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INTERPRETATION OF VERSES ON WOMEN IN ISLAMIC LAW POLITIC

Abstract: In organizing a government in a democratic country, it must represent women's participation and embrace the aspirations of all levels of society because the aspirations of women that will be conveyed are the needs expected by different communities and must not be impartial. How can women be represented if female legislators still have a shortage? Therefore, patriarchal culture must be eliminated from public life, especially in politics, because everyone has the opportunity and position to enter politics without male legitimacy having the right to do so. Gender equality aims to equal participation of men and women in decision-making processes and various areas of life, both in public and domestic services.

Keywords: women, politics, power.

INTRODUCTION

The term politics covers the basics of everyday life. Even the pestle cell about women in politics is not intended to overthrow, reduce or usurp male power¹ An equal relationship does not mean harmony between men and women, but they support each other and help each other in the spirit of partnership (*harmonious gender partnership*), in the sense that men and women *are equal partners in a harmonious relationship*²

Islam calls politics with the term *siyasah*, meaning that all human affairs are arranged in such a way that brings benefits. Therefore, Islam strongly emphasizes

¹ Nasiawa, *Teori-teori Politik* (Uny Press, 2007).

² Zainullah, "Politik dalam Islam", *Warta Kampus*, 2018, <https://alkhairat.ac.id/2018/09/30/politik-dalam-islam/>.

the importance of *siyasah*. *Siyasah* can also be interpreted as a power orientation; Islam views power only as a means to perfect devotion to Allah.³ According to Munawir Sadzalii, several verses of the Qur'an provide instructions and guidelines for human life in society and the state. These verses teach about the condition of man on earth and the principles observed in the life of society, such as the principles of wisdom or Constitution, obedience to leaders, justice, equality, and religious freedom.⁴

Women's leadership in Islam is still widely debated, most people consider it unfit for a woman to be a leader; on the other hand, they also oppose it for gender reasons. In the Islamic view, everyone has the same dignity and dignity as humans, both men and women. Allah SWT deliberately created different men and women; with these differences, both can complement each other to work together and build strategic strength⁵

The culture of Partiraki views women as weak, unreliable, and unable to be a leader; the criticism still prevails today. This paired patriarchal culture establishes the role of the male as the sole ruler of everything. The patriarchal system can be used in politics because people who adhere to a democratic system determine and prioritize the decision-making process. So this patriarchal system can be used based on the people's decision to elect leaders in power politics, and the decision of this government system can be changed based on the society trusting women to participate in power politics.

Revealing the fact from Indonesian history that women are not allowed to take education except for certain people such as aristocrats; even at that time, women were not allowed to have a profession or participate in democracy in any form. Then came a woman from the nobility named R.A. Kartini with great courage and determination to elevate women and fight for women's emancipation in the field of education to get the same rights as men; in terms of history, it can be concluded that women are considered weak and helpless and have always been marginalized people, but R.A. Kartini has proven the power of feminism and changed the patriarchal culture so as not to underestimate women. The

³ Zainullah.

⁴ Wilaela, *Sejarah Islam Klasik, Sejarah Islam Klasik*, 2016.

⁵ Siti Musdah Mulia, *Muslimah Reformis Perempuan Pembaru Keagamaan* (Bandung Summits Book, 2005).

creation of justice to obtain equal rights in terms of politics, household, profession, and other life interests.

However, because patriarchal culture has been held very tightly by Indonesian society, this patriarchal culture is challenging to eliminate, although now women get the same rights as men to work, educate and even take the role of leaders and participate in democracy and politics, if women are married and must be able to divide roles, this gender bias arises based on assumptions and constructions from the community itself. Therefore, we must eliminate patriarchal culture to create equality so that there is no discrimination against women in society, especially in politics, because they have the right, opportunity, and position to enter politics without legitimacy. Men have the right to do so. Moreover, if the country still lacks female legislators, then how can the voice of women's aspirations be represented? Therefore we must eliminate the destructive culture of patriarchy in people's lives; gender equality aims for the equality of men and women in the decision-making process in various areas of life, both in public and domestic services.

We must strive for women's participation in the political sphere so they can later live their skills in the political realm. Later in democracy, gender justice develops, which is when democracy uses gender equality or gender democracy. Democracy, the representation of women as members of parliament or DPR, must be accompanied by gender-pivoting escorts and struggles that can be continued in the political process.

The difference between this article and the previous article is that it is more in-depth verses of the Qur'anic interpretation of women's leadership, or it can also be said that women are in politics and explains the development of patriarchal culture in the Indonesian state and emphasizes the right of women who are equal to men to be leaders and in politics. However, some scholars do not allow women to become state leaders, And this article aims to build women's fighting spirit to participate in politics.

RESEARCH METHODOLOGY

This research method is qualitative research. Qualitative research is a research method that produces data descriptively; in the form of writing, speech, or object behavior.

The implementation of the method in this research is applied narratively through document studies or case studies.

RESULT AND DISCUSSION

1. Empowering Women in power politics

The concept of women's empowerment is specifically interpreted as an effort to provide access and control to women over economic, political, social, and cultural resources. Enable women to self-regulate, build confidence and take on roles, actively participate in problem-solving, and build skills and self-concept (Budhy Novian, 2010).⁶

Currently, the participation of Indonesian women is less than 30%, so it the importance to increase women's participation so that policymakers become flexible and substantive. In addition, there is a strengthening of democracy that repeatedly proposes pro-women and children legislation in public spaces. Strong government efforts and commitment to achieve a 30% female participation quota in parliament and continue to strive to reduce gender inequality in politics.

The Word of Allah in the Qur'an Surah Al-Hadid (57);25 :

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ
وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ
اللَّهَ قَوِيٌّ عَزِيزٌ

Meaning: We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah

⁶ Budhy Novian, "Sekilas Tentang Pemberdayaan Perempuan", 2010. Budhy Novian, "Sekilas Tentang Pemberdayaan Perempuan", 2010.

may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.⁷

This verse explains that iron is used as a symbol of political power and that the mission of the result is to create conditions that ensure social justice for society following the norms proclaimed in the Qur'an with clear instructions and to lead a truly disciplined life.

In a democratic system that adheres to the principle of freedom, anyone can be a leader and in parliament or executive if he has the right to vote, then one does not see who he is, male or female, when he is the people. If it has been elected by the people and elected, then it can become a leader or member of parliament. However, women are reluctant to run in the political context in Indonesia.

When the number of women in parliament is small, the representation and thinking from women's perspectives are lost and not represented. When men controlled legislative power, a social system called patriarchy emerged. Women hope to be trusted and allowed to enter the parliament so that a balanced system will be established later. Gentle women must be allowed to serve in politics and occupy strategic positions so that later they can use and realize the skills and characteristics of women themselves so that through women's leadership, they can prosper in society through their means.

Women have the right to hold political office, although some clerics do not allow women to become the country's leaders. The opinion that views women as leaders is based on the word of Allah swt in QS. At-Taubah (9);71 :

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ
اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Artinya: The believing men and believing women are allies of one another. They enjoy what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and

⁷ (Qur'an Kemenag, n.d.)

His Messenger. Those Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.⁸

This verse explicitly states that men and women can be leaders. Leadership is one of the societies in which women and men are forced or obligated to participate in politics.

Even before the advent of Islam, women could become leaders. In the Qur'an Surah An-Naml (27);23, it is explained:

اِنِّي وَجَدْتُ امْرَاةً تَمْلِكُهُمْ وَاُوْتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ

Artinya: Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne.⁹

In the Qur'an Surah An-Naml (27);23 it is explained the leadership of Queen Balqis, who led the kingdom of Saba (Yemen) during the time of Prophet Sulayman (AS), which is one example that Islam does not forbid women to take the role of a leader in a public community.

Further in Surah An-Naml (27);29 reads:

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا اِنِّي اَلْقِيْٓ اِلَيْكَ كِتٰبٌ كَرِيْمٌ

Artinya: She said, "O eminent ones, indeed, to me has been delivered a noble letter."¹⁰

Surah An-Naml verse (27);30:

اِنَّهٗ مِنْ سُلَيْمٰنَ وَاِنَّهٗ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Artinya: Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful.'¹¹

Surah An-Naml (27);31:

اَلَا تَعْلَمُوْا عَلَيَّ وَاَتُوْنِيْ مُسْلِمِيْنَ

Artinya: Be not haughty with me but come to me in submission [as Muslims].¹²

Surah An-Naml (27);32:

⁸ Qur'an Kemenag.

⁹ Qur'an Kemenag.

¹⁰ Qur'an Kemenag.

¹¹ Qur'an Kemenag.

¹² Qur'an Kemenag.

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُوْنَ

Artinya: She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me."¹³

Surah An-Naml (27);33 :

قَالُوْا نَحْنُ أَوْلُوْا قُوَّةٍ وَأَوْلُوْا بِأَسْ سَدِيْدٍ ۗ وَالْأَمْرُ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِيْنَ

Artinya: They said, "We are men of strength and of great military might, but the command is yours, so see what you will command."¹⁴

Ratu Balqis is proof that the Qur'an Surah An-Naml: 29-33 tells the role model of female leaders who have a democratic, wise, wise leadership spirit and have intellectual abilities in considering state policies based on the benefit of their people.

Following the principle that has always been echoed in Islam, namely "*tasharruf al-imam 'ala ar-ra'iyah man than bi al-maslahah*" (the leader's policy must be based on the benefit of the people).

Surah Al-Maidah (5);8:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ
أَلَّا تَعْدِلُوا ۗ اعْدِلُوا ۗ هُوَ أَقْرَبُ لِلنَّقْوٰتِ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيْرٌ بِمَا تَعْمَلُوْنَ

Artinya: O you who have believed, be persistently standing firm for Allah, the witness in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.¹⁵

The above verse is the commandment of Allah SWT to the believers to carry out all matters carefully, honestly, and sincerely for worldly and religious matters.

Some of the Qur'anic verses above show that women are permissible to participate in politics as long as they carry out the position with trust. Islam provides great opportunities for women to have careers to achieve happiness in the world and the Hereafter, meaning that they must know to educate sons and daughters to become true

¹³ Qur'an Kemenag.

¹⁴ Qur'an Kemenag.

¹⁵ Qur'an Kemenag.

Muslims. Islam requires that women know their rights and obligations, understand the guidance of Islam perfectly, educate themselves well, carry out mu'ammalah with stipulated conditions, behave and work following their female nature to lead them to happiness in the world and the Hereafter.

Law of the Republic of Indonesia Number 68 of 1958 concerning the Agreement on the Suspension of Women's Political Rights, the Provisional Constitution of the Republic of Indonesia guarantees equal rights with men for women in all fields. Indonesian women today can occupy any position in all government apparatuses. Also, women's right to vote and be elected in all publicly elected bodies has been exercised and proven. Therefore, the Government of the Republic of Indonesia can agree to the aims and objectives of the Constitution on the Political Rights of Women, which is basically in line with the Provisional Constitution of the Republic of Indonesia¹⁶.

The provisions of the 1945 Constitution will come as a solid foundation for all classes of citizens free from systematic discrimination and different structural aspects of life, including political aspects, especially for women. So according to the provisions of the 1945 Constitution and laws related to elections, it can accommodate legal norms aimed at increasing women's representation in the legislature.

2. Government Efforts to Open Space for Women in Power Politics Participation

In developing a feminist theory of the world, a series of social phenomena, feminists have focused on the position of women in the labor and property markets. However, they see this as related to the position of women in the "domestic world" of reproduction, i.e., bearing and childbearing, bodily reproduction in domestic work. And providing food is equally important and even systematically associated with sharing burdens and rewards in the marketplace through wage and wage labor.

Positively, the feminist theory involves modeling and empirical research on the relationship between events and changes in state government and government policy, changes in law and social relations in institutions such as companies and households, and changes in places such as roads and houses.

¹⁶ UU Nomor 68 Tahun 1958., n.d.

Law Number 10 of 2008 concerning General Elections (Pemilu), and Law Number 2 of 2011 concerning Amendments to Law Number 2 of 2008 concerning Political Parties have mandated that at least 30% of women be nominated in the list of parliamentarians¹⁷. The government will continue encouraging efforts to increase women's representation by 2024. This is considering that, since the 2004 general election, the number of women's representation in parliament, especially the House of Representatives of the Republic of Indonesia, has not reached 30%.

In some developed countries, participation & women in global politics have also not run optimally. Developed countries such as the United States are still trying to overcome the gap in the political participation of women and men in their countries. Where men still dominate global politics and women still lag far behind. Therefore, the author wants to see how the work and participation of politics in developing and developed countries. The position of women in global politics in Indonesia is still very small because men still dominate politics. Even though women should have equal rights in global politics¹⁸

A healthy, strong, and productive democracy must pay attention to gender equality and justice; women must dare to participate in political processes in Indonesia, including exercising political rights in voting and being elected in the upcoming general elections. Until now, many women still do not realize the potential they have to contribute and participate. If there is no education and advocacy process, it will result in women not gaining the knowledge and skills to exercise their political rights and ultimately choosing to remain silent.

As a result, they cannot participate in drafting laws that affect their rights and are not well represented in decision-making bodies. Women have excellent opportunities to hold political office at various levels. Because demographically, Indonesia has more women than men¹⁹.

¹⁷ Perubahan Atas, "UU No. 2 Tahun 2011", no 2 (2011).

¹⁸ Fitratil Fauzana, "Rendahnya Partisipasi Politik Perempuan di Indonesia. Apakah penyebabnya?", 2022.

¹⁹ Bambang S, "Peran Politik Perempuan Dalam Pembangunan", 2021.

The lack of representation of women indecision-making institutions in Indonesia becomes a problem when the transition to democracy requires equality and rights for women. The condition of the nation's cultural societies full of patriarchal culture is one of the inhibiting factors in the realization of women as decision-makers in the development of this nation. Patriarchal culture describes enormous male dominance, which does not give women a chance. This culture views women as weak and positions women more as housewives. Under these conditions, women's financial opportunities are also limited²⁰.

Women's political participation is a voluntary activity of women who are members of the political women's caucus community. This caucus consists of various elements, including political observers, women activists, lecturers, parliamentary women, female cadres of political parties, and so on, so that in this caucus, they take part in the process of electing rulers, either directly indirectly in the process of forming general policies. In general, participation is not only in the political field but in all areas of life because women have the right and obligation to participate or participate actively, so it takes a hard and overall struggle from all women on all fronts, especially in political lines that are very influential on policy products.

Women's political participation is a voluntary activity of women who are members of the political women's caucus community. This caucus consists of many elements, including political observers, women activists, lecturers, women parliamentarians, female cadres of political parties & so on; as a result of this caucus, they take part in the process of electing rulers, either personally or impersonally in the process of forming public policies. In general, non-participation is only in the political field but in all areas of life, and women have the right & obligation to participate and/or participate actively. As a result, it takes hard & holistic efforts based on all women on all fronts, especially in political lines that are very influential on the product of²¹

²⁰ bappenas, "Mendorong Kesetaraan Gender dan Pemberdayaan Perempuan", 2023, <https://sdgs.bappenas.go.id/tujuan-5/>.

²¹ Sri Warjiyati, "Partisipasi Politik Perempuan Perspektif Hukum Islam", *Al-Daulah: Jurnal Hukum dan Perundangan Islam* 6, no 1 (2016): 1-27, <https://doi.org/10.15642/ad.2016.6.1.1-27>.

Table 1

Percentage of Women as Legislative Candidates in the 2019 General Election

Political party	Number of Women Legislative Candidates	The proportion of Women (%)
PPP	233	42,06%
Gerindra	211	36,70%
PKB	220	38,26%
PDIP	215	37,59%
Garuda	111	48,26%
GOLKAR	217	37,80%
Work	212	38,48%
NASDEM	221	38,43%
PKS	210	39,62%
Perindo	221	38,91%

Based on the presentation of women's representation in politics from the campaign period, no political party does not follow the rules of representation. All parties have met the requirements for female legislative candidates who compete must be above 30%, and of course, this is not an unresolved issue. Even the Garuda party and PPP can have legislative candidates above 40%; this is an achievement. Regardless of what motivation these women want to run for parliament, this has worked in terms of quantity. Political parties certainly hold power to choose candidates who will compete in elections; of course, political parties only want to obey the rules and also want to boost party votes by choosing cadres who are already widely known but need to be accompanied by adequate political education so that it is not only seen because of the quantity but the quality of female cadres must also be taken into account²².

²² Juniar Laraswanda Umagapi, "TANTANGAN DAN PELUANG WOMEN ' S REPRESENTATION IN THE 2019 PARLIAMENT ELECTION : dan wakil presiden dan juga pemilihan legislatif di raih Indonesia terkait representasi perempuan di politik , meskipun kenaikannya tidak signifikan hanyalah masalah gender d", 2020, 19-34.

The low representation of women in parliament can indicate women's low role in political parties, including in the process of making laws or regional regulations. In the case of the people of the country whom the Law or Regional Regulations will bind, some or almost half of them are women.

Women have the right to choose the public space where they want to play their roles according to their abilities. She also has the right to participate in all political activities of the state and political parties. Women's systemic conditions and powerlessness are barriers to access to the role and right to vote. The most appropriate approach to communicating and working with women is to provide appropriate programs, including civic training and education, that develop political intelligence, build confidence, and increase insight. Programs are continuous, participatory (people-led), bottom-up, not top-down, and implemented immediately.

Efforts to Increase Women's Political Participation in Power Politics

- a. To encourage an increase in women's political participation, a thorough understanding and analysis are needed to produce appropriate policy recommendations. Many arguments explain the importance of women's involvement in elections and political representation, but empirical conditions also point to many factors that hinder women's political participation²³
- b. Civic education is carried out so that the wider community becomes citizens who know and uphold their rights and obligations in society, nation, and state, and uphold justice and gender equality. This is emphasized because, in reality, there are still perceived differences between the roles of men and women in different roles, especially in public roles.
- c. Work to ensure that women are invited to participate in the political arena. Raising awareness of the realization of women's fair rights in every political decision to encourage women to participate in politics, so that women participate in political decisions to fight for their rakyat.

²³ Dessy Artina, "Keterwakilan Politik Perempuan dalam Pemilu Legislatif Provinsi Riau Periode 2014-2019", *Jurnal Hukum IUS QUIA IUSTUM* 23, no 1 (2016): 123-41, <https://doi.org/10.20885/iustum.vol23.iss1.art7>.

- d. It ensures that women are invited to participate in the political arena. Raising awareness of the realization of women's fair rights in every political decision to encourage women to participate in politics, so that women participate in political decisions to fight for their people.
- e. Implementing the quota system is considered very effective in increasing women's representation. Quotas are important because they have increased women's participation and representation in parliamentary elections and decision-making positions. More than 77 countries that use quota systems in their constitutions or through electoral processes, or in decision-making positions have helped put women's agendas as a priority. The quota of women in politics allows for changes in women's positions and abilities because women get education, employment, and other opportunities.

Women play a very important role in facilitating understanding and fostering understanding of the importance of building a healthy, fair, and realistic democracy. Therefore, women's political education development must be improved regarding organization and strengthening the pillars of democracy through legislative, executive, and judicial institutions that become women's aspirations and interests.

Surah Al-Hujarat (49);11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Meaning: O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers ²⁴.

²⁴ Qur'an Kemenag.

The Qur'an Surah Al-Hujarat (49);11 states that Muslims should not attack the honor of others in any way. Muslims should protect the honor of others and can be punished in court after their guilt is proven. The state must also protect the honor of its citizens without discrimination of any kind.

In implementing the government system in a democratic country, it must represent women's participation and pay attention to the aspirations of all levels of society because the aspirations that are reached are essentially the needs of the people from the government for the benefit and progress of the people. The nation and the state are waiting for conditions. And when making decisions, the state must consider various aspects of society and not take sides.

Women have great potential that can complement the existence of men in the public area because, by nature, women have the nature to protect and reconcile. This trait is found in women because women have reproductive functions that men do not have, namely the function of conceiving, giving birth, breastfeeding, and raising children. Women instinctively have the nature of growing, raising, protecting, & reconciling. With their characteristics, supported by using intellect plus using skills to lead, women have great potential to solve national problems²⁵.

CONCLUSION

In a democratic system, which holds the principle of freedom can only be a leader and being the parliamentary environment or be an executive; if he has a voice, then someone does not see whether he is a man or a woman; if he has been elected by the people and elected then he can become a leader or a member of parliament, but sometimes women are reluctant to run in political contestation in Indonesia.

The government will continue encouraging efforts to increase women's representation by 2024. This is considering that, since the 2004 general election, the number of women's representation in parliament, especially the House of Representatives

²⁵ Valina Singka Subekti, *Dinamika Konsolidasi Demokrasi: Dari Ide Pembaruan Sistem Politik Hingga ke Praktik Pemerintahan Demokratis*, 2015.

of the Republic of Indonesia, has not reached 30%. Currently, the participation of Indonesian women is still at 30%. Increasing women's participation is important so that political decision-makers are more accommodating and substantial. In addition, strengthens democracy that always provides ideas related to pro-women and children legislation in public spaces.

The lack of women's representation in decision-making institutions in Indonesia becomes problematic when the transition to democracy demands women's equality and justice. Women's political participation is a voluntary activity of women who are members of the political women's caucus community. This caucus consists of various elements, including political observers, women activists, lecturers, women parliamentarians, female cadres of political parties, and so on, so that in this caucus, they take part in the process of electing rulers, either directly or indirectly in the process of forming general policies.

Efforts to Increase Women's Political Participation in Power Politics:

- a. Explain To encourage an increase in women's political participation.
- b. The process of political education is carried out so that the wider community can become citizens who are aware of and uphold their rights and obligations in the life of society, nation, and state and pay attention to justice and gender equality.
- c. Advocating for women to be called to participate in politics.
- d. Conducting a quota system is believed to be very effective in increasing women's representation.

In running a system of government in a democratic country, it must represent the involvement of women and absorb aspirations from all aspects of society because the aspirations conveyed are a need that the people expect from the government for the common good and progress of the nation and state and in taking a state decision must pay attention to various aspects of society and must not be impartial.

Women have great potential that can complement the existence of men in the Pbluk region because, by nature, women have the nature to protect and soak fish. This trait exists in women because women have reproductive functions that men do not, namely, conceiving, giving birth, breastfeeding, and raising children. Women instinctively have the

nature of growing, raising), protecting, and reconciling.

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