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# **Proceeding**

**1<sup>st</sup> ICONSITECH 2018  
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# The Role of Female Politicians in Realizing Gender Justice Education in the Bone Regency

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**Abstract**--This paper examines the role female politicians in realizing gender justice education in Bone Regency. This research is a type of field research with qualitative descriptive analysis. The method is carried out by identifying literatures that are loaded with theories about politics and gender justice education. To solve the problems in this study, the author used the pedagogical and sociological approach. The results showed that female politicians in Bone Regency realize gender equality education through 3 main tasks, namely 1) the function of legislation, namely to form regional regulations discussed with the regent for mutual agreement so that various programs were agreed including efforts to realize gender justice education 2) budget function discussing and stipulating the Regional Expenditure Budget together with the regent, in this case determining the number of members in each work program both in Regional Work Unit and Regional Device Organization in Bone Regency, 3) monitoring function, namely carrying out oversight of the implementation of regional regulations and other laws and regulations, regent's decisions, the implementation of regional budgets, government policies in implementing regional development programs.

**Keywords**-- Female Politicians; Gender Justice Education

## 1. INTRODUCTION

Geographical Education is a process of developing human potential. Basically the human soul is always dynamic and always moves

actively in the continuity range at a point of "optimizing its dynamic potential" [1] Education is a right for every human being, including women. The Prophet Muhammad also affirmed the obligation to seek knowledge without distinguishing gender namely "*talab al-ilmī faridatun ala kulli Muslimun wa muslimatin*". [2] The obligation to study applies absolutely to all humans (education for all). So education is inclusive for men and women. Because basically in Islam, science is sacred and seeking or demanding it is rights and obligations for anyone (male and female) without any difference. This indicates that Islam recognizes the existence of gender justice education. Even Aisyah as. the prophet's wife who had many advantages besides being well-known as a teacher of friends, religious scholars, narrators of hadiths even active in politics with leading the war of Jamal. [3]

Women's participation in politics, government and education has occurred for a long time in Bone Regency. This is evident since Bone Regency in the form of a kingdom there were at least some women who had held the highest leadership control (Arungpone or Misaran ') recorded in history there were 4, namely; Sultanah Zainab Zulkiyahtuddin who was also commonly called Bataritoja Datu Talaga Arung Timurung, who is also the 17th Bone King Next I-Danraja Siti Nafisah Karaeng Langelo who ruled from 1738-1741. Another female king was We Maniratu Arung Data. Another recorded King of Bone in history was I Banri Gau Paduka Sri Sultanah Fatima Matinro'E ri Bola Mapperena. During her life, Sri Sultanah Fatima was very concerned about the culture and education sector, also the religious sector among her policies was to change *bodo* clothes (traditional



Bugis clothes specifically for women) from short to longer in order to cover the *aurat*. [4] It is interesting to observe the fact that the leadership of the King of women in Bone because they were all Muslims. Regarding women's involvement in various matters, Hamka wrote that many respectable and noble women were in the Qur'an. Among these women there was a special revelation from Allah, namely the mother of Prophet Moses, who was instructed by God to throw his son in the chest in the flow of the Nile, also Mary the mother of Prophet Jesus in the care of Prophet Zakariya then with the will of God Mary gave birth to Prophet Jesus without father. [5] The historical data of these great women gives legitimacy to the prophet's call for the importance of education for men and women. History provides facts about women having roles that color various dimensions of life.

The Gender justice education program can be carried out well if it receives support from all circles, especially the government and all its officials through the role of the executive, legislative and even judicial institutions. This study will focus on the gait of female politicians, especially those who are elected as legislators on behalf of the people in the District Parliament of Bone. Departing from this phenomenon, the research entitled "*The Role of Female Politicians in Realizing Gender Equality Education in the Bone Regency*" becomes important.

## II. LITERATURE REVIEW

This research is supported by several previous research results including Sri Marmoah, 2017 through the Harkat an-Nisa Journal: The Gender and Child Study Journal of Batanghari Jambi University with the title "*Profil Gender dan Pendidikan kota Jambi*". This study explains that there is gender inequality in education. This is influenced by access, participation, control, benefits and values in the community. The value in Jambi Regency forms a negative stereotype that causes women to be subordinated and work over load. [6] Another study was carried out by Syarifah Qamariah, in al-Nisa Journal managed by PSW (Women Study Center) STAIN Watampone under the title "*Demokrasi dan Pemenuhan Hak-hak Perempuan dalam Politik*". Political parties is one place for women to take part in politics. The large number of Indonesian women who are members of parliament, even the history of Indonesian politics has noted that

Megawati Soekarno Putri was the first President of the Republic of Indonesia. [7] In addition, an article comes from Siti Malaiha Dewi entitled "*Menghapus Bentuk-bentuk Diskriminasi terhadap Perempuan*" in Palastren Journal of Center for Gender Studies STAIN Kudus explained that the end of the process of gender responsive budgeting actually leads to an ideal goal, namely the creation of justice without discrimination in one sex. [8] Next is Sarifa Suhra, in al-Ulum Journal managed by LP2M IAIN Gorontalo entitled "*Kesetaraan Gender dalam Perspektif al-Qur'an dan Implikasinya terhadap Hukum Islam*." In this study, it was revealed that Islam as a religion that upholds the values of justice and equality contains the principles of equality, and that socialization of gender equality is needed to realize. The socialization of gender justice education can be done in four ways, namely: family, educational institutions, government, and the media. [9] These studies explain the efforts of politicians to realize gender equality education

## III. RESEARCH METHOD

This research is a type of field research using qualitative descriptive analysis. To solve problems in this study, the authors used the pedagogical and sociological approach. The used method in this research was descriptive analysis method. The method was carried out by identifying literatures that provide theories about politics and Gender Justice Education. The data of this study are divided into primary data and secondary data. The primary data in this study was data obtained by tracing studies that include the focus of research on politicians and gender justice education. While secondary data was taken from documentation, books and journals that support this research. The methods of data collection were interviews, observation, documentation and reference exploring. The data obtained was then processed through four stages, namely editing, classifying, analyzing, and concluding. For the validity of the data, researchers conducted triangulation techniques of time, place, and data collection methods.

## IV. RESULT AND DISCUSSION

Gender justice education in Bone Regency is applied in all government programs of both in Regional Work Unit and Regional Device



Organization supported by female politicians. The role of female politicians in realizing gender equality education in Bone Regency through maximizing its function as representatives of people in parliament. As representatives of people, members of the House of Representatives have three main functions, namely, the functions of legislation, budgeting and supervision. Gender justice education according to female politicians in Bone Regency. According to Jusmiati Sudirman:

Gender justice education can be understood as all efforts made by various parties in providing equal opportunities between men and women to take part in experiencing education equally without discrimination both sex, age level and even religion or profession. Giving equal opportunities to men and women to obtain education can be through various methods such as; training, workshops, etc. to realize educational equity in the community. [10]

From the information above, it can be understood that gender justice education can be done by anyone and at any time both by the government and the private sector. It can also be done formally in school and informal institutions such as holding various trainings and workshops to help people have the knowledge and skills so that the community has independence in various ways according to the trends and needs of the community itself. Regarding the duties and authority of female politicians, A. Adriana said that:

The main tasks of politicians include three things; namely 1) the function of legislation, namely to form regional regulations discussed with the regent for mutual agreement, 2) the function of the budget, namely to discuss and determine the Regional Expenditure Budget together with the regent; and 3) supervisory function, namely carrying out oversight of the implementation of regional regulations and other laws and regulations, decisions of regent, implementing the Regional Expenditure Budget, local government policies in implementing regional development programs, and international cooperation in the region. [10] (A. Adriana, interview: August 20, 2018)

To find out the form of participation of female politicians in realizing gender justice education in Bone Regency, Jusmiati Sudirman said that:

One of the serious efforts of government in realizing gender justice education in various

regional development sectors in Bone Regency including the realization of gender justice education is the enactment of Regional Regulation No. 11 of 2016 on gender mainstreaming in the development of all parties including recommendation from the House of Representatives of Bone Regency members who are female as the real form of struggle of women politicians in realizing equitable development in Bone Regency without discrimination. This is done with the consideration that to realize gender justice an effective and productive strategy is needed in family life, community, nation and state. With the existence of this regulation on regional regulation, gender mainstreaming is carried out in an integrated and coordinated manner with all Regional Work Units and vertical agencies and non-governmental institutions. [11]

From the information above, it can be understood that one manifestation of the serious participation of government in realizing gender justice education in various regional development sectors including the realization of gender justice education in Bone Regency is the issuance of Regional Regulation No. 11 of 2016 on gender mainstreaming in the development as proposed by female members of House of Representatives of Bone Regency as a real form of struggle of women politicians in realizing justice development in Bone Regency without discrimination. Gender equality resonates in various sectors of life and is organized by all Regional Work Units and agencies in regency, district, and sub-district levels.

The participation of female politicians in realizing gender justice education in Bone Regency is also seen in the explanation presented by Hj. Suharni as follows:

As a representatives of people from the electoral district IV of West Bone region includes Tellu Limpoe, Bengo, Lappariaja, Lamuru, Ulaweng and Amali, I feel that there is an inequality between urban communities and rural communities, especially from my electoral district, which is far from the city. It seems that the community still does not care enough and does not even understand the importance of political education. It is as if the people outside the city understand that politics is only men's work and not women's work area. This is reinforced by the many obstacles faced by women such as lack of time to take care of public affairs because more time is drained in the



kitchen, wells and mattresses, lack of confidence in appearing in public also collides with costs. For this reason, I as a female politician from the Nasdem (National Democrats) party through the Garnita organization (the Nasdem Women's Movement) took the initiative and participated in realizing gender justice education in Bone Regency by providing gender-sensitive political education training involving men and women as participants of all sub-districts in the electoral region IV. I do this to provide provisions for the community so that they are politically literate and want to compete in advancing their regions through political channels later. [12] (Hj. Suharni, interview: August 20, 2018)

From the information above, it can be understood that one form of participation taken by female politicians in realizing gender justice education in Bone Regency is providing gender sensitive political education training involving men and women as participants from all sub-districts. Another form of participation was stated by Hj. Adriani A. Page as follows:

The form of my participation as a female politician in realizing gender justice education in Bone Regency is by activating *pengajian* in mosques not only the recitation of women but also men to take part in deepening the knowledge and practice of religious teachings. In addition, I also held sewing training and make up skills training for trainees not limited to women but also men who were interested in developing sewing insights and skills in sewing and make-up skills. I chose these two skills because of the tendency of the people whom I represent, especially in three districts, namely Amali, Ulaweng and Bengo want these two professions to become tailors and become bridal grooms. In addition, to move the community to be enthusiastic in participating in various activities, sometimes in turn rotating community leaders, young people and female leaders I invite recreation while asking various complaints that they feel using personal funds. [13]

From the information above, it can be understood that the other form of participation taken by female politicians in realizing gender justice education in Bone Regency is by activating *pengajian* in mosques not only the recitation of women but also men to take part in deepening knowledge and practice religious teachings. Besides that I also held sewing training and make up skills training (makeup).

Another form of participation was stated by Mintayu Syamsuddin as follows:

In realizing gender justice education in Bone, I am as the representative of people through the Golkar Party through the KPPH (Golkar Party Family Harmony), the program was implemented in the House of Representative faction such as facilitating free education. I, as the representative of the party, recommend to the other members of the House of Representative to be forwarded to the local government and the local government proceed to the relevant Regional Work Units such as the education and cultural services of Bone Regency so that free education is carried out. In addition, it also facilitates various guidance, training, workshops, especially for women to be able to be creative so that they can be financially independent. [14]

From the information above, it can be understood that the other strategy adopted by female politicians in realizing gender justice education in Bone Regency is by facilitating free education. This free education must be implemented properly in the people of Bone Regency evenly without discrimination based on gender, age group, ethnicity or tradition. In addition, they also facilitates various guidance, training, workshops, especially for women to be able to be creative so that they can be financially independent and then the economy can be handled independently without bothering other people. While the other strategies adopted by female politicians in realizing gender equality education in Bone Regency, A. Syamsidar Ishak stated that: as a member of the House of Representatives, I am obliged to convey ideas in parliament and fight for these ideas so that they can be realized for the welfare of the community by cooperating with related units, especially the Agriculture and Horticulture Unit. In the field of agriculture, I educated the public, especially women, adolescents and single parents so that they do not keep quiet but move and try to help the family economy by having a side job so that the family can prosper. It is time for people to change their views on agriculture that agriculture does not have to be done in rice fields but agriculture can be in the form of utilization of empty land around the house, processing waste such as detergent and other plastics can be processed into poly bags (containers of ornamental plants, flowers and vegetables. Every citizen must have a concern to plant seeds, this



activity is included in the food security program under the auspices of the Bone, food crops and horticulture services in the District of Bone, and the community should not only rely on rice because not all rice fields are irrigated due to less water the rainy season, but the planting of seeds must continue to be carried out continuously by planting *palawija* which is relatively short only three months such as chilli, corn, beans and other vegetables. [15]

Furthermore, A. Syamsidar Ishak said that: To realize gender justice education in Bone Regency, I encouraged counseling when I went into the community about various things such as; reproductive health by conducting a papsmer test given the high rate of cervical cancer cases in Indonesia. Prohibition of early marriage because the divorce rate in Bone Regency is quite high, around 500 more cases, combating trafficking in persons by becoming legal migrant workers by registering at official agents, politically educating politely and not money politics, dismantling thoughts that say stupid women, female figures must be raised if it is of good quality regardless of any title. Furthermore, the household must be guarded so that they will be able to face good faith by building good communication with their partners, establishing religious practices in their families and commitment to their partners so that the seeds of division do not arise especially for couples who actively work in public spaces such as female politicians. [16]

Based on the interview information, it is understandable that many things have been done by female politicians in realizing gender justice education in Bone Regency such as; counseling on reproductive health, the implementation of a papsmer test given the high rate of cervical cancer cases in Indonesia. Prohibition of early marriage because the divorce rate in Bone is quite high, around 500 cases, fighting trafficking, becoming legal TKI by registering in official agents, educating polite politic. Female figures must be raised if they are of good quality regardless of title.

## V. CONCLUSION

From the explanation of the role of female politicians in realizing gender justice education in Bone Regency, the following conclusions can be taken:

1. Gender justice education is all efforts made by various people in providing equal opportunities between men and women to contribute to feel education equally without discrimination of both sex, age and even religion. Giving equal opportunities to men and women to obtain education can be through various methods such as; training, workshops, etc. to realize educational equity in the community.
2. Female politicians in Bone Regency realize gender justice education through three main tasks, namely a) the function of legislation, namely to form regional regulations discussed with the regent to get mutual agreement so that various programs are agreed including efforts to realize gender justice education b) budget function that is discussing and setting budgets Regional Expenditures together with the regent, in this case determines the number of members in each work program both in Regional Work Unit and Regional Trap Organization and c) supervisory function, namely carrying out supervision of the implementation of regional regulations and other laws and regulations, regency head decisions, Regional Expenditure Budget implementation, local government policies in implementing regional development programs.
3. Work programs that show the presence of female politicians in realizing gender equality education in Bone Regency include; gender-sensitive political education training, activating mosque recitals, sewing training and make up skills training (make-up), free education, guidance, training, life skill workshops such as making processed seafood such as nuggets, fish meatballs so that people can financially independent, utilization of land lots around the house, processing of waste such as detergent wrappers and other plastics can be processed into polybags (containers of ornamental plants, flowers and vegetables), reproductive health, combating trafficking in persons, and politely and politically uneducated education money politics.

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