

THE CULTURE OF PATERNALISM, THE ROLE OF WOMEN IN KEK, AND WOMEN POLITICS IN THE TIME OF THE COVID-19 PANDEMIC

Tio Massa Elnitin Sianipar dan Renny Nurhasana

Universitas Indonesia Depok Jawa Barat, Indonesia

Email: tio.masa01@ui.ac.id dan rennynurhasana@ui.ac.id

INFO ARTIKEL	ABSTRACT
Diterima 2 November 2020 Diterima dalam bentuk revisi 15 November 2020 Diterima dalam bentuk revisi 20 November 2020	The turmoil of political reform provided significant opportunities for women in Indonesia compared to the previous condition where their political rights were still very limited. Movements emerged in the form of efforts to empower women's rights, especially destructive political rights. Although this reform era could not eliminate apathy and the inability of women to be included in the hegemonic and repressive political system for decades, on the other hand, the role of women in maintaining family economic resilience is quite strategic, because the role of women in community development both in urban and rural areas shall continue to be improved in the results implementation of its development, quality development of human resources, and maintenance of the environment. The theory used in this research is related to the Paternalistic Culture, the Role of Women in KEK, and Politics. This research explains that indicators of development in the political field have progressed in their achievements in such way that women may fall behind in gaining egalitarian opportunities with men. Legislation shall be utilized in the creation of women's participation in political parties and the House of Representatives (DPR) to accommodate the formulation of robust democratic political culture based on the perspective of equality between men and women.
Kata kunci: Paternalistic Culture, The Role of Women and Politics.	

Introduction

Indonesia has a strong perception in the application of the term "as long as you like it and like it" and it also occurs in society, be it in the business space, government space, and the public. As a someone who feels that he is a subordinate, he still feels reluctant to express his ideas to the superiors, even though they know that this is only following orders from their superiors. In an organization, if a paternalistic culture dominates, there will be a decrease in the ability of the organization as a whole, but if the organization understands the importance of participation with opportunities to increase

the job satisfaction of employee staff, then the paternalistic culture shall be eliminated slowly (Mustikawati, 2010).

(Irawanto, 2008) explains through his research that in the last decade there has been an increase in the theory of evolutionary leadership, although some of these theories are oriented towards foreign cultures. Within this period, there are approximately three thousand researches in the field of leadership by excluding the role of culture in the formation of good leadership and leaders (Littrell, 2010). Therefore, the influence of leadership theory originating from foreign cultures becomes useless and it tends to be an

incompatible practice which is not in accordance with procedures when applied to the countries with Eastern cultures. Leadership behavior that comes from a certain culture will affect the flexibility of the implementation of this leadership behavior, which is very different from one culture to another. One of the factors in achieving effective leadership is the relation between cultural value and leadership because the existence of cultural value is an indicator for achieving the leadership effectiveness and the leader himself.

Indonesia has very high values of harmonization and harmony in society lives, therefore these values have an effect on the leadership model and leaders have complete characteristics and protective behaviors (Irawanto, 2008). This leadership model is a type of paternalistic leadership, which is generally found in the world of bureaucracy. (Cheng et al., 2010). stated that paternalistic leadership is a type of leadership that combines immense obedience and responsibility, with good virtue as a protector, and good authority and morals. This type of paternalistic leadership is prioritized on aspects such as feedback, the openness of opinion, and tepo seliro. Leaders will appreciate, receive input, suggestions, and provide instructions to subordinates, as well as alertness from subordinates who directly carry out and obey work instructions for their organization (Lee, 2010).

Talks related to women are inseparable from their roles and positions in society, whether or not they are relevant in the world of politics. Political contestation, the role, and position of women be seen as to experience an injustice, the problem of the function and position of women in the public domain which is part of human right. On the contrary, it is deeply concerned that the majority of women groups do not understand their rights. Politics is full of inequality between men and women. It is believed that women in

Indonesia are the group with the most votes, therefore it is not clear that the political direction and function and position in the stakeholder area are relatively limited. The perception that explains that the function and position of women are less valued in the practical political space.

Currently, the occurrence of Covid-19 pandemic in Indonesia still take place in various parts of the village. In 2020, there will be a regional head election, which is a challenge in itself, especially during the occurrence of Covid-19 pandemic. The political role of women have to be highlighted as well, as an element of political actors. Whether it is a role in a broad sense, or it is a role in regional and national politics. The role of women in maintaining the economic resilience of the family is quite strategic because the role of women in community development both in cities and in rural areas shall developed in the implementation of their development work, developing human resources (HR) with high standards and protecting their environment. Women are the vital resource that almost neglected where their capacity shall be explored continuously and improved. In general, there are three roles that women emphasize in development; which are women are icons of human resources in development, women are part of family development, and also as actors of development. If it is examined thoroughly regarding the large role of women as human resources, therefore the aim of including women in a series of development activities is not only humane and based on the pressure of momentary interests solely, but may also be said to be an efficient and effective action. The rate of family income may be created with the support of male and female family members because women have a significant ability to support additional income for the family. Several aspects trigger women who already have children and husbands to work based on

the main reason that they add family income. Desires and needs to eliminate fatigue or take advantage of free time, as well as obtaining a position and self-development, are the aspects that trigger household women to work (Fitz-Walter et al., 2012).

The economic strength of the family is an integrated part of national development which cannot be separated from the strategic role of women, as well as the economic sector which is said to have a role in family income. Women's function are not only to train and educate children, and look after their husbands, on top of that women have a major role in the economic strength of the family. The rate of women's involvement in the economic aspect is due to: (1) The shift in the paradigm and community behavior regarding the urgency of education for women and men, and it has been realized that women are involved in economic development, (2) the desire and need of women to be independent in the economic field, namely always striving to support the daily needs of members who are responsible for them through the income they earn themselves, (3) the expansion of job opportunities that employ women, such as work in the home industry (Haryanto, 2016).

Method

According to (Moleong & Edisi, 2015) states that research is, in principle, an attempt to find definite truths. This research method was used due to several considerations, including what was conveyed by (Moleong & Edisi, 2015), namely: (1) Qualitative method is easier to be adapted on the condition that the reality is plural. (2) This method describes in detail the nature of the relationship between the researcher and the information source. (3) This method is highly sensitive and may adapt itself to the adopted concept of value. This research is also a qualitative study of a social perspective on whether or not the Paternalism Culture plays a role in Family

Economic Resilience and the political role of women.

(Suparlan, 2010) argues that qualitative research is research that examines in detail the social symptoms of society to get an overview of the prevailing patterns, the deep meaning of the object and subject events that need to be understood and expressed directly, subsequently analyzed objectively. Other experts such as (Ollerenshaw & Creswell, 2012) argues that the definition of qualitative research is a process of investigation in order to understand social problems accurately and quickly.

Result And Discussion

The dominance of family economic resilience is the involvement of women to provide for the family, and the second is the increase of income in helping the head of the family. In the midst of various family/household needs that need to be fulfilled, meanwhile, the income of the head of the husband/household is still far from ideal, this situation encourages the use of neglected potential resources to increase the expected life necessities. A woman/housewife is one of the alternatives that could be maximized to help boost the income of the husband/ head of the household.

The diversity of additional jobs engaged in by woman/housewife to assist the work of the husband/head of the household that a woman/housewife, for example, farming, raising livestock, and others, are solely for the purpose that they want to assist their husbands in increasing family income to fulfill their daily necessities. However, this situation is, by all means, depending on the opportunities, abilities, and mutual agreement, or in other words, the lack of the husband's income as the head of the household stimulates housewives to be directly involved in increasing their husband's income. The participation of a wife helps the husband's income, is expected to increase family

income. The wife's contribution has a significant role in the survival of her family, further, a limited life which is followed by the condition of the husbands who live at home because they do not have permanent jobs, consequently causing the housewives' active function to fulfill family necessities to be crucial.

A. Politics And Women

Women are free in the political space when the reformation door opened, likewise several other female leaders in the world who had been present and hold the highest position of power, especially in the government and state structures. This situation illustrates that Indonesian women are getting closer to politics, and women always strive in such a way that this harmonious participation is maintained and harmonious, which is consistent with the tendency or trend of neglecting women politicians in various countries by showing that women have a strategic and tactical role in the country and nation development.

The increasing numbers of opportunities for women's involvement in the practical political space in Indonesia, could not be separated from the amendments to the rules of the 1945 Constitution of the Republic of Indonesia. Furthermore, the Law on "elections" has supported the existence of affirmative action for women in the political arena by taking into account the fundamental thing, namely the gender justice perspective.

The provisions regulated in the two laws mentioned above indicate that there is progress in the political system in Indonesia. In the future, there will be improvements that occur following the development of the era. Further, the respective regulation obliges the political parties to comply with orders mandated by law. In the situation of individual candidates, women have equal political

rights and opportunities in regional head elections (Pemilihan Kepala Daerah/Pilkad a), due to accommodating regulations. This condition provides an opportunity for individual candidates to appear in the presidential election (Pemilihan Presiden/Pilpres). Therefore, the women group is more mature to prepare themselves in anticipation of arising of political development dynamic. The explanation above illustrates some of the problems that occurred with the purpose that they can formulate regulations based on changes in political legislation, especially in order to increase the quantity and quality of women in the management of political parties and DPR, among others:

1. Patriarchal political culture dominates based on the ultra-conservative stigma that there are no enough women who are potential and reliable enough to be able to compete with men in a highly competitive era of fully-fledged politics.
2. Women lack of awareness in politics and in competing on an equal footing with men for collaboration even though it has been explicitly confirmed by regulatory changes in political legislation.
3. Political parties in their capacity as election participants do not have female candidate with sufficient and great potential to be relied on as candidate to support the quality of political institutional organizational structures in order to improve respective party quality.
4. There is no accessible chain link in the form of networking for women among political institutions, the central government, local governments and the community.

Based on the explanation above, it is understandable the progress that has been obtained from the development of the

political sector in order to anticipate the shortage of women in having the same and equal opportunities as men. For this reason, these political laws and regulations shall be applied in order to create an increase in the function of women in political parties and DPR order to produce a political culture with a robust democracy under the context of justice between men and women.

In this case, there will be several stages conducted in relation to the context of exploiting politics for women, namely: (1) Developing a polite and ethical strategy and style when creating common ideas and opinions the abilities that women possessed by increasing the quality and quantity to be more well-controlled; (2) Bridging the existing design to increase the political institutions capacity for women, for example, the Indonesian women's political caucus and the development of relations between women's organizations; and, (3) Priority scale of political education activities on a national scale which is synchronized with the needs of international politics to support the progress in the quality of the respective political organization. The broad political role of women during the Covid-19 pandemic is to provide socialization to the public regarding health protocols in accordance with government directives. As for the role of women in politics, specifically, is to become a candidate for a certain party. Certainly, with a campaign pattern in accordance with standard health protocols. Therefore, the role of this woman becomes a balanced instrument in carrying out her position.

Conclusion

The political role of women is relative minimum. The main problem is influenced by men considering and treating women as weak creature and allergic to the practical politics.

Patriarchal culture in society is rooted even to the in the smallest part of society, such as family, male dominance is very strong, claims of stigma in the female personality subjectively considered as powerless creature without contribution. Women are regarded as the second class who should stay at home. A helpless woman should not come into contact with a political environment which is covered by violent displays of power.

The above negative perceptions are attached to women, further the discussion of patriarchal culture justifies such view upon women which create a strong myth. Women's empowerment is restricted by strong barrier from women's position explanation based on political, religious, and social views. Women actually have absolute independence regarding their personality. Hence, humans have an equal position in leading in this world. Women have equal rights and obligations as citizens for improving human welfare.

BIBLIOGRAFI

- Cheng, J. C., Yoo, C. B., Weisenberger, D. J., Chuang, J., Wozniak, C., Liang, G., Marquez, V. E., Greer, S., Orntoft, T. F., & Thykjaer, T. (2010). Preferential response of cancer cells to zebularine. *Cancer Cell*, 6(2), 151–158.
- Fitz-Walter, Z., Tjondronegoro, D., & Wyeth, P. (2012). A gamified mobile application for engaging new students at university orientation. *Proceedings of the 24th Australian Computer-Human Interaction Conference*, 138–141.
- Haryanto. (2016). Isolation of Zika virus from febrile patient, Indonesia. *Emerging Infectious Diseases*, 22(5), 924.
- Irawanto, D. (2008). The applicability of paternalistic leadership in Indonesia. *Journal of Human Capital*, 1(1), 67–80.
- Lee, N. (2010). *Childhood and society*:

- Growing up in an age of uncertainty.*
McGraw-Hill Education (UK).
- Littrell, R. F. (2010). Desirable leadership behaviours of multi-cultural managers in China. *Journal of Management Development*.
- Moleong, L. J., & Edisi, P. (2015). Metodologi penelitian. *Bandung: Penerbit Remaja Rosdakarya*.
- Mustikawati, R. (2010). Pengaruh Locus of Control dan Budaya Paternalistik Terhadap Keefektifan Penganggaran Partisipatif Dalam Peningkatan Kinerja Manajerial. *Jurnal Bisnis Dan Akuntansi*, 1(2), 96–119.
- Ollerenshaw, J. A., & Creswell, J. W. (2012). Narrative research: A comparison of two restorying data analysis approaches. *Qualitative Inquiry*, 8(3), 329–347.
- Suparlan, P. (2010). Metode penelitian kualitatif. *Program Kajian Wilayah Amerika Program Pascasarjana Universitas Indonesia, Jakarta*.

Copyright holder :
Tio Massa Elnitin Sianipar dan Renny Nurhasana (2020).

First publication right :
Jurnal Syntax Transformation

This article is licensed under:

