

**FEMINISM ON VOTING A POLITICAL PARTY IN THE INDONESIAN
PRESIDENTIAL ELECTION PERIOD 2019-2024**

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ABSTRACT

This research is intended to know the students' attitudes of the English Language Education Departement of Institut Keguruan dan Ilmu Pengetahuan (IKIP) of Siliwangi. This research tried to answer the research questions: 'what are participants'attitudes toward the vote a political party in the presidential election period 2019-2024. 41 students were engaged in this research. They were asked to fill out 10 questions that divided into three basic questions related to attitude explanation that known as 'tri component models of an attitude'. Those explained students' affect (feeling), students' cognition (thought or belief) and students' behavior (action). The collected data were analyzed by qualitative description described through Likert scales and questionnaire. The results showed that most of the collagers felt confusion in voting a political party because, in this period, they have a lot of variety of political parties. The circumstance pressure when one of the society members has a different selection about voting a political party also influence their selection and how their belief in voting a political party in the Indonesian presidential election period 2019-2024.

Keywords: *Feminism, gender, Political Party*

INTRODUCTION

This reseach uses two previous articles to find research question that will be discussed in finding and discussion. The first article discussed women and feminism in higer education scholarship. Hart (2006) gave three reserach question in her article. The first was how many article are about or concern women. The second one was were article written from a feminist perspective. The third one was what strand of feminism was used as a conceptual gramewor, and the last how many article were written by women.She was interested in whether women

as subject of study and the scholars continued to be marginalized in academe because of gender. The power of male-centered and women are oppressed in the system. The conclusion of this research based on Townsend (1993) theory. She mentioned that only 3.9% of higher education scholarship in three core journals included discourse about women. The second article was titled '*Feminism and its impact on Woman in the Modern Society*' by Amina Ghorfati and Rabha Medini. and . The researcher tried to answer research question: the situation of woman in the past. The effect of feminism to woman, and the efficiency of feminism to change woman's life. Based on their result, woman in the past was living unequal and unfair life. She was prevented from doing any political, social and economical activities and her only job is being a housewife.

Lara Huda Faris mentioned (cited in Ghorfati & Rabha, 2015) "...women have traditionally been dehumanized by a male dominated society, which they call patriarchy; and that has been always better to be man.."

Based on the previous articles above, this research is designed and identified to answer questions: what is participants' attitudes toward voting a political party in Indonesian presidential election period 2019-2045 and their responses related to the campaign 'Poligamy Rejection' that used a certain political party and the campaign considered as a woman's right. In the end of research, the result expected to explain the participants' view and how they apply and use their right on voting a political party.

For analyzing data, the researcher uses descriptive qualitative. There are three steps that the researcher does. Firstly, the researcher chooses 60 students of English Education students of IKIP SIIILIWANG as participants. The author uses the questionnaire and interview for collecting the research data. The questionnaire is given by the author to find out participants' attitudes toward voting a political party in Indonesia presidential election period 2019-2024. It consists of 15 multiple choice questions and the data will be counted by using the Likert scale. The second one is the interview. The author divided the interview into two sessions. In the first session, the author asks participants three open-ended questions related to 'tri component models of an attitude'. The author wants to know the participants' feelings, participants' belief and participants' actions in voting a political party on the Indonesian presidential election period 2019-2024. The second session is the author gives one open-ended question related to a political party which not supported polygamy as their campaign statement.

Secondly, the answers collected in the first questionnaire will be counted using the Likert scale. It will be classified into five categories: strong agree, agree, neutral, disagree

and strongly disagree. The result is represented by a percentage. For the interview, the result is produced by grouping the students' responses and describing it uses the pie and bar chart.

In the last step, the researcher describes the result using a descriptive explanation. Every participant answer will be explained by researcher clearly so that the readers can compare students' answer from each item in three kinds of instruments.

FINDINGS & DISCUSSION

This study used three categories for finding the result. The first category discussed students' attitudes toward feminism on voting a political party in the Indonesian presidential election period 2019-2024. It consisted of 10 closed-ended questions. The second category was the interview with 3 open-ended questions.

Participants' Attitudes toward Questionnaire

In this session, participants tried to answer fifteen questions related to attitudes. The descriptive of participants' divided to three categories. The first category explained participants' feeling in voting a political party. It consisted of five questions. The second category was participants' belief in voting a political party and the last category was participants' action in voting a political party.

Table 1
Percentage and Number of Respondents according to Questionnaire

QUESTION NO	Strong Agree	Agree	Neutral	Disagree	Strong Disagree
1 One of woman right is a political party freedom	65.85% (27)	34.14% (14)	-	-	-
2 I vote a political party based on my choice	95.12% (39)	24.39% (10)	4.87% (2)	-	-
3 My family and my friend can not change my political party selection	60.97% (35)	39.02% (16)	-	-	-
4 I have my own judgment to vote a political party	63.41% (26)	34.14% (14)	2.43% (1)	-	-
5 no one cannot change my political party selection	90.51% (39)	29.26% (12)	-	-	-

Statement number 1 to 2 a number 3 to asked participants related he woman's right in voting a political party. Statement no 1 was *One of woman right is a political party freedom*. 27 students (65.85%) strongly agreed that voting a political party was one of woman' right, and 14 students (34.14%) agreed that one of woman' right was voting a political party.

Statement number 2 was *I vote a political party based on my choice*. 39 students (95.12%) strongly agreed that woman had to vote a political party based on their choice. 10 students (24.39%) also agreed to the statement, but 2 students (4.87%) was neutral. Statement number 3 to 5 asked participants' feeling related to their option. Statement number 3 was *My family and my friend cannot change my political party selection*. 35 students (60.97%) said that even their family and friends could not change her decision and 16 students (39.02%) also agreed to the statement . Statement number 4 was *I have my own judgment to vote a political party*. 26 students (63.41%) stated that they strongly agreed that their had own judgement to vote a political party, and 14 students (34.14%) also agreed to the statement. Statment number 5 was *no one cannot change my political party selection*. 39 students (90.51%) stated that no one not able to change their political party selection.

Table 2
Percentage and Number of Respondents according to Responses

QUESTION NO	Strong Agree	Agree	Neutral	Disagree	Strongly Disagree
6 I do not understand about a vision of a political party, but I will consider it if I know a lot of famous political female in the party organization	24.39% (10)	39.03% (16)	21.95% (9)	14.63% (6)	-
7 It is a party point plus if it has woman right as their purpose	39.02% (16)	48.78% (20)	4.87% (2)	7.31% (3)	-
8 I feel uncomfortable if someone gives me a doctrine the certain political party	43.90% (18)	31.70% (13)	24.39% (10)	-	-
9 I do not choice a new president based on their party	48.78% (20)	29.26% (12)	-	21.95% (9)	-
10 It not important the party winning, it more the voter's conscience	29.26% (12)	36.58% (15)	4.87% (2)	4.87% (2)	-

Statement number 6 to 10 explained participant's belief. Statement number 6 was *I do not understand about a vision of a political party, but I will consider it if I know a lot of famous political female in the party organization*. 10 participants (24.39%) strong agreed that famous political women joined in the party would increase participants' trust. 16 participants (39.03%) also agreed to the statement, but 6 participants disagreed that a famous political female would increase the participant's trust and 9 participants(21.95%) chose

abstain. Statement number 7 was *It is a party point plus if it has woman right as their purpose*. 16 participants (39.02%) strong agreed that defending woman' rights as point plus of the party. 20 participants (48.78%) also agreed to the statement, but 3 participants (7.31%) disagreed to the statement and 2 participants (4.87%) chose abstain. Statement number 8 was *I feel uncomfortable if someone gives me a doctrine the certain party*. 18 participants (43.90%) stated that they strong agreed to their feeling related to a certain political party which gave a doctrine to the voter. 13 participants (31.70%) also agreed to the statement above, but 10 participants (24.39%) chose abstain. Statement number 9 was *I do not choice a new president based on their party*. 20 participants (48.78%) strong agreed to they did not choice the president's candidat from their party. 12 participants (29.26%) also agreed to the statement above, but 9 participants (21.95%) agreed to they chose their president's candidat from their party. Statement number 10 was *it not important the party winning, it more the voter's conscience*. 12 participants (29.26%) strong agreed tht the winning of political party was not important. 15 participants (36.58%) also agreed to the statement above. 2 participants (4.87%) chose abstain.

Participants' Responses according to Feminism on oPolitical Party Campaign

All of participants were gave three open-ended questions related to their attitude toward a political party campaign. '***Polygamy Rejection***' was used by a national political party for attracting young voter. Based on the founder, the party tried to protect women right. For aproving that statement, The participants were giving three open-ended question. The first question, the participants were asked their response related to the statement. The second one was to find out the participants response that the campaign of '***Polygamy Rejection***', and the last was the possibility of participants to choice it in Indonesian presidential election period 2019-2024. Every participant's statement will be described below:

Participant 1 said she disagrees with the statement because the statement has opposed what God had determined, and in her opinion, there may be many other women who agree with her. She emphasized that she never want to choose it.

Participant 2 stated that she disagreed with the statement because, in Islam, polygamy was not prohibited, after hearing the statement; she was more determined not to vote for the party. She did not give feedback related to the question. Even though women do not like polygamy, but God did not forbid.

Participant 3 said that although Indonesia has so many religions, and one of these is Islam. She thought that it was not fair if a political party claimed that polygamy was a bad

thing and she thought that she would choose it

Participant 4 argued that based on her opinion, the political party used the statement 'So No to Polygamy' as their campaign was good because it returned to the couple, whether the wife was willing or not, In the case of polygamy rejecting statements, she did not really agree. Indeed, many women did not want their husbands to be polygamous, but we had to analyze the reason. why the husband did polygamous. The statement of rejecting polygamy did not make me think of choosing the party. The most important thing was how they make Indonesia better through their vision and mission.

Participant 5 stated that If one party declared that polygamy rejecting was actually valid, for Indonesia it might be a controversy because in Indonesia the majority of the population is Islam, and in Islam itself allowed polygamy. if you look at it from a religious perspective, maybe it will be controversial because it was the same as fighting religion. And for choosing it, she decided to not a choice because there were still many problems more important than polygamy.

Participant 6 stated that refusing polygamy could mean the criminalizing of Religion. She agreed that refusing the polygamy was a kind of oppression of Indonesian women, but for supporting the political party, she was the objection.

Participant 7 argued that in her opinion, the rejecting polygamy statement carried by one of the political party will not affect the community, especially women to make their choice. On the other hand, it might be able to affect women and society in general in the electoral process. In her opinion, Rejecting Polygamy could be an opportunity to fight for one of the rights of women where women can feel the feeling that only their property is not shared. In general, she meant that. The existence of this statement would not guarantee that she chose the party.

Participant 8 said that in her opinion, the refusing of polygamy was the same that we rejected the opinion of Islam which, it allows polygamy to purposes. The statement of rejecting polygamy was a defense for women, but she did not choose the party because in her opinion it opposed the opinion of Islam.

Participant 9, 10, and 11 mentioned that for all questions, they only gave one statement. They rejected all the statements. Indonesia was facing the most serious problem, Indonesian people should focus on to find solutions for many problems such as unemployment, educational crisis, and they did not want to choose the party.

Participant 12 said that in her view of the statement, the refusing of polygamy during the presidential election campaign may be fine but the timing was not right because as a

woman, she also felt was being placed in a fixed portion and rarely higher than men or some other discrimination differences. However, the view on the campaign of polygamy voiced in this presidential election, the statement was fine. Although in Islam it is permissible for polygamy, there may be some who feel that they still do not feel fair / unfairly treated in the relationship of polygamy that is why they are fighting for that right. she would think again with some other political party's considerations in choosing the party in the presidential election because she also had to be perspective in choosing political parties that she will choose for the future. It is not only about women's rights but about the rights of all people in Indonesia.

Participant 13 argued that she thought that's could not fair to all people because, in this country, there were men and women so that party only defended, so she argued that she would choose the party.

Participant 14 mentioned that in her opinion, the refusing of polygamy statement was very unethical. Polygamy was the right of each individual and it was not including into political interests. The religion also allowed polygamy for those men who fulfill certain conditions. The statement was very inappropriate as the slogan of a political party. There were no rules and regulations which stated that polygamy harasses women's rights, so in her opinion, it had nothing to do with women's rights. She thought that she would not vote for the party, which only crossed my mind was that the party was only looking for sensations by using advertising media that did not educate the audience.

Participant 15 stated that she thought that the campaign was not fair to all people. This campaign was a way to defense downright, but it did not mean that we supported a man to polygamy so that she would choose the party.

Participant.16 argued that in my opinion, the statement polygamy rejection was very unethical. Polygamy was the right of each individual and not including in political interests. Religion also allowed polygamy for men who fulfill certain conditions. The statement was very inappropriate as the slogan of a political party. There were no rules and regulations which stated that polygamy harasses women's rights, so in her opinion, this has nothing to do with women's rights. She thought that she would not vote for the party, which only crossed my mind was that the party was only looking for sensations by using advertising media that did not educate the audience.

Participant 17 stated that during the campaign period each political competes to attract the attention of the public by carrying out a theme or statement that they think will help them in the voting. She argued that polygamy had become a thing that has never come

out if discussed. She decided to not the choice party because in her opinion polygamy could have a positive or negative effect on the perpetrator

Participant 18 mentioned that in her opinion the statement of a political party that carries polygamy rejection had a very broad meaning, it could also lead to debate and dissent among the people. The statement of polygamy rejection could be an influence for the public not to vote for "presidential candidate number 2" because the political party is pro to "candidate number 1". In another sense of polygamy rejection also many argue that for example in the sense of religion polygamy rejection was not at issue because there were traditions that allowed polygamy

the statement polygamy rejection could defend the rights of women because in essence all women did not want to be polygamy, and would not defend women if their understanding is more prominent in religion, because polygamy was Islam itself. Because she was sure this political party only campaigned for his side, to seek the approval of the "number 1 presidential candidate" and not polygamy to vote for "presidential candidate number 2".

Participant 19 said polygamy was a marriage system in which one party had or marries several of the opposite sexes at the same time. Maybe, in this case, the political party has seen polygamy as a custom or tradition for the Indonesian people as evidenced by a number of families and national figures who did it, so that may be carried forward the statement of rejecting polygamy. The polygamy rejection was very helpful for women in self-defense because most women did not want to be polygamous. Of course, because the statement was very clear that the party would never support polygamy including cadres, administrators, and legislative members from the party may not practice polygamy. They would also fight for the enforcement of a ban on polygamy for public officials.

Participant 20 mentioned in her opinion, polygamy was a man's right too, but before he had the right to polygamy he must carry out his obligations and in her opinion, we did not have the right to prohibit someone from polygamy because it was an individual right and each individual was different, as long as he is able to be fair and responsible, and the woman did not object then it was fine. The statement was not able to make me think of choosing the party, because in her opinion it was different from the teachings in my religion. In her, religion polygamy was permissible, provided the first wife agrees without coercion and the husband was able to be fair and responsible.

Participant 21 argued that in her opinion, for the statement was less concur, because the fact that people chose polygamy it was evidence that he was able to treat his wives equal

or fair. Without the knowledge of his wife, the husband could polygamy without the knowledge of his first wife. Although the wife was sincere with the polygamy but believe me your wife hurt. And in my opinion, indeed this statement defended women but opposed the Islamic religion. She did not agree with this statement, because polygamy was already found in the Qur'an surah Annisa:3 3. Surely there also agreed and disagreed with this remark of polygamy.

Participant 22 mentioned she did not agree with that statement, because the statement had already opposed what God has determined. In her opinion, maybe there were many women out there who agree with me. Because our prophet has more than 1 wife, and the prophet married many women not only to satisfy his desires, but it was a command from his Lord, so he would not choose the party because it is contrary to the teaching of her religion.

Participant 23 said polygamy was a condition where a man married more than once. Some of us, especially women, will certainly frown when they hear the word polygamy. It could be said that the law of polygamy in Islam allowed. But polygamy should not be done carelessly, but must be in accordance with religious law. She way to defend women's rights. But it not guaranteed that she would choose it because it still has to be seen from another perspective too.

Participant 24 stated she agrees with the statement of polygamy rejection. In her opinion, it was enough to defend women, what else was the reason for polygamy because they were in debt so it was understood that they are polygamy or parents who agree because they feel their economic life will be fulfilled. It did not mean that she would choose the party because I'm not very interested in what interests me is what prospects and goals will be done for Indonesia.

Participants 25 said that the campaign of "Polygamy Rejection" was a good promise that the party was offered to the young election. She also mentioned that the campaign used to attract the elector and defended the woman right, but she did not a choice of the party because she not already thought marriage.

Participant 26 mentioned that she agreed with the statement "polygamy rejection" because as a woman she felt unfair of the polygamy itself, and she really supported the party which shared the same mind with her. As a citizen many things needed to compare before decide to choose between 2 parties, but this statement gave plus point according to my opinion.

Participant 27 stated the value of human life as a creature that highly respectand safeguards life was characterized by the phenomenon of polygamy which often causes a

variety of tragedies in domestic life which are quite sad. For a while, polygamous women were seen as degrading to women. While for others, polygamy should be accepted with sincerity as a creature has a woman who considered weak. While there were those who were of the opinion that there is no bad one, they became legitimate wives of husbands who are also married to other women rather than without husbands or just being anyone's mistresses.

Participant 28 argued that the campaign 'polygamy Rejection' was an attempt to influence the people persuasively by conducting mass communication activities, and she stated that 'Polygamy Rejection was the justice for Indonesian women. On the other hand, he did not the choice of the party.

Participant 29 argued that she did not agree with their statements because they were contrary to Islam's Syariat and the Sunnah of the Prophet Muhammad SAW. One day she will become a wife, to be honest, she did not want her husband to do the polygamy, but it did not mean she refused it. However, with the party's statement regarding polygamy, she did not think of choosing the party because if she chose, it would mean that I supported their statements and programs.

Participant 30 said that In her opinion, the issue of Polygamy was still pro and contra. In Indonesia, there was indeed no revelation not to be polygamy. However, there was a certain condition that must be done to carry out polygamy. Indonesia still had not determined what must be considered in polygamy matter or will follow a notion that rejects polygamy or permit polygamy.

Participant 31 argued that she thought that every political party, especially in Indonesia, had its own vision and mission and she respected that statement. In her opinion, the statement defended the rights of women. The statement did not make me choose the party because she had many considerations in supporting and like a political party such as the opinion of the wider community and the party's participation in the welfare of society.

Participant 32 stated she agreed with the campaign of 'Polygamy Rejection' because the view as a polygamous woman was difficult, so she supported about rejecting of polygamy. She stated that polygamy was injustice: hurt women and abandoned children. Polygamy and made the disharmony and causes divorce. She could have chosen the party because it was which one would raise the rights of women, although polygamy was permitted in Islam, for now, many people are polygamous but injustice.

Participant 33 mentioned that it was really the opposite of her religion Shari'a that she followed to, but respecting other people's opinions was also exists of my religion, so let him argue and state such things, while she standed as a person who disagrees with the statement.

Participant 34 said that in her opinion, the political party did not need to use such as slogan even though in her opinion it was one thing to defend the rights of women, but the party did not have to use the slogan. She did not think of choosing the political party, because it was clear even if polygamy was permitted.

Participant 35 mentioned that the statement was brave enough, but in terms of polygamy itself was not a crime because in religion lawful on the condition the man who was about to polygamy is able to fair. Actually, the statement was to defend women rights, but she thought it was subjective. And she did not the choice of the party because many other things feel more important than that.

Participant 36 argued that her my opinion choosing the president should be the someone who was about how our country will be in the future, the is no polygamist mandatory in Islam, it was the choice of every person to do or not to do, has nothing to do with the progress of the country or the decline of the state. She also emphasized that polygamy was not a defended woman right and she did not the choice of the party.

Participant 37 stated that Based on the rejection of the polygamy from one of the political party, she argued that the polygamy was one of Sunnah in Islam from Prophet Muhammad Salallahu 'alaihi wasalam. If someone had understanding of polygamy in Islam, they would not think it violates women's rights, and she should not vote for an anti-islam political party and because it was coupled with the rules of Islam.

Participant 38 said that if one of them were polygamous, they must do justice to the woman. She said that polygamy rejection was 50% defend and 50% did not, because they prepared for the consequences because it is not easy to do so in the future. Women were able to be more selective in parties that can increase the degree and dignity of women. And women's rights can be realized in the party's election.

Participant 39 argued that in her opinion, on the presence of polygamy rejection of one political party may be referred to rights, but she argued regarding polygamy rejection was demanded the right of the woman to disagree Then if she was given the option of choosing the party that has a denial to pulled my unaffected and I will still be assigned to establish the political part of my mind.

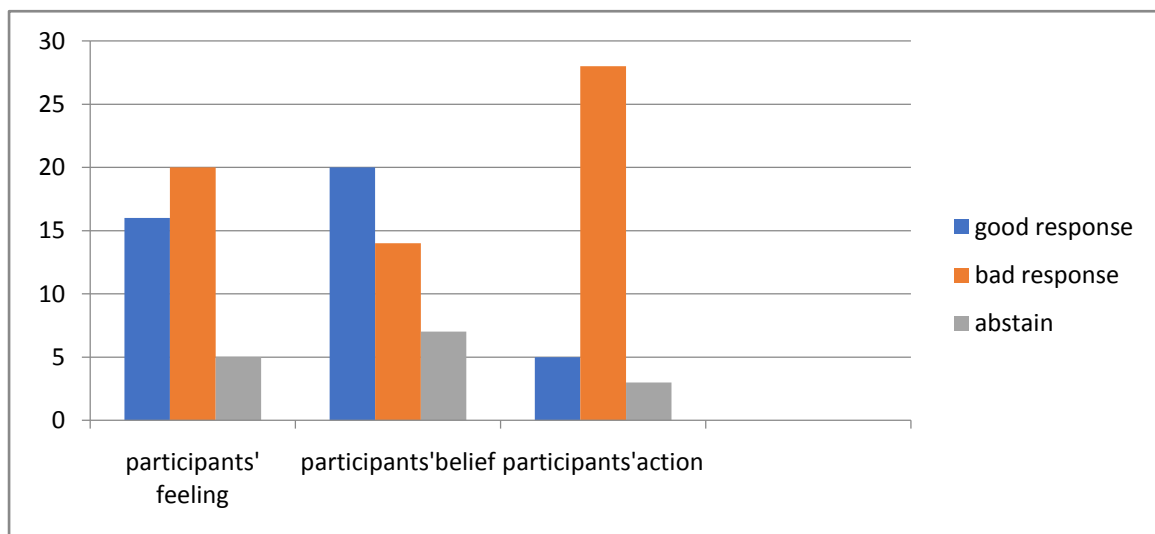
Participant 40 stated that her opinion, she did not agree with the party that rejected polygamy because the polygamy in Islam was for men who were able to provide for themselves mentally and financially. This campaign of 'Polygamy Rejection' was not an action of defending women' rights and she did not know whether to choose the party or not.

Participant 41 said that it was better if the polygamy was eliminated because it was

more profitable for women and she also emphasized that the campaign of 'polygamy rejection' was defending women right.

The result of the interview presented by researcher in the bar graph below:

Graphic 1
Number of Respondents according to Interview



Based on the graphic above, it showed that 16 participants (39.02%) gave a good response related to the use of 'Polygamy Rejection' as the political party's campaign. They stated that the use of 'Polygamy Rejection' was a smart way for increasing the voters. They (48.78% participant) also mentioned that the party also defended the woman right so that they considered to choose the party. Moreover, 20 participants (48,78%) gave a bad response. They stated that it was not appropriate with Indonesia culture because in Islam, the biggest region In Indonesia, polygamy is allowed, and it only is used by the party for attracting the voters, so 28 participants (68.29%) decided to not the choice the party.

CONCLUSION

This research find a new statement telated to feminism on voting a political party in Indonesian presidential election period 2019-2014. The result data showed that the participants used their right for voting a political party that is appropriate to their conscience. After analyzing the questionnaire result, it can be concluded that all the participants give positive response. They know how to defense their right in selecting and preserving their choice. In voting a political party, they cannot persuade someone for changing their choice. A famous political female is a consideration that they have when they decided to vote a certain political party. Almost of the participant state that voting a political party or being a part of the political party's organization is their basic right.

On the other hand, the contradictive result has been shown by the interview related to the campaign of the certain political party The data showed that even the participants know that the statement 'polygamy rejection' as a campaign slogan and it is a way from the political party to defense women's right, they do not choice oi because it contradict with their religion. It proves that even Indonesian people know their basic right and try to denfese it, but they still standing their religion. Most of them said that their belief is more impotrant than the their women's right.

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