

## Representation of Sentani Women in the Jayapura Regency Legislative Institution for the 2019-2024 Period

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### ARTICLE INFO

*Keywords:* Representation,  
Women, Sentani,  
Legislative Institution,  
Jayapura Regency

*Received :* 8, March

*Revised :* 15, April

*Accepted:* 29, May

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### ABSTRACT

The lack of Sentani women as members of the DPRD in Jayapura Regency does not illustrate that Papua is one of the provinces that is given space to express democratic life through the special autonomy policy which is predicted to be a new era for Papua towards progress or equality in political life. This research aims to explore the ability and capacity of the MRP in fighting for Sentani women's political rights in accordance with its duties and authority. Second, how is political recruitment carried out by political parties specifically for Sentani indigenous women cadres who are prepared to become legislative members. Third: the influence of local forces which then took away the privileges of sentani women so that they did not have the opportunity to pursue a career in politics. This research applies qualitative descriptive methods. Data was collected through observation, interviews and documentation. This research shows that the MRP's authority cannot be configured into political decisions that influence political parties to prioritize Papuan women in general and Sentani women in particular in political party management. In preparing cadres, political parties refer to the basic bylaws where the recruitment of cadres is guided by figures who are able to increase the party's electability. The influence of local forces in the Sentani cultural structure contributes to the minimal involvement of Sentani women in political participation.

## **INTRODUCTION**

Women's participation in national politics is still a big problem and has not been fully resolved. The government is serious about gender issues in a practical political context by requiring political parties to comply with applicable regulations. This means that one of the conditions for the formation of a political party is that at the central level management must consist of at least 30% women as political party administrators and members of the DPR. Political parties are given sanctions if they do not meet the minimum requirement of 30% female representation (Hevriansyah 2021: 67).

Data from the National Statistics Agency (BPS) shows that women's representation in the DPR after the 2019 elections was 120 out of 575 elected PDR members. This figure is higher than the 2014 period, namely 97 people out of 560 DPR members were elected, however it is below 30%, namely 20.87%.

Papua Province, of the 55 DPRP members elected as a result of 2019, 7.2% were women, the rest were men and 3.6% were Papuan women (<https://dpr-papua.go.id/55-Results-Members-DPR-Papua-Inaugurated-2019-announced/>). The lack of women's representation in Indonesia is caused by inconsistent political party and election regulations regarding the management of political parties and DPR members which require 30% representation of women only at the center, not in the regions.

Even though there are no regulations regarding the management of political parties in the regions, Papua has a special policy (asymmetrical policy) that has the potential to protect women's political rights, as is the case with Nanggroe Aceh Darussalam Province, through the Aceh Qanun local political parties guarantee a minimum of 30% representation of women, ( Sutrisno 2016). However, for members of the DPRD of Nanggroe Aceh Darussalam Province, the 2019 election results based on NAD Province statistical data show that women's representation is only 11.11% of the 81 elected legislative members, very far from the required 30% figure.

Papua Province does not require 30% representation of women, especially Papuan women, but in political recruitment, political parties must prioritize indigenous Papuans as regulated in the Regional Regulation regarding the duties and authority of the MRP. In the 2019 legislative elections, of the 55 DPRP members elected, only 7.2% were women, and 3.6% were Papuan women. Jayapura Regency in the 2019 election elected 25 DPRD members with only 4% female representation and not native Papuan/Sentani women. (<https://arsip.jubi.id/25-member-dprd-kabupaten-jayapura-resmi-dilantik/>). This shows that over the 20 years that the special autonomy policy has been in place, this authority has not had any impact on changes for the Papuan people in general and Papuan women in particular in terms of political participation.

This research examines and provides insights and ideas regarding First, the extent of the MRP's capacity as a cultural representation of the Papuan indigenous people to fight for the political rights of Sentani women as well as the duties and responsibilities of this institution. Second, how do political parties in Jayapura Regency plan to recruit cadres for the Sentani traditional women's

group? Third: what elements of civil society (cultural systems) are respected and influence Sentani women's participation?

## LITERATURE REVIEW

### 1. *Gender dan Political Participation*

Women's political participation is a gender issue that needs state attention. Gender is understood as an order that regulates life together but is dominated by men so that women need to fight for their rights.

Dahlerup (1987) stated that the welfare state had a positive impact on gender relations because it succeeded in reducing women's financial dependence on men. Budiardjo, (2008:367) defines political participation as individuals or communities of people who jointly participate in the political process, both selecting state leaders and influencing government policies directly or indirectly. According to Budiardjo, political participation can be achieved through attending, lobbying executive and legislative members, and as members of political parties. According to George McClosky, political participation is the voluntary activity of members of a community through which they take part in the electoral process and are directly involved in formulating state policies.

Yoteni et al (2023) believe that the role of women in the public sphere will increase if they freely access information and participate without being dominated by men alone. Hardjaloka (2012) argues that although women's political rights are guaranteed in state politics, negative stereotypes regarding women's abilities result in low participation of women in practical politics. The research findings presented by Pradesa show that patriarchal culture and lack of political party support and access to political resources are factors inhibiting women's political participation. According to Muhammad & Elan Jaelani, the escalation of increasing women's political participation is by imposing sanctions on parties that do not meet the women's quota in their management. Sutrisno (2016) stated that gender from a political perspective can be realized when there are no differences between men and women. Dahlerup, (2007: 78). For countries with a democratic system, women's representation is a real manifestation of democracy it self.

### 2. *Political Parties*

Political parties consist of a group of people who are organized and have rules that guide them to the same goals and ideals, namely gaining political power and occupying it to implement the constitution. Sigmund Neuman in Budiardjo states that political parties are political activities within an organization that compete to gain power. Carl J. Fredrich in this source also stated that the goal of political parties is to take control of education and material acquisition. Political parties can function as a means of communication, but this only functions in countries whose political systems adhere to a democratic system such as Indonesia. (Budiardjo 2008:407-409). The function of a political party is as an aggregation of interests or a combination of interests from communities with the same goal and then continues with the articulation of interests or formulation of interests. The aim is to rearrange these aspirations in an orderly manner so that they do not conflict with each other and propose them

as public policy. On the other hand, communicating the government's interests with the community regarding what community needs requires government intervention and how the community responds to the government's good intentions toward their interests.

The democratic political system in Indonesia is a means of socializing the Pancasila ideology as the basis for running the government, meaning that if someone wants to become a political party cadre, the public interest or everything is above personal interests or the interests of a political party. Political parties are founded to prepare and select cadres for the benefit of local and national leaders. For this reason, political parties need qualified party cadres. Quality party cadres have no difficulty in determining their leaders and have the opportunity to nominate candidates to enter the national leadership market. Political parties as a means of conflict management are consolidating and articulating various demands that develop in various groups of society (Budiarjdo 2008:409). This means that amid a society that is very diverse and heterogeneous, whether ethnic, religious, or socio-economic, which gives rise to differences that have the potential to cause conflict, political parties are present to realize these demands for the common good. Technically, increasing the capacity of political party cadres focuses on effective political communication strategies, whether verbal, written, or communication through symbols or visual aids.

### **3. *Political Recruitment***

Political recruitment is the determination of people who are competent and have the ability to carry out government as well as state duties. If a political party is large and single, it will certainly control the government. Recruitment functions to seek and maintain power and the continuity of political party power. Afan Gaffar's opinion (1999:155), for the political system to run well, it is necessary to fill public positions to fulfill citizens' rights through public services.

Political recruitment is from the perspective of a figure's popularity and education, where the role of the media greatly determines the process of preparing a figure to be recruited for a particular position. In carrying out the functions of a political party, political recruitment is carried out internally in the party for the interests of the party and also the national interest. Political parties will be great and develop based on quality cadres (Budiarjdo 2008:409).

### **4. *Papuan Women's Rights in Asymmetric Decentralization Policies and Recognition of Customary Law Communities***

Before analyzing the capacity of the Papuan People's Assembly, we must first discuss the capacity of an institution to carry out its duties and functions. George Jellineck's opinion quoted by Isra (2020:9) divides state institutions into two categories. First, (inalienable body), refers to the philosophy of power institutions, namely the legislature, executive, and judiciary. Second, indirect state institutions (mittenbareorgan), namely institutions determined by direct institutions. Furthermore, Jimly Asshiddiqie in this reference classified state institutions based on the constitution and some were determined based on law.

The Papuan People's Assembly is regulated based on the special autonomy law so it is a mittenbareorgan institution. This means that MRP

decisions regarding culture and rights protection, and respect for traditional and cultural policies of the indigenous Papuan people are formal decisions.

### METODOLOGI

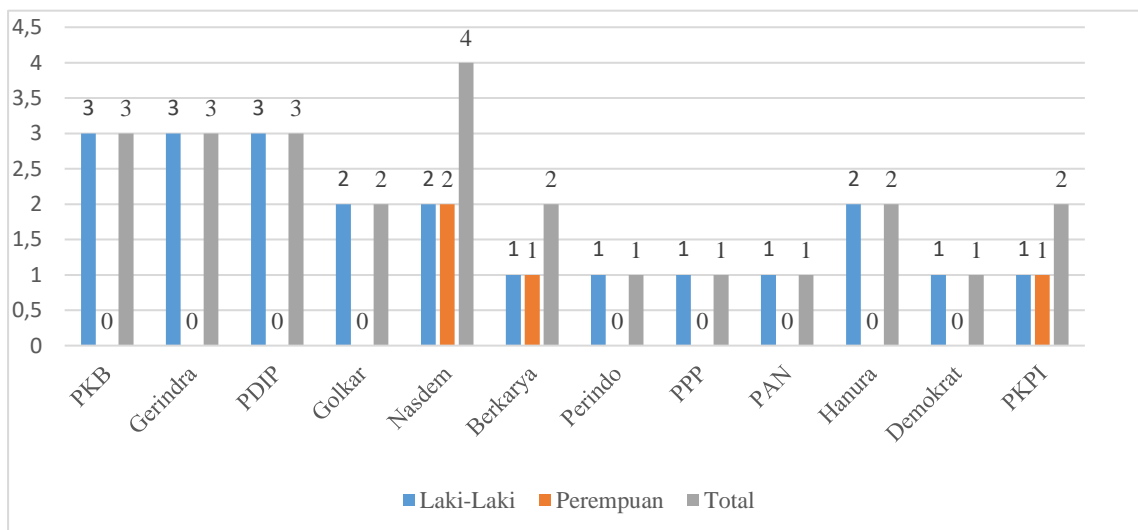
This research uses a qualitative descriptive method. The aim is to examine or examine and reveal questions about the extent to which the MRP carries out its duties and authority based on Perdasus No. 4 of 2008. Second, why do political parties fail to support legislative candidates, especially Sentani women, to become legislative members and accept MRP recommendations based on their authority? Third, explore the efforts of the regional government and the Sentani traditional council to separate customary order from positive law, thereby providing opportunities for Sentani women to be more empowered and compete with other women in Indonesia. Data collection was carried out to obtain primary data sources, namely observations, interviews, and documentation.

### RESULTS AND DISCUSSION

#### *Representation of Sentani Women in the Jayapura Regency DPRD*

The contribution of political parties to women's political participation in Jayapura Regency is very concerning, the following is data on women's political participation in Jayapura Regency:

#### *Contribution of Political Parties to Obtaining Legislative Seats in Jayapura Regency 2019-2024*



Source : BPS Kabupaten Jayapura Tahun 2022 (diolah)

The contribution of political parties to women's political participation in Jayapura Regency is very low. The most important ones are the Nasdem Party and PKPI, each of which has 50% of the total legislative members from these two parties. The Nasdem Party allocated 4 seats for men and 2 seats for women each. PKPI 2 people for men and women 1 seat each, while the legislative members of

the other 9 political parties are all men or none are women. If the percentage contribution of the Nasdem Party to women's representation in the legislature is 8%, then PKPI and Berkarya Party each have 4%. The lack of women's political participation shows that political parties are not required to supervise women's legislative candidates before they meet the requirements to become legislative members. The nomination of 30% representation of women by political parties only fulfills the administrative requirements as election participants.

The low representation of women in all provinces and districts in Indonesia is due to weak election regulations which only regulate the requirement for women's representation of 30% in running political parties at the central level, while the requirement for representation is 30%. This percentage of women does not apply to management at the provincial, district, or city level.

*a. The Authority of the Papuan People's Assembly in Fighting for the Political Rights of Sentani Women*

The lack of participation of Papuan women in general and Sentani women in particular cannot be separated from the authority of the MRP which has not been utilized optimally. The authority given to the MRP is that political parties are obliged to request considerations and recommendations from the MRP regarding political recruitment to accommodate the political rights of indigenous Papuans, including Sentani women.

The rights and authority are quite large, but the political participation of Sentani women in the legislative body shows that the MRP has not been able to fight for the political rights of Sentani women optimally. Not only that, public positions, in the bureaucracy, party administrators, regents, Governor, or other strategic positions have not been realized while the special autonomy was in effect. This was caused by the inability of MRP members to configure their authority, which was one of the factors that determined the MRP's failure in fighting for Sentani women's rights in terms of political participation. Apart from that, human resource capacity is the weak point of why this institution has not been able to fight for Sentani women's rights.

MRP has not yet built a network with the government to prepare Sentani women figures for various events, for example encouraging the tourism department to organize a search event for the young generation of Sentani women who are tourism-minded, creative and ready to play an active role in realizing the vision and mission of the Sentani Tourism and Culture Ambassadors Association of Papua and Indonesia at world level. This is an opportunity to prepare figures in various interests, especially political parties, in preparing quality party cadres, of course this cannot be separated from the quality of the cadres themselves.

One of the powers of the MRP that is not used is recommendations from political parties regarding cadres who will be nominated as legislative members and regarding the representation of indigenous Papuans. The obligations of political parties in completing administrative requirements are only limited to registration requirements, not monitoring them until the stage of selecting and appointing legislative members.

**b. Political Recruitment of Sentani Women by Political Parties**

The results of the 2019 general election in Jayapura Regency succeeded in recruiting 25 people. 12% of them are women and the remaining 88% are men and all of them are not Papuan women, automatically there are no Sentani women either. This shows that the process of cadre formation for political parties, especially Sentani women, is not working. Another thing that contributes to the minimal representation of Sentani women in DPRD institutions is the support of financial resources and political networks, namely the lack of networks needed to campaign in practical politics.

**c. Local Powers**

Talking about local forces and their influence on decision-making in public positions in Papua, Sentani is one of the tabi traditional areas that is still very conservative. Strong patriarchal culture and gender stereotypes among traditional leaders (Mondavi/ondofolo) and khoselo that the political realm is the domain of men, while women are more appropriate in the domestic realm taking care of the household. This stereotype then limits the opportunities and self-confidence of Sentani women to get involved in politics.

In the Sentani traditional order, differences between men and women are commonplace. In traditional meetings, women only take care of the kitchen and have no authority at all in the decision-making process. The political rights of Sentani women were not specifically regulated at the Sentani Tribal Indigenous Conference in April 2002, a manifestation of the traditional community order regarding the rights of Sentani women who do not have rights in the customary decision-making process.

**d. Lock of Socio-Economic Support**

To increase women's political participation, efforts are needed to overcome the structural, cultural, and personal obstacles faced by women through affirmative policies, education, and women's empowerment. Several factors influence Sentani women's political participation. First, limited educational and economic access for effective political participation. Sentani women still face obstacles in accessing education and decent work. Second, women often bear a double burden, where they are responsible for domestic work and childcare in addition to their public work, this can limit time and energy for political activities. Third, the lack of family/husband support is a barrier to the involvement of Sentani women in the political realm which often requires high mobility. Fourth, threats of harassment and violence against women in political spaces still occur frequently and can cause feelings of insecurity.

## CONCLUSIONS

a. The MRP has not carried out its obligations regarding the political rights of Papuan women in general and Sentani women in particular.

b. Political Parties as a forum for realizing the involvement of sentani women in practical politics feel that they are not obliged to recruit sentani women as legislative candidates because they are guided by figures who have a positive impact on party electability. Apart from that, they are not obliged to

recruit sentani women because it is not required by law and Perdasus as a policy affirmation of indigenous Papuans.

c. Strong patriarchal culture and gender stereotypes among traditional leaders (ondafi/ondofolo) and khoselo that the political realm is the domain of men, while women are more appropriate in the domestic realm taking care of the household.

d. Lack of social support, including limited access to education and the economy, the double burden of women, lack of family/husband support, and the threat of harassment and violence against women in the political space still create a feeling of insecurity for women to be involved in practical politics.

### **RECOMMENDATIONS**

a. General Election Regulations should be revised and applied to the management of political parties at the regional level.

b. The quality and capacity of the MRP need to be evaluated so that it can translate laws and regional regulations that have the opportunity to accommodate the political rights of Papuan women.

c. After the election regulations have been revised, the KPU and district/city Bawaslu need to make regulations in the form of punishments for political parties that do not carry out the obligation to represent 30% of women in political party management in addition to confirming the recommendation requirements according to the regional regulations regarding the duties and authority of the MRP.

d. It is necessary to differentiate between public space and patriarchal culture and gender stereotypes among traditional leaders (ondafi/ondofolo) and khoselo so that Sentani women are given space in political participation.

e. Social support is needed, namely providing access to education and the economy, reducing the double burden on women, supporting family/husbands, and eliminating the threat of harassment and violence against women in the political space so that it does not create a feeling of insecurity for women to get involved in practical politics.

### **FURTHER STUDY**

Every research certainly has limitations. Limitations in the sense of research limitations that influence the researcher's ability to explore the data being studied, limited data available, or external research factors such as limited time and resources. So further research is needed to complete this research.

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