

The Urgency of Women's Rights in Political Leadership Through Feminism Perspective

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Abstract

Human rights are a concept that is upheld by the state, one of which is women's rights in politics. The relatively low participation of women in political leadership is due to the still strong male dominance in politics. This is of course due to the substance of setting values, perspectives, and work patterns of unequal competition between men and women. So that the recognition of women's human rights in political leadership tends to be ignored. This study aims to determine the importance of women's human rights in politics through the perspective of feminism. The method used is the method of literature review or literature review from various sources in the form of journals and references that support the research. The results of the study show that women's rights in political leadership already exist even though they are not yet fully organized and this is growing along with the increasingly fierce political atmosphere in Indonesia. In this case, the feminist movement has played a very important role in changing the practice of government from which originally favored the position of men, to a government order that involved women in politics.

Keywords: women's human rights; leadership; politics; feminism.

Introduction

Human rights are the main moral rights of a human being in order to live humanely. Talking about human rights, Wolfgang Benedek explained that the essence of human rights itself is the aspiration to protect the dignity of all human beings. One of the issues that is quite important is the issue of women's human rights. Recognition

and respect for women as God's creatures are women's inherent rights that cannot be separated. This understanding is very important because it positions women as human beings who have dignity. There are biological differences between men and women but in certain respects women's rights and functions have similarities. This difference does not make women a second human, which in certain

positions women are a group that is vulnerable to human rights violations.

Women have an important role in the development of a nation, various women's movements are integrated in public issues. However, when they entered the political arena, women were removed and again marginalized. The existence of women in the life of the nation and state is undeniable, not only having a reproductive function, but also playing an important role in resocialization, education and constitution. Problems that still arise regarding women are justice in occupying government and political seats, so women still need to work hard to achieve these positions. The incessant struggle of women against gender equality and justice after the stipulation of the United Nations General Declaration of Human Rights (1948). This struggle stems from the issue of gender inequality that occurs globally. In Indonesia, starting during the New Order era, the award received by President Soeharto as the father of national development became the initial step in improving women's education. However, in reality, during this regime, the strict intervention that applied to civil organizations including the women's movement was systematically destroyed, thus giving a stigma of despair over subordination.

The low quality of life for women is caused by limited access to participation, opportunity, opportunity and control for women to play an active role in various development fields, both as agents of change and as agents of

development. This is because there is still a strong patriarchal culture in Indonesia where the inequality, asymmetry and subordination of women is very clear. Likewise, related to the concept of leadership with patriarchal practices, namely leadership which will be understood as an abstraction-based concept of social construction, which is then merged into values to lead. In a megatrend published in the 1990s, John Naisbit explained that women have more open opportunities to become leaders. The reality in Indonesia itself is that not many women become leaders in the context of "women in democracy" due to several internal and external factors. Internal factors come from the woman herself and external factors come from the socio-cultural environment in which the woman works.

By using a gender perspective, it is explicitly seen that there is a socio-cultural construction that makes women's leadership far behind compared to men's. According to feminism's perspective, women's problems have become a political issue. Thus, women's human rights in the world of politics are studied from the perspective of feminism, it is interesting to discuss.

Literature Review (if any)

Human rights are basic rights inherent in every human being to be treated in accordance with human nature where if these rights are not fully implemented, then human existence will be incomplete. As stated in Article 1 of Law Number 39 of 1999, human rights are a set of

rights that are inherent in the nature and existence of humans as creatures of God Almighty and are His grace that must be respected, upheld and protected by the state, law, government and society. everyone for the honor and protection of human dignity. According to Maududi, human rights are natural rights given by Allah swt to every human being and cannot be removed or reduced by any body power. The rights given by God are permanent, eternal and eternal. Human rights are a universal language for humans and are the basic needs of the human spirit. Human rights justice knows no territorial boundaries, ethnicity, race, religion, nation and political ideology. The existence of human rights and justice are the basic ingredients in building a human community that has strong social cohesion.

The constitutional rights of citizens which include human rights and citizen rights guaranteed in the 1945 Constitution apply to every Indonesian citizen. This shows that every individual citizen has constitutional rights without any distinction based on ethnicity, religion, political belief or gender. Thus, if there are actions that discriminate against certain citizens, then it violates the constitutional rights of citizens. Women's human rights are rights that a woman has, both as a human being and as a woman. From various studies on women, it can be seen that women have experienced discrimination in various lives which can hinder the progress of women, one of which is in the world of politics. Mar'Iyah, Chusnul, in his journal entitled:

Indonesian political transition, democracy and women's movements: experience and reflections. The journal describes the women's movement turning to the interests of practical gender specialists and issues that must be considered, namely gender equality, gender justice, and political presence in Indonesia. In this case, women must take part in building a democratic political culture that involves women in making decisions.

John Lovenduski (2005), in the book "Feminizing Politics", tries to find an answer to the question: can political feminism really happen? Is it true that women can make a difference in political life, if that is the case, then under what conditions? This is the question that Jonh Lovenduski seeks to answer, by exploring the changes in political representation in Britain in 1960. Lovenduski then considers that the existence of institutions, processes and procedures are factors that can influence changes in the number of women in politics.

Political life is always dynamic, running continuously with the flow of the times. In the world of politics, it is described that the world of politics belongs to men whose perspective is masculine. Women do not need to be involved in politics, because basically women are always depicted as soft and gentle figures so they are not suitable to be in the political arena. This is the reason why there are so few women involved in politics. This also hinders women's participation and the fulfillment of women's human rights is reduced. The role of women in development and the involvement

of women in politics are related to policy issues, power and in fact are often misused by a group of people. This intrigue makes some people have a negative view of women who are involved in politics. The limited access of women in politics indicates that there is a need to fulfill the rights of women in politics so that gender discrimination in politics can be organized.

Method (for original research)

This study uses a qualitative method with a literature study approach. Data collection is done by studying literature or literature in the form of book reviews, articles, journals. The definition of the literature study itself is a data collection technique by referring to a review study of books, literatures, notes, and reports related to the problem being solved. Literature studies are crucial in research, although few people distinguish between field research and library research. There are differences between field research and literature, among others, in field research, library research is the first step in preparing a research framework that aims to obtain similar information and deepen theoretical studies. Whereas in library research, library search is more than just serving the stated function to obtain research data. library research limits its activities to library collection materials without the need for field research. The data collection technique used is to collect data related to coherent materials with the object of discussion to be studied. Data analysis in this research is by

discussing in-depth the contents of a written or printed information.

Result and Discussion

Feminism and Politics

Feminism emerges in international relations as a new theory that contains criticism of old and basic theories, such as liberalism and realism. The word feminism was first used in western literature in 1880, which demanded legal and political equality with men. This causes conflict, but in general the word usually describes gender inequality, subordination, and oppression of women (Gadis Arivia, 2006: 10). Feminism referred to in this study is awareness of the low position of women in society.

The women's movement emerged at the end of the nineteenth century with various streams to demand gender equality between women and men. The emergence of various streams of feminism movements such as liberal feminism, radical feminism, Marxist feminism, and socialist feminism is due to their influence on world ideologies. Broadly speaking, the feminist school argues that all private property, in this case men owning women, is a source of oppression (Zaitunah Subhan, 1999:253). The following studies related to the flow of feminism:

1) Liberal feminism

Liberal feminism has the view that equality and freedom originate from the objectivity and autonomy of each individual. Women are rational beings equal to men, therefore they

need to be given rights and treated equally with men to grow the capacity of reasoning and morals, including the provision of equal access to education, the choice of opportunities to work or at home, and have political rights. the same as men (Tong, 2008: 18-21).

2) Radical Feminism

This flow emerged as a reaction to the sexist culture or social discrimination based on gender in the West in the 60s, especially in the fight against pornography and sexual violence. Radical feminists believe that women's oppression occurs because there is a dividing space between the private and public spheres, where the private sphere is seen as inferior to the public sphere (Gadis Arivia, 2003: 100). If liberal feminism views the source of the problem as discrimination related to women's freedom, individual rights, and opportunities, radical feminism looks at the source of the problem in patriarchal ideology.

3) Marxist and socialist feminism

Marxist feminism recognizes that backwardness is the cause of oppression of women. This oppression is a product of social, economic, and political structures that are closely related to capitalism. According to Marxist feminism, capitalism actually perpetuates the oppression of women in various ways. Meanwhile, socialist feminism focuses more on the exploitation of gender rather than class oppression as one of the causes of women's oppression. Between Marxist and socialist feminism raises issues of economic inequality,

property rights, family and domestic life under the capitalist system.

Today there is a lot of talk about feminism, this is because of the small role of women in the economic, social and even political fields. Public roles in society are still controlled by men while women act as wives or housewives. Political participation has a great opportunity for the formation of societal assumptions where socialist feminism views political participation as a challenge and opportunity for women in demanding equality regarding women's basic political rights. The embodiment of women's political participation is by challenging sexism, bringing class demands, gender and racial discrimination from various groups on the premise that all of these things are interrelated with each other.

Women's Leadership and Political Rights

The emergence of opportunities for women's participation in society in the decision-making process is in line with the national development of the Indonesian state. In this case, efforts to empower women have been carried out to the maximum, as indicated by the political will of the government towards the development of gender equality in the world of national politics in the policies issued. The empowerment is carried out by increasing the population of women's roles in the life of the nation and state, developing the quality and independence of women's organizations, there is an awareness

movement that men and women have the same rights as citizens, involving women in the decision-making process. Leadership is usually synonymous with male ownership, but over time this has begun to fade along with the movement of women towards gender equality. In general, leadership means an activity of a leader in leading, influencing thoughts, feelings or behavior and guiding others. This can be done by women through indirect or face-to-face leadership (direct leadership).

Legally formal women's political rights are human rights contained in the Universal Declaration of Human Rights. Everyone has the right to equal opportunities to participate in the government of his country. The government has ratified the convention related to women's political rights as contained in Law No. 68 of 1958 which contains a provision that women have the right to vote in all elections with equal status without discrimination. In Law no. 39 of 1999 concerning Human Rights Article 46 states that it provides guarantees for women's representation. From the description above, it can be used as a basis, this proves that there is no need to doubt women in guaranteeing their political rights. The existence of guarantees related to political rights will have a good impact on women's political movements

Feminist Leadership Direction

The results of research conducted by Harris, Kristian Stoke and Olle Tornquist in their book *Politicizing Democracy The New*

Local Politics of Democratisation (2004) [12], show that the women's movement in Indonesia has a positive influence on the welfare of society at the local level. This movement was born in tandem with political decentralization in Indonesia that carries values called good governance. The concept of governance is an extension of the concept of government which includes the understanding that government is not only held by the government but the wider community (Syamsul Anwar, 2007: 43), including the women's movement. In the context of decentralization that runs democratically, women's social movements take part in the growing decentralization process.

Susan Blackburn and Saskia Wieringa conducted a study of the Indonesian women's movement. . This study observes how the activities of women's organizations since the 1920s and continued in 1965 along with a portrait of the situation at the beginning of the new order. During the political transition period in 1998, the women's movement had a new understanding to participate in describing its own problems and politics, no longer as a group supporting the political agenda of other organizations. This makes the women's movement more widespread, both in terms of work, geographical distribution, variety of stakeholders, fields of work and definition of gender issues. The growth of non-governmental women's organizations in the 1990-2000s is an indication that the women's movement is still trying to regenerate leadership.

Sudi Srilata (2010) offers an analysis of the analysis of women's leadership by looking at the points contained in values, power, politics and practice, both explicitly and implicitly. In Indonesia, the process of social transformation can be seen from local strengthening and global influence. Local strengthening is related to the decentralization process, and global strengthening is an international political and economic influence in Indonesia. Thus, the political and cultural aspects of globalization, as well as local strengthening related to economic processes on the one hand and power on the other, are a reality in the post-reform era. Situations like this become an important note to see transformational feminist leadership.

Conclusion

From the discussion above, it can be seen that women's human rights in political leadership have existed along with the growth of local organizations before Indonesia's independence. Although not yet fully organised, the women's movement has succeeded in increasing gender equality in the midst of intense politics in Indonesia. bureaucracy is focused on gender relations that benefit men, as well as portraying politics with Patriarchy. This is because women's human rights in politics are needed as a way out to end the marginalization of women to participate in politics. The feminist movement demands a change in government which initially favored men into a government

order, including involving women in political decisions.

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