure to the efforts to encourage women's political participation both in the pre-period election, the election period until after the election. The above efforts will certainly be a major factor in carrying out steps to reform gender-sensitive political parties. Through the above framework, the researcher feels interested to explain descriptively a portrait of women's political representation and the efforts of political parties in encouraging women's political participation in Serang district.

## II. LIBRARY REVIEW

### 1. *Political Representation*

The development of political representation theory is greatly influenced by changes in political phenomena. Among the various definitions of political representation that seem simple and commonly understood are the concepts of representation associated with elections. Such a concept, for example, was written by Enrique Perruzotti, a professor at Torcuato at Tella University, in his paper Representation, Accountability, and Civil Society. He said that the representative "is someone who has been authorized to act with the relative independence of the electorate", that is, someone who obtains authority to act with relative freedom from his voters [23].

Based on this concept it is seen that a representative does not merely act on the will of the people he represents, but this representative has the freedom even though it is relative to consider and take the best course of action. Representatives do not just follow the demands and wishes of the people. For this reason, there is a need for trust from the community, so that when determining policy, decision making and acting, the community believes that it is the best effort of the representative for them.

According to Micheal Saward "Generally a representative is regarded as one who stands for or acts for an (absent) other. They may do so by being a delegate - acting on the express wishes of the representative - or a trustee, acting in the perceived best interests of the represented." In general, a representative is considered as someone who stands on behalf of or acts on behalf of another person (who is not present). They do so as delegates who act based on the desires expressed by the (parties) represented or as trustees (trusts), who act on what is seen as the interests of those they represent [23].

### 2. *Political Parties*

The presence of political parties cannot be separated from the historical side. If traced historically at least the emergence of political parties can be seen from three theories. First, institutional structural theory in which the origin of political parties is present because of the institutional connection between the parliament and the political party itself. Second, the theory of the historical situation where political parties are present and transformed into a mass organization because its presence is an attempt to respond to various social crises and changes in society. Third, the development theory which explains that the emergence of a political party is nothing but a response to modernity and the socio-economic conditions of society [22].

Various definitions of political parties have been put forward by several experts, among them according to Carl J. Friedrich stating that "Political parties are a group of people who are stably organized with the aim of seizing or maintaining control of government for their party leaders and based on this mastery, giving members of their parties the

benefit which is idiotic and material ” [22]. Meanwhile, according to Sigmund Neuman, political parties are articulate organizations in which the political actors involved in them focus on how to master government power and strategies to gain popular support [16].

The existence of a political organization certainly has a function and purpose as the direction of achievement that must be done. Miriam Budiardjo explained several functions of political parties including [1]. Political Communication. This function of political communication means that political parties function to communicate various demands and support of the community (ruled) to the government (ruler). This function also shows that political parties also share the government's plans and policies. 2.) Political Socialization.

The existence of political parties in addition to functioning to communicate various wishes and demands of society to the government, political parties also play a role and are responsible for forming and introducing the prevailing political culture system, educating citizens to have awareness and responsibility as good citizens by placing interests the state above personal and group interests. 3.) Political Recruitment. Political recruitment is a function where political parties carry out the process of regenerating internal leadership by inviting people who have the competence to participate in the political process. The process of regeneration of internal leadership is carried out in order to ensure the sustainability and preservation of the party, as well as being one way to conduct leadership selection in a professional manner. 4.) Regulating Political Conflict. Social fragmentation and political parties are not impossible to cause social conflicts and conflicts of interest in them. Therefore, the existence of political parties as regulators of political conflicts is to help overcome conflicts between people or at least can be arranged in such a way that the negative consequences can be minimized.

Some of the functions of political parties above are in line with the mandate of Law Number 2 of 2011 concerning Political Parties Article 11 paragraph 1 which states that political parties are as a means; a) Political education for members and the wider community, b) Creation of a conducive climate and as an adhesive of national unity and integrity for the welfare of society, c) Absorbers, collectors, and distributors of political aspirations of the community in a constitutional manner in formulating and determining state policies, d) Participation Indonesian citizen politics; and e) Political recruitment.

### 3. Political Participation

Participation is one of the fundamental principles of good government. Participation comes from the Latin word *pars* which means part and *capere* which means to take part in the activities or activities of the country's politics. When combined means "take part". In English, participation or participation means taking part or role. So political participation means taking a role in state political activities or activities [20].

Political participation is an important aspect of democracy. Political participation is a hallmark of political modernization. The existence of political decisions made and implemented by the government regarding and influencing the lives of citizens, citizens have the right to participate in determining the contents of political decisions. Therefore, what is meant by political participation according to Huntington and Nelson, quoted by Cholisin [8], is the activities of citizens who act as individuals intended to influence government decision making. Participation can be individual or collective, organized or spontaneous, steady or peaceful or violent, legal or illegal, effective or ineffective [7].

Furthermore Ramlan Surbakti, as quoted by Cholisin, provides a brief definition of political participation as a form of participation of ordinary citizens in determining all decisions concerning or influencing his life [8]. Therefore, in democracies in general consider that the participation of more people is considered better. In its implementation the high level of participation shows that citizens follow and understand political problems and want to involve themselves in these activities. Conversely, a low level of participation is generally considered a bad sign, because it can be interpreted that many residents are not paying attention to the problem of statehood.

Various opinions expressed by the experts above can be concluded that political participation is matters relating to the activities of a person or group of people in terms of determining or taking government policy both in terms of electing leaders or determining attitudes towards public policies made by the government to be carried out, which is carried out directly or indirectly by conventional means or by non-conventional ways or even by violence.

Furthermore, political participation is an activity certainly influenced by several factors. According to Ramlan Surbakti, there are two important variables that influence the level of one's political participation [22]. First, the aspect of political awareness of the government (political system). The purpose of political awareness is the awareness of the rights and obligations of citizens. For example political rights, economic rights, legal protection rights, economic obligations, social obligations, and others. Second, it concerns how to evaluate and appreciate government policies and the implementation of their government.

In addition, there are factors that stand alone (not independent variables). This means that the low of these two factors is influenced by other factors, such as social status, economic status, political affiliation of parents, and organized experience. Social status includes one's position based on heredity, education, occupation, and others. Furthermore, the economic status, namely the position of someone in the society, based on ownership of wealth. Someone who has high social and economic status is estimated not only to have political knowledge, but also to have an interest in and concern for politics and trust in the government [22].

In the context of this research, the concepts of political representation, political parties, and political participation are used to see how the affirmation of political parties in providing space for participation for women. The aim is to represent women's interests in the public sphere, with a case study in Serang District.

### III. RESEARCH METHOD

This research is a type of qualitative-descriptive research [15]. The approach used in this study is a naturalistic approach, to uncover the ontology of research paradigms. With this approach, researchers are active in interacting with research subjects in situations as they are without engineering, so that the data is obtained from the phenomenon that is original and natural [21].

Data sources used in this study are the type of person and paper [3]. The subject of research in the form of person is a group of young elites and local village officials. While research subjects in the form of paper are written documents in the form of legislation or other library materials that have relevance to the research data.

Determination of the research subject in the form of person is done by purposive technique. With this technique, criteria are determined in accordance with the objectives of the study, namely permanent residents in the villages where the research was carried out. While the subject in the form of paper is used as a source of secondary data in accordance with the research objectives. While for data collection techniques in this study in the form of words and actions obtained directly (primary data), the rest is additional data in the form of literature, documents and others.

Some data collection techniques used in this study are, first, observation through systematic observation of the object under study [17]. Second, in-depth interviews (indepth interview), interview techniques are a form of direct conversation and face to face (face to face) with a specific purpose [3]. Third, documentation, through a review of various official documents both internal and external, such as news archives.

Meanwhile, to measure the validity of research, researchers use a triangulation technique, which is a data checking technique that utilizes something else outside of the data for the purposes of checking or as a comparison of that data [3]. The researcher uses a type of triangulation that compares and rechecks the interview data with the contents of the document.

### IV. RESULTS AND DISCUSSION

#### 1. *Political Challenges Party Affirmations in Encouraging Women's Political Participation in Serang District*

The reality of the gap between men and women in public and political life is a global challenge faced by the world community in the 21st century. Although there have been

various conventions, covenants and international commitments, but on average the number of women in parliament in parliament the world is only 18.4 percent of the 190 countries, only seven countries where women become president or prime minister. The presence of women as part of a cabinet in the world or mayor, the number does not reach 7 and 8 percent [18].

Indonesia ranked 80th out of 156 countries in the Gender Development Index (GDI) in 2007. In 2009, this number dropped to 90th, meaning that women in Indonesia still do not enjoy the same rights and standards as the men. For this reason, in order to represent women's representation in the public sphere, the constitution provides open space for women to sit in political and governmental positions. Through the 30% quota provision, women's representation in the body of political parties is expected to encourage high political participation in election political contestation.

Furthermore, Indonesia is committed to implementing the principle of gender equality through various national and international commitments. The 1945 Constitution guarantees equality between men and women, and gender mainstreaming has been adopted as a policy to integrate gender perspectives into policy, planning and budgeting. Affirmative action has also been introduced in Law No. 10/2008 on General Elections to ensure that at least 30 percent of women are nominated in the list of candidates for the legislature to provide space for women's representation in politics.

As for political parties as part of legal efforts in fighting for political aspirations, they have a legal and moral obligation to carry out political education for citizens. Empowering female cadres amid the lack of women's political participation is an important function for political parties in conducting political education for the community. Political parties carry out the function of political education, which aims to shape political personality, political awareness and political participation. Estuary of political education is the high political participation of cadres in the practical political process. Political education by parties plays a strategic role in shaping citizens, especially party cadres in order to have political personality, political awareness and be able to participate actively and responsively because cadres are part of practical political actors involved in the circulation of public power.

Primarily towards women cadres, political education by parties can be a stepping stone to increasing political participation of female cadres both at the internal level of the party and in government. In this context, the political participation of party female cadres in Indonesia is still relatively low. One of them can be seen from the quantity of women represented in the legislature. The University of Indonesia's Center for Political Studies in 2014 revealed that women's representation in parliament in Indonesia never exceeded 20%. It is far from the expectation of a 30% quota for women's representation as a step of political affirmation to

increase women's participation and a special way to achieve gender equality in politics.

Political affirmation is a policy issued by the government for the first time through Law No.10 of 2008 concerning elections for members of the DPR, DPD and DPRD. Quota system is a form of affirmative action that must be fulfilled by parties in proposing candidates for legislative members and party management. However, women's representation quota will not be effective if women's knowledge, understanding and political skills are still minimal. but able to take a role and influence political policy making.

The affirmative actions contained in the electoral law have not been able to guarantee candidates for women legislative members to be elected [24]. The regulation still needs to be supplemented by other regulations that can guarantee that women legislative candidates are elected so as to increase women's representation in the legislature. One strategic step to support the successful achievement of the affirmation goal is the emphasis on the role of political parties in carrying out political education to women cadres seriously, programmed, and continuously.

Given the position, roles and relations of women and politics, the discussion will focus on the concepts of gender and politics because gender perceptions affect women's participation in politics. Politics and political behavior have been seen as masculine activities. Political behavior which is closely related to the attitude of independence, firmness, aggressiveness, and hardness, is considered to be incompatible with the character of women who are described as being gentle, submissive and submissive. Therefore, to rectify this perception, political parties as political infrastructure in society play a strategic role in providing political education to women and community cadres. However, in the reality of politics on the ground, several obstacles have been encountered by political parties in implementing political education.

In the context of the Serang Regency, these obstacles include, first, the main obstacles faced by political parties in Serang Regency with the highest number of seats in the 2014 legislative elections (PPP, PKB, PAN, Democrat) coming from the internal side of women, namely the low confidence of women to join and be actively involved in practical politics. Although they are cadres as well as being part of party management, as the gender quota system must be fulfilled in each party management and in the proposed list of candidates for legislative candidates, but in practical politics their existence and role is not so apparent. This can be seen from the extent of the electability of female candidates who competed in the 2014 legislative election contestation. Of the 12 political parties participating in the 2014 legislative election, only Gerindra and PAN parties succeeded in gaining women's seats in legislative seats (KPUD Serang, 2014).

This condition is also exacerbated by the tendency of women who are less interested in being given training and coaching in capacity building in the field of practical politics. They tend to like casual activities, such as arisan and or just taking pictures and this is almost a common phenomenon in every political party that there are (PPP, PLN, and Democrats, 6 May 2019).

Meanwhile in several other political parties such as the Prosperous Justice Party (PKS), the activities of PKS female cadres seem to be different. They have the principle and view that politics is not only about government, but more than that they do internal party work, economic and family empowerment and Islamic studies. Likewise in the Golkar Party. Most women in the Golkar Party are not very interested in activities that are political in nature and are not so enthusiastic about getting involved in practical politics such as entering into government and parliament (PPP, PLN, and Democrats, May 13, 2019). This is based on the assumption that the conditions in the field so far indicate that the determinant of a person can win in election contestation is on how much money they have, not depending on the quality and figure, so increasing the quality and capacity in the political field is not so important. Women lack a strong motivation to participate in the political process and are reluctant to assert their political position and avoid the competitive environment (PPP, PLN, and Democrats, 20 May 2019).

Second, support and permission from the family. Women who work and move in all kinds of socio-political activities must obtain family permission.

Women cadres who have the potential to lead and be active in party activities are sometimes constrained by family permission. So, it cannot be stated that the inactivity of women in the party is a factor in the lack of political knowledge of the cadres or political literacy. Family permission is also a matter of time.

Women cadres tend to find it difficult to divide their time between family affairs and practical political activities in the party so that it influences their participation in party activities and programs. In political parties, there are no definite hours of work. Women who are active in practical politics will have a dual role, biologically becoming wives and mothers in the domestic sphere and morally in their responsibilities as party managers.

When women are faced with two choices between political activities outside the home or focus on taking care of the family, the choice tends to fall on the second choice. However, something quite interesting happens, if the problem of time is juxtaposed with economic factors. It seems that another fact will be found that female cadres with sufficient economic capacity will be more active than women who have limited financial conditions. This is understandable because women with sufficient economic conditions can use child care services to care for and care for their children when they are outside of the home. Unlike the case with women from simple

families and even less able. They will take care of their own children because they are unable to hire child care services, even these women have to work outside the home to meet the economic needs of the family so that activities in the party are put into the latter's affairs.

In addition, conducting activities in the party also requires costs because the party does not always provide accommodation funds for cadres. Political participation in the form of activity in party activities is influenced by funding constraints in participating in political education in the party for female cadres. Even so, regardless of whether or not a woman is economically viable, the issue of funding for political activities can be a separate obstacle. If the party has freed funds for cadres who ran in the general election to fight for a certain political position, it must be able to finance itself. This is one of the criteria seen by the party. If a woman cannot be economically sufficient, how will she finance the nominating political activities.

Third, patriarchal political culture that is still thick in Banten society is no exception in the District of Serang making the position and role of women considered one-sided. Patriarchal culture is a pattern in a system of social relations in which men are dominated. There is a role imbalance caused by the perception that men are more powerful over women because they highlight the weaknesses that women have [14; 25; 27].

In the social sphere, even in developed countries such as the United States, it is still thick where the leadership positions of women in working class organizations are relatively few even though women play an important role in the struggle of the working class. Patriarchal culture is increasingly felt when it penetrates the political world. The stereotype of sexual roles states that politics belongs to men. Political perception if related to the characteristics of women, a contradiction will be found. Politics is perceived as a hard, cruel and dirty world while women are weak creatures. This is where the position and role of women become minor when faced with gender roles.

Furthermore, political knowledge and political efficacy of men are considered higher than women because they were raised with a culture that supports this. Political efficacy is a term that refers to the feeling that one's political participation has an impact on the political process. When discussing the political role of women, it cannot be narrowly interpreted as looking at politics in a formal perspective in the legislative, executive and judiciary fields. Because political existence is manifested in aspects of shared life at the local level and sensitivity to existing problems. Whether or not women participate in the form of political participation depends on political efficacy.

Generally, women who are active in party politics are based on several reasons, among which are that political rights are part of human rights and women's political rights are rights that must be protected, respected and fulfilled by the

state and accepted by society. Indonesia has ratified several international agreements on the recognition and protection of women's rights including political rights. Thus, women who are active in practicing politics in parties, actually only exercise their political rights. Second, that politics is the business of every individual regardless of gender and gender roles inherent in the socio-cultural construction of society. Politics is also a matter for women. Politics is a necessity and everyone cannot escape from politics because politics is present in any public space. Furthermore, it is said that politics is related to the fulfillment of obligations, ideology, and insight into people's knowledge.

While the third consideration sees that women as men have political needs and interests that must be fought for.

Both of these tend to be more successful when women themselves fight for, because they understand their needs and interests better than other parties. The political path through political parties is the right path for that because politics are attached to power and the main purpose of political parties is to seize and maintain power to implement policies and programs.

Fourth, obstacles that arise from internal political parties. The issue of political education funding is in fact still an obstacle felt by political parties to carry out political education of cadres, so that it is sufficient to hamper the party's movement in planning and implementing programs to empower cadres. Generally countries in the world rely on party funding on member contributions. The amount of fees determined depends on the internal policy of each political party. The government also provides financial assistance for political parties. The assistance is primarily intended for the implementation of political education for cadres in particular and for the community in general. For the allocation of aid funds from the government that must be given 60% for political education activities.

## 2. *Party Political Affirmation and Strengthening Women's Political Participation in Serang District*

The women's quota system as part of the affirmative action step in encouraging women's political participation is one of the greatest needs in ensuring the expansion of community political participation while ensuring the interests of women can be achieved. However, even though it is constitutionally regulated, cultural challenges and religious dogmas are a serious problem. Therefore, various efforts made by political parties in developing political equality and social justice in increasing political participation of party women in Serang Regency include (PPP, PKB, Gerindra, PAN, and Democrats, 3 June 2019).

First, the party takes an internal / personal approach. The party promotes persuasive ways to attract the hearts and sympathies of women cadres to be active and participatory in practical politics. An internal approach was taken to knock the awareness of women cadres to realize their role as citizens

who have the same political rights, obligations and responsibilities as men.

The political participation of women cadres in political parties does not have to be rigidly defined in one view that political participation is meaningful

excessive ambition of women cadres to run for legislative members, elections for regional heads and deputy regional heads as well as presidential and vice presidential elections. The form of political participation of women cadres in political parties has a broader context which is to take part in initiating party programs / activities; actively involved in party programs / activities; take part in debates determining party policies / attitudes; active in party management; participate in the success of party programs in the social environment of their communities; provide political enlightenment and socialization to the public as an extension of the party in order to carry out the functions of political parties.

Second, the development of a political model of female cadre education that is programmed, structured and sustainable. Political party law does not provide a clear benchmark regarding the mechanism of party cadre so it depends on the political will and political action of each political party. Cadre holds an important role in providing political knowledge, understanding and skills. Cadre formation is the process of preparing human resources so that they will become leaders who are able to build the roles and functions of the organization better.

While political recruitment is a way to filter, select and place cadres in political positions both within the party and the government. To be a qualified and selected cadre in filling public positions, women party cadres must get a clear, comprehensive political education with strategies, materials and methods that suit the needs of the women themselves.

Third, an effort to overcome time constraints, the solution is by holding meetings at possible times can be attended by female cadres and time that is not too busy with household needs. In addition, efforts were also made in terms of confirming female cadres if they were to be assigned to party activities which they felt would take a long time and were likely to leave their families

Fourth, political policy without dowry. Although this policy is only for certain political parties (Nasdem), but they have a view that this political education will be able to encourage women's participation to be active in practical politics without cost constraints. This is part of political education to provide political intelligence and change people's perception that politics is an expensive activity.

The idea without a political bride is the Nasdem Party tagline that distinguishes it from other parties. The aim is to minimize the constraints on political funding for potential party cadres who want to run in the general election. It is understood that, political funding is a common obstacle

encountered by almost all cadres in political parties in Indonesia. As a result, those who advance and win in general elections are cadres who have large political capital despite the lack of achievement and ability.

The participation of women cadres in party activities is also strongly influenced by funds. Without adequate and adequate funds it is impossible for women to be able to participate totally in party activities. Political parties have a role in preventing the occurrence of political capitalization that causes politicians to be pragmatic in their mentality and make the party a means of achieving power alone by relying on large capital funds in the acquisition of constituent votes. Guarantees without political dowry are proven to be able to attract women cadres to participate in the nomination of legislative members and become a form of political education for cadres and the community.

## V. CONCLUSION

Although it has been agreed in various international conventions and various government policies that women need and are important to be involved in political life, the general phenomenon in various countries shows that women's political participation is still low. Affirmative action as a form of "fast track policies" in all political parties is an effort to ensure women are involved in the political process and decision making. The adoption of this affirmative action policy does not necessarily have positive implications for strengthening women's political participation and representation.

Therefore, efforts to affirm party politics in encouraging women's involvement in the public sphere can be done by, 1) Encouraging political parties as "main gate keepers of democracy" to implement consistently affirmative action policies accompanied by intensive political education activities and the recruitment process that is support the strengthening of the capacity of women representatives;

2) Sustainable empowerment of women to strengthen their claim to access the right to obtain positions in political or bureaucratic institutions; 3) Intensive public campaigns through the media or mobilization of women's movement networks to garner support for the importance of women's involvement in political life; and 4) Political education for all segments of society that focuses on removing ideological and cultural barriers for women to be active in the public sphere.

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