

Gender Equality in the Placement of Structural Positions: Evidence in Bone Regency, South Sulawesi, Indonesia

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Abstract

Bureaucracy as a model of government in Indonesia is certainly influenced by various elements, such as demands for bureaucratic reform as a step for positive change to realize the implementation of good public services for the community. In this context, it cannot be separated from the public's attention which still pays attention to "gender" in its implementation. As is known, gender issues are also closely related to various studies, including the bureaucratic space. Internal position a government organization at the center and in the regions has the aim of providing services to the community and carrying out government activity programs that have been prepared for the welfare of the community. In the realm of public life, especially political-strategic positions, the conditions are not much different. The peak of attention to women's participation in politics can be seen from the trial of the demand for a 30% quota for female candidates for legislative seats. The demand then got its formality with Article 65 of Law No. 12 of 2003 concerning Elections. Many women are not ready and supportive when other women come forward to compete in politics. So, it can be concluded that women and politics in the perspective of gender equality must be balanced and balanced without forgetting the essence and nature of gender equality is a very complicated and controversial concept. Structural positions are positions that indicate the duties, responsibilities, authorities, and privileges of a civil servant to lead a state organizational unit. Regional Regulation No.3 of 2010 concerning Structural Positions mentions the requirements for placing Echelon II structures through a fit and proper test. With those who have the rules, women and men have equal opportunities. But women still occupy fewer department heads.

Keywords: Gender Equality, Structural Position, Government

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Introduction

Gender is the dominant aspect of the definition of politics. In class relations, age and ethnicity, gender is also involved. Gender relations with politics can be found starting from the family environment between husband and wife to the wider community level, for example in practical politics. The level of power relations varies, ranging from the symbolic level, in the use of language and discourse to a more tangible level in labor, migration, violence, land, and women's representation in political parties. The dimensions that can be the basis for the analysis of gender and political relations are diverse, ranging from cultural, ideological, to historical dimensions. Gender relations with politics are important to observe because many problems in society stem from the inequality of their relations (Kertati, 2014).

Women have always fought for their voices to be heard and realized in life. Likewise in the parliament (DPR), women try to get a "seat" so they can sit in parliament to convey women's aspirations. Women's representation in the political arena (parliament, DPR) has had its ups and downs since 1950. Women's representation the lowest was in the DPR 1050-1995 (3.7%) (Adeni & Harahap, 2017: 2), and the highest was in the 2009-2014 DPR which amounted to 100 people or 17.86% and decreased in the 2014-2019 period to 17.32 % or as many as 97 people (Adeni & Harahap, 2017). Muhammadiyah organizations in Bone Regency are very open to women's political roles. Aisyiyah is of the view that there is no prohibition in Islam and Indonesian culture for women to play a role in the public sphere, either to become members of the council or head of state. According to temporary observations, the author states that Bone Regency is an area that also held general elections in 2014 but the quota that was fulfilled was only 27.78%, meaning that it had not fulfilled the 30% quota by the law that had been set, therefore the role of women in the world of politics, it seems that it is still just a discourse. In the world of politics, women can penetrate anything with the qualities they have. He can become a leader from the village head to the president and other significant public areas.

But that hope is very far from reality on the ground. The author deeply regrets that many women are rejected by their community when they want to play more roles. Many women are not ready and supportive when fellow women come forward to compete in a political sphere. So, it can be concluded that women and politics in the perspective of gender equality must be balanced and balanced without forgetting the nature and nature of gender equality is a very complicated and controversial concept. Until now there is no consensus on the meaning of equality between men and women. Some say that the equality in question is the equality of rights and obligations which of course is still not clear. Then some interpret it with the concept of equal partners between men and women, which is also still unclear. It is also often interpreted that men and women have the same rights in carrying out self-actualization but must be by their respective natures (Riant, 2008: 59) gender equality is that men and women can get the same access, control, participation, benefits in bringing about development. Equal assessment and appreciation are given by the community to the similarities and differences between women and men in the various roles they carry out (Suryani, 2010: 8).

Literature Review

Gender Concepts and Ideology

The concept of gender is a trait inherent in both men and women that is socially and culturally constructed. That woman is known to be gentle, beautiful, emotional, and motherly. While men are considered strong, rational, manly, and mighty in Handayani (Alfian, 2016: 2).

The Gender concept developed by Hubies through Ansari et al, (Alfian, 2016: 4) includes 1) Gender differences, namely differences in character, behavior, expectations that are formulated for each person according to gender, 2) Gender gap, namely differences in political relations and attitudes between men and women, 3) Genderization, which is a reference to the concept of gender placement in self-identity and the views of others, 4) Gender identity, namely the

behavior that a person should have according to their gender, and 5) Gender role, namely the role of women and men who are applied in a tangible form according to the local culture adopted.

Gender is the difference between men and women in roles, functions, rights, responsibilities, and behaviors that are shaped by social values, culture, and customs of community groups that can change according to time and local conditions. Responsibilities and behaviors are formed by social values, culture, and customs of community groups that can change according to time and local conditions (Puspitawati, 2012: 1).

Women, who are considered the cornerstone of society, now represent the politics of most countries throughout the world in the current day, when you look at history, you'll notice that women have had a significant part in shaping society, it is well known that women play an important role in society and that their character is influenced by philosophical, religious, and political beliefs, women's politics and communal structure were given a place in the debate of the issue so that they might participate in politics (Kumar, 2017). It is important to know the difference between the natural role and the role of cultural formations in society because in practice there is a mix-up in the identification of natural and unchangeable human characteristics and non-natural (gender) human characteristics that can be changed. Julia (1996: 2) emphasizes the basic understanding of gender and sex differences. Biological sex is a gift; we are born as a boy or a girl. But, further explained Mosse, that the path that makes us masculine or feminine is a combination of basic biological building blocks and biological interpretations by our culture. In Indonesia, there are at least 3 concepts in understanding gender, including a) Gender inequality and discrimination are unfair conditions as a result of social systems and structures where both women and men are victims of the system. Differences in roles and positions between women and men are directly in the form of treatment and attitudes, or indirectly in the form of the impact of statutory regulation or policy that has caused various injustices that have been rooted in history, customs, norms, and structures in society. These forms of injustice include the marginalization of women, subordination, stereotyped views, violence, and workload. b) Gender equality and justice is a condition where the portion and social cycle of women and men are equal, harmonious, balanced, and harmonious. This condition can be realized if there is the fair treatment between women and men. The application of gender equality and justice must take into account contextual and situational issues, not mathematically and not universally. These forms of injustice include the marginalization of women, subordination, stereotyped views, violence, and workload. b) Gender equality and justice is a condition where the portion and social cycle of women and men are equal, harmonious, balanced, and harmonious. This condition can be realized if there is the fair treatment between women and men. The application of gender equality and justice must take into account contextual and situational issues, not mathematically and not universally. These forms of injustice include the marginalization of women, subordination, stereotyped views, violence, and workload. b) Gender equality and justice is a condition where the portion and social cycle of women and men are equal, harmonious, balanced, and harmonious. This condition can be realized if there is the fair treatment between women and men. The application of gender equality and justice must take into account contextual and situational issues, not mathematically and not universally. This condition can be realized if there is the fair treatment between women and men. The application of gender equality and justice must take into account contextual and situational issues, not mathematically and not universally. This condition can be realized if there is the fair treatment between women and men. The application of gender equality and justice must take into account contextual and situational issues, not mathematically and not universally.

Gender Representation

According to Croteau et al. (2012), representation is the result of a selection process that underlines certain things and ignores other things. Representation can also be said to be an act of presenting or representing something, either a person, event or object through something else in the Study of Gender Representation in Structural Positions (Saraswati, 2016) outside of oneself, usually in the form of a sign or symbol. Meanwhile, according to Marcel (2010) defines representation as the process of physically recording ideas, knowledge, or messages. More precisely, it can be defined as the use of signs (images, sounds, etc.) to re-present something that is absorbed, imagined, or felt in a physical form.

Then the notion of gender itself is the visible difference between men and women when viewed from the values and behavior. So that gender can be interpreted as a concept used to identify the differences between men and women from a social, cultural, and legal perspective (rights and obligations) or a non-biological point of view (Subhan, 2002). According to Simantauw (2001), gender is the difference in roles, status, division of labor, made by a society based on sex. Gender is a difference in the roles of things and obligations, power, and opportunities between men and women in community life. Based on the respective definitions of representation and gender, it can be said that gender representation is a way to represent the state of differences in the roles of women and men that develop in the social/community environment. This difference in gender roles helps us to rethink the division of roles that have been considered to have been attached to women and men.

The purpose of research, justice is generally defined as "to place something proportionally" and "to give rights to its owner". This refusal at the same time shows the relationship with the fulfillment of one's rights over others which should be accepted without being asked for existing rights and become his. Meanwhile, the researcher who will do this is knowing gender equality from a political perspective in Bone Regency with 4 indicators, namely: access, control, participation, and benefits. With these problems, the purpose of this research is to find out gender equality from a political perspective in Bone Regency.

Research Method

This research is qualitative research with the type of phenomenological research and the research location will be conducted at the regional leadership office of Muhammadiyah Bone Regency, Indonesia with the topic of gender equality research from a political perspective in Muhammadiyah Bone Regency. By conducting observations and interviews with several informants at the Muhammadiyah Regional Leadership, Aisyiyah Regional Leaders, Head of the Tarjih Law and Human Rights Council, Head of Tarjih Business Council, and Legislative Council of the PAN Party. Data collection techniques were carried out by interview, observation, and documentation.

Research Results

Bone Regency is one of the regencies in South Sulawesi Province which is located or positioned on the east coast of South Sulawesi Province, which is 174 km from Makassar City and has the capital city of Tanete Riattang.

Women's participation in politics and governance in Bone have been around for a long time. This is evident because the bones in the form of a kingdom for at least some women who have held the control of the highest leadership (Arungpone or Mangkau) are recorded in history, namely; Sultanah Zainab Zulkiahtuddin who is usually called We Bataritoja Datu Talaga Arung Timur, is also the 17th King of Bone who ruled from 1704-1715. Sultanah Zainab Zulkiahtuddin was appointed Mangku' RI Bone on October 17, 1704. Then I-Danraja Siti Nafisah Karaeng Langelo from 1738-1741. Another female king, Kami Maniratu Arung Data, ruled from 1823-1835. Arung Data ascended the throne to replace his brother, Appatunru

Matinroe, RI Ajabbenteng, who became king in 1812-1823. Data Arung Air is the brother of Arung Palakka, who was known as the anti-VOC king. During his reign, Kami Maniratu Arung Data was known as the forerunner of several kings in South Sulawesi who rejected the renewal of the Bongaya Agreement.

As a result of this disobedience, on March 14, 1824, VOC troops under the leadership of General Van Goen attacked the Kingdom of Bone through Bajoe Beach. To strengthen its troops against the VOC, We Maniratu Arung Data formed an army of women equipped with walida weapons, a type of pointed loom. Even his data went straight to the battlefield with his troops. Another female bone troop recorded in history is I Banri Gau Paduka Sri Sultanah Fatima Matinroe Ri Mappere'na. During his life Sr. Sultanah Fatima is very concerned about the fields of culture and education, as well as in the religious field, among which her policy is to change the BODO dress (the Bugis traditional dress for women) from a short one to a longer one to cover the genitals. After his reign was succeeded by the last king of Bone, La Pawawoi Karaeng Sigree Matinroe RI Bandung. Quite interesting facts about the leadership of the female king in Bone because all of them are Muslim. Regarding the involvement of women in various matters, Hamka (2020) wrote that many women are honorable and noble in the Qur'an.

There are 4 gender equality indicators, namely: 1) access, 2) control, 3) participation, and 4) benefit. Access means a road or permit to enter a place/area whether it can be seen with the eye or not where we can relate to the resources that exist in the area by the permit we have, as we know that to occupy a position, we must find out how to access it to be able to achieve the goals we want. The control must be given equally to men and women. As for the things that can be done in controlling each member, namely: keep controlling the members who participate in political parties because when someone runs for the legislature, it will be dismissed according to the existing decision. Participation is very important for the self-development and independence of citizens. Through participation, individuals become public citizens and can distinguish personal problems from community problems. The benefit is an encounter that merely shows the activity of receiving. Benefits can also be interpreted as things or ways of working in the use of something useful, the benefits obtained will certainly cause changes to a certain function.

In Indonesia, the minimum quota regulation of 30% for women sitting in the legislative seats has not yet achieved the quality that meets the standards, which has a direct impact on the quality of women's involvement as actors in policymakers in the political sphere. Women's representation in politics did not increase significantly after the enactment of Law No.8 of 2012 concerning Political Party Regulations which required political parties to meet a minimum quota of 30% for female candidates as a condition for participating in elections, by looking at the data in 1990 as much as 11%, in 2004 as much as 8%, in 2009 18%, and from 2014 to 2019 it was 17.6%. Women are involved in politics only as a compliment, in terms of involvement, their role is still very far away.

Based on the results of the interview, it can be said that in the world of politics, we need what is called debriefing and socialization about politics. To carry out or participate in the debriefing, it is necessary to involve all elements who are involved in politics to participate in the implementation of these activities, regarding the benefits in the Muhammadiyah organization, course this organization has many benefits, namely by providing equal portions between men and women in Muhammadiyah management. Programs concerning gender equality are the provision of human rights education, gender equality education.

From the results of the interview, it can be illustrated that Muhammadiyah is a community da'wah movement that does not engage in practical politics, but Muhammadiyah encourages its people to cooperate with any party for goodness and benefit and to create order in the political world, and women have limitations in participating in politics because it involves more In their household affairs, some women also think that only men can be leaders, but women

also have the opportunity to participate in politics. Below we can see the response of the Head of Law and Human Rights Aisyiyah Bone Regency regarding women's participation in politics, that:

“As a woman activist, I work as a head of child observers and women's empowerment as well as a human rights leader. Aisyiyah participates in politics even though I am also a housewife. I have run for 2 terms but never succeeded but at least I participated in politics, and I see that women who want to participate are constrained by the economy and there are restrictions with their husbands, moreover it is not easy to occupy a position in the DPRD, now if we don't have 500 million, we can't qualify to become DPRD members”.

Based on the above statement it can be said that women's participation in politics is very minimal, while according to the Law of the Republic of Indonesia No. 8 of 2012 Article 8 paragraph (2) concerning the General Election of Members of the DPR, DPD, and DPRD confirms that the representation of women is at least 30%. However, this is still far from what is the basis of the law above, it is due to a phenomenon that occurs in society, namely the economic condition of the family, current women's participation, not only demanding equal rights but also stating that its function has meaning for development. in Indonesian society, and it can also be said that the way to occupy a DPRD seat is one must have millions of rupiah, that is something that until now cannot be separated from time to time.

Conclusion & Discussion

The representation of women in politics, in general, is still just a discourse, expectations from reality are very far in the field because there are still many women in Indonesia who think about patriarchal culture. Factors supporting women in occupying factorial positions are women who are motherly, thorough, tenacious, diligent, and have good communication patterns with subordinates so that conflicts can be minimized. While the inhibiting factors are more than the lack of capability and leadership ability of a woman and domestic factors and obstacles related to women's reproductive functions. The representation of women in politics, in general, is still just a discourse, expectations from reality are very far in the field, because there are still many women in Indonesia who think about patriarchal culture, however, in the socialization of gender equality, Aisyiyah is in the Muhammadiyah organization. With this gender equality socialization, there are already Aisyiyah members who participate in politics. With this gender equality socialization, Aisyiyah's gender equality role emerges, in this case, the Aisyiyah Regional Leader.

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