

The Urgency of Political Education to Women in the Perspective of Muhammadiyah and Democracy

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Abstract- The study aims to know the urgency of political education for women in the muhammadiyah and democratic perspective. Along with women's role, it becomes an issue in line with the Article 29 of Law Number 2 of 2011 on Political Party, mentioning that the threshold for women representatives in the House is 30%. In the practice, particular political parties found it difficult to engage women cadre with adequate capacity and capability. Thus, the number is what is in it. Therefore, a political model needs to be improved, seeing that the traditional, transitional, and contemporary roles of women have to be proportional. The research applies descriptive analytic method, taking law conception as the norm, convention, and principle. Besides, it also employs empirical juridical approach, that is by observing the implementation of law in involving women in politics. Their involvement is inevitable, yet it needs to be supported by improving women's capacity and capability. Appropriate education will ensure their strategic position in the policymaking in the government.

Keywords- *Political Education, Women, Democracy, Muhammadiyah*

I. INTRODUCTION

The involvement of women in the field of politics is now very interesting to be discussed because the issue of women since ancient times has always evolved to follow the development of human civilization. According to Hubei's [1], the domestic roles of women are divided into three namely traditional roles, transition roles, and contemporary roles. In a traditional role, women have the task of doing domestic work concerning the household, educating and caring for children from the womb. While the role of transition, women have a dual function as housewives as well as supporting economic sectors to support the family income. Unlike the contemporary role that shows the role of women as career women as a form of self-actualization outside the household.

The number of women who have begun to enter the public sphere makes women strategic objects as a driver because women have a very wide range. Especially for the involvement of women in politics, women now have a considerable opportunity to be actively involved, as stated in Law Number 2 of 2011 concerning Political Parties which set a minimum limit of 30% for the management of political parties as women, and the Law Number 7 of 2017 concerning General Elections which sets a minimum limit of 30% for scrutiny of each political party is female candidates. The 30% proportion is large enough for women to demonstrate their abilities and existence in a

transition or productive role in politics. Even in the 2019 elections women were made as one of the main issues in seeking votes.

The results of previous studies stated that women's political cadres must have a base in the community (grassroots). This is a major weakness, the efforts of women activists so far. Affirmative action that can reach a quota of 30% of women in politics is the struggle of women in the upper-middle class, without the preparation of cadres who are indeed worthy of being placed as political fighters. Not surprisingly, the results of this affirmative action are not much different from the proportion of women's politics in the 1999 elections, which was only 11%. Women's political cadres, rarely have a community base and are only recently known, because of the election agenda, or because of coincidental wives or family leaders [2].

But in reality, the number of women who have the capacity and capability in practical politics is still very minimal. This can be seen from the data of political parties which are still relatively difficult to find female cadres who are eligible to be made as legislative candidates. As in actually, sometimes because of the difficulty of finding female cadres who fulfill the final requirements, the legislative candidates no longer pay attention to the aspects of capacity and capability of the legislative candidates, but solely because of supporting financial factors so that women can be nominated as legislators or as administrators of political parties.

In Muhammadiyah Union, women are given freedom in self-actualization through orthomy Aisyiyah. As the wing of Persyarikatan Muhammadiyah, Aisyiyah plays a very strategic role in women's education. At the beginning of the reform era, Muhammadiyah and Aisyiyah seemed to play a more important role in the structural political field. Aisyiyah is a very appropriate place for Muhammadiyah cadres in organizing and actualizing themselves in various fields, including in the political field. Ortom aisyyiah can reach the community to remote villages, starting from the Aisyiyah Branch Manager at the village level, Aisyiyah Branch Manager at the sub-district level, Aisyiyah Regional Leaders at the District level, Aisyiyah Regional Leaders at the provincial level to Aisyiyah Central Leadership at the national level, so that aisyyiah reaches in educating women to be broader and more evenly distributed.

The KPU recorded the number of voters in the 2019 general election with domestic voters 185,092,310 people and voters abroad 1,281,597 people and among them were female voters totaling 93,166,615 people. In the 2019 elections, women who were included in the fixed list of 3,194 candidates (KPU Decree Number 1129 / PL.01.4-Kpt / 06 / IX / 2018) of course this has been in line with the mandate of Law Number 7 of 2017 concerning Elections requiring representation of women 30 percent of women in the list of legislative candidates filled with 2019 election contestants women's representation reached 40 percent.

Previous elections of women in the implementation of affirmation policies in the last three elections in 2004, 2009 and 2014. Representation of women sitting in parliament in 2004 was 11.8 percent with 65 women out of 550 total DPR members, then in 2009 carried out the affirmation plus policy of 30 percent of women and placement of 1 out of 3 people turned out to give better results, namely 18 percent with 101 out of 560 DPR members[3]

This paper aims to determine the urgency of political education for Muhammadiyah cadres from a democratic perspective. But in reality, the number of women who have the capacity and capability in practical politics is still very minimal. This can be seen from the data of political parties which are still relatively difficult to find female cadres who are eligible to be made as legislative candidates. As in quite, sometimes because of the difficulty of finding female cadres who fulfill the final requirements, the legislative candidates no longer pay attention to the aspects of capacity and capability of the legislative candidates, but solely because of supporting financial factors so that women can be nominated as legislators or as administrators of political parties. Based on the results of previous studies, so that women can play an optimal and professional role in the political field, efforts are needed one of which is political parties or related institutions should provide political education to women so that the potential in women can be explored maximally [4]

Based on the description, this paper aims to determine the urgency of political education for women in Muhammadiyah and democratic perspectives. Muhammadiyah's perspective because Muhammadiyah is a community organization that has a large number of members in Indonesia and is engaged in various fields including in the education sector. Additionally, a democratic perspective is used to see aspects of equality between men and women in the concept of a democratic state.

II. RESEARCH METHOD

This research is descriptive-analytical, namely trying to present data as completely as possible through organizing and classifying data to describe facts

systematically and integrated about the state of research objects. Primary data and secondary data consist of primary legal materials, secondary legal materials, and tertiary legal materials [5].

The research that will be carried out includes a type of normative-empirical legal research, namely a combination of normative legal research that is activity-oriented in reviewing legal materials with activity-oriented empirical legal research examining field data.

Data collection in this study was carried out through library research and field studies. A literature study is conducted by examining various documents contained in the library by the object of research. Document studies are intended to analyze material (content analysis) of legal materials contained in libraries [6] These legal materials include, first, primary sources of authorities in the form of legislation - invitation related to the object of research. These materials consist of Law Number 2 of 2011 concerning Political Parties and Law Number 7 of 2017 concerning elections. Second, secondary legal materials in the form of books, research results, papers, scientific journals. Third, tertiary legal materials, namely legal material in the form of explanations or opinions from legal experts, encyclopedias, and legal dictionaries that are relevant to the object of research.

Field studies were conducted to complement the literature study so that more complete data were obtained, especially data not found in the literature. Field studies are aimed at social and political facts due to the application of legal regulation. In this study, a field study was conducted to obtain information related to the implementation of political education for women in aisyiyah organizations. Field studies were also conducted by interviewing methods to obtain information about political education that had been carried out in aisyiyah organizations and to determine the extent of involvement of aisyiyah members in the field politics. After all the data in question is complete, then it is identified with the problem under study, processed through organizing, classification and systematizing the data presented in the descriptive juridical form. Furthermore, the analysis is carried out in the form of qualitative juridical analysis that seeks to reflect and abstract research data with general descriptions and explanations (generalizations) on the object of research [5].

III. FINDINGS AND DISCUSSION

The results of urgency of political education to women in the perspective of Muhammadiyah dan democracy are explained as follows.

1. *Democracy and General Election.*

In Article 1 paragraph (2) of the 1945 Indonesian Constitution, it is stated that "Sovereignty is in the hands of the people and carried out according to the Constitution". from the provision it can be seen that the

essence of democracy is the sovereignty of the people. Etymologically own democracy comes from Greek demos which means people and kratos which means power. Democracy has an important meaning for the people who use it because with democracy the right of the people to determine the course of the state organization is guaranteed [7]. Every democracy is the idea that citizens should be involved in certain matters in the field of making political decisions, either directly or indirectly through representatives of the choice of citizens. No less important is the involvement or participation of citizens both directly and indirectly in the process of state governance.

The development of democracy after the reform era experienced very rapid growth and development. Based on these facts, it is necessary to take an essential understanding of democracy that is applied in a country, including in Indonesia. In a country that adheres to a democratic system, the highest power is in the hands of the people. Power in the country is managed by the people, from the people and for the people [8].

Democracy is essentially inseparable from "people" and "people's sovereignty". Related to that, C.F, Strong [9] states:

"In this sense democracy is a system of government in which the majority of its members participate in politics through a method of representation that guarantees that the government is responsible for its duties to the community. In other words, in a contemporary manner, the constitutional state must be based on a system of representative democracy known as popular sovereignty".

The population of Indonesia, which has reached more than 250 million people, certainly has consequences for the democratic system that is applied in Indonesia. Not all aspects of the state government can directly involve the people so that a mechanism called General Election is needed. The electoral system held in Indonesia is based on the theory of representative democracy (liberal/representative democracy), namely a system of government which includes "elected officials" who have the task of "representing" the interests or views of citizens in a limited area, while still upholding the rule of law.

At present, the election is a global phenomenon that is busy talking about. One of the most interesting parts of the democratic party in Indonesia is about the involvement of women in elections, which in Law Number 7 of 2017 concerning General Elections. A study shows the results that electoral integrity is a quality that must be possessed for a democratic country. Elections that are full of violations and fraud will threaten the legitimacy of the elected regime and undermine people's trust in democratic institutions. The process of transition and consolidation of democracy is very dependent on the quality of the elections carried out..[10]One of the factors

causing violations and fraud in elections is the lack of knowledge they have.

In general, general elections are born from the conceptions and big ideas of Democracy which means referring to John Locke and Rousseau, guaranteeing freedom, justice, and equality for individuals in all fields. In a democracy, there are participatory values and sovereignty that are upheld and must be carried out by citizens and state instruments both at the legislative, judicial and executive levels. Relations between citizens of the state and the state although still distant but can be facilitated by various institutions and elements of society because of the freedom for all parties to actively participate in national development both political development and other fields. Communities are given space to play an active role and become part of the democratic process. Although substantially, their participation still tends to be procedural and momentum. [11].

As a country that has become one of the examples in implementing democracy in developing countries, Indonesia does have its uniqueness and characteristics in the implementation of elections and democracy. Cultural and religious diversity guaranteed by the constitution in Indonesia is both a capital and a challenge in the practice of democracy. The ups and downs of the laws and regulations governing the General Election indicate that very dynamic political dynamics occur in the practice of democracy and elections in Indonesia. One of the dynamics is about the availability of a 30% quota for women in political parties, which the author will discuss in this study.

In reality, the Efforts to Increase Women's Political Participation in the 2002 International IDEA Conference Report, Strengthening Women's Political Participation In Indonesia Part 1, explained To encourage an increase in women's political participation, understanding, and analysis as a whole needed to produce an appropriate policy recommendation. Many arguments explain the importance of women's involvement in elections and representation in politics, but empirical conditions also show many factors that inhibit women's political participation. One factor that inhibits women's political participation is the factor of political education for women. The lack of political education for women greatly influences women's political participation. Therefore, political education for women is very important to be implemented, starting from the smallest scope of the family, the work environment to the social environment of the community.

The role of women in the party sector, the leadership council and the administration of state government is a necessity when the law provides a portion for women to engage in politics. The optimal effort that can be done to meet the number of female candidates is at least 30%, and the achievement of a significant number of women's

representation in the legislature is as follows. First, how to increase women's understanding and political awareness so that their interest in politics will increase. Second, how to convince political parties that the active role of women in public policy-making is very important so that it needs to increase the recruitment of female candidates and then place them in the list of permanent candidates (DTCs) for political parties. Third, how to convince the public, including the mass media, to support women's representation in the legislature, especially in the regional legislative bodies [4].

The lack of representation of women in decision-making institutions in Indonesia is a problem when the transition to democracy demands equality and justice for women. The sociocultural condition of the nation which is concentrated in a patriarchal culture is one of the obstacles to the actualization of women as the makers of this nation's development policy [12].

2. Political Education for Women in the Muhammadiyah Union

The role and participation of women is an absolute prerequisite for the democratic process. In principle, women are political actors who best understand their interests and needs. So, they must be involved in every public policymaking, especially those that are directly related to their interests. At least there are four strategies and actions that can be taken that need to be done to increase the role and participation of women in the public (political) sphere. First, strategy and political action against the state. Within this country include state institutions, parliaments and political parties [4].

In Article 29 paragraph (1a) of Law Number 2 the Year 2011 concerning Political Parties, it is stated that the recruitment of candidates for members of the DPR and DPRD considers at least 30% (thirty percent) of women's representation. Of these provisions is certainly a great opportunity for women, especially Muhammadiyah cadres who have Aisyiyah as a Muhammadiyah women's organization whose work has undoubtedly been in various fields. Muhammadiyah which was founded by KH Ahmad Dahlan in 1912 had a significant role in the political field, especially after the reform era. The role of Muhammadiyah is inseparable from the understanding of Muhammadiyah towards non-rigid politics. Muhammadiyah is of the view that acting in political life is one of the manifestations of the mission and function of carrying out the preaching of *amar ma'ruf nahi munkar*. This role is manifested in strategic and tactical steps according to the personality, beliefs, and ideals of life and the struggle of the struggle to realize the slogan "*Baldatun Thoyyibatun Wa Rabbun Ghafur*" [13].

Based on this, the role of Muhammadiyah cadres in the world of politics is a strategic step in preaching, not least for female cadres. The existence of provisions in the Law on Political Parties can be an opportunity for Muhammadiyah women's cadres who take shelter in the

Aisyiyah organization. In the Aisyiyah organization, there is one assembly namely the Law and Human Rights Council, where the issue of political education can be included in the study of the legal and human rights assembly.

However, to be able to take part in politics, of course, requires good ability and knowledge in politics, the importance of political education is given to Aisyiyah members as female cadres in Muhammadiyah who have great opportunities in practical politics must be followed up in various concrete aisyiyah work programs for their cadres. Previous research on political education shows that political education is a systematic and deliberate educational effort to form politically conscious individuals and able to become political actors who can be morally responsible in realizing political goals themselves, efforts to provide political education and democracy for every citizen is a conscious and planned effort to realize the ideals of the nation in realizing the rights and obligations of citizens. The existence of Maelis Law and Human Rights in aisyiyah is a great potential to get qualified female cadres. The low level of participation in general elections is influenced by the efforts of this political and democratic education that have not been maximized [14].

Political education itself is one of the efforts to improve the quality of democracy that applies in a country including Indonesia. The existence of a 30% representation quota for women in political parties is a signal that must be captured positively by a cadre of Persyarikatan who are under the aisyiyah, because in addition to aisyiyah gait it is comprehensive, not only for Muslims, women who live in aisyiyah organizations have the task of realizing the mission and the function of carrying out *da'wah* through political channels. Of course we are not willing if the 30% quota of women's representation in political parties is filled by women who do not have good competence and character, then it is appropriate for aisyiyah to improve the quality of its cadres in politics so they can fill strategic positions and take part in policymaking in the realm public through politics. Based on the results of previous studies, so that women can play an optimal and professional role in the political field, efforts are needed one of which is political parties or related institutions should provide political education to women so that the potential in women can be explored maximally [4].

Political education has the potential to shape the character, character, and responsibility of democratic citizens so that they can achieve a more advanced nation's civilization [15]. This is by the objectives of the Aisyiyah organization, which is to place women in a noble and civilized position. Therefore, in the opinion of the author, political education for female cadres in aisyiyah organizations becomes very important considering that the Indonesian nation and state desperately need women who not only have traditional roles but women who can

play a role in the practical political field, so that women are required to have the ability and knowledge in a qualified political field. For this reason, Aisiyyah can become an embryo that will produce qualified female cadres in the political field to contribute to the development of the nation and state of Indonesia. The fact shows that women who become aisiyyah cadres are mostly women who have a high level of education and have regular activities outside the work of housewives. This means that aisiyyah cadres are indeed multi-talented in carrying out their roles as housewives while at the same time carrying out social roles. Therefore, political education for aisiyyah cadres is very important and must be implemented immediately because there are currently no specific activities or programs to improve the ability of aisiyyah cadres in politics.

In the Muhammadiyah community organization, there is a special place for female cadres to actualize themselves in syar'i social activities, namely aisiyyah. Aisiyyah has a very good track record because it has quite a lot of assemblies. Among the assemblies in aisiyyah are the legal and human rights assemblies. With the existence of the legal and human rights assemblies starting from the Aisiyyah branch leadership (PRA) to the Aisiyyah Central Leadership, the reach of aisiyyah for women is very wide.

With the extent of this range, it is very possible if Aisiyyah starts pioneering and planning a political education program for women through the assembly. At present there is no political education program, even though if you look at the problem after the 30% quota of women's representation in parliament, political education for women using aisiyyah basis becomes a necessity that must be fulfilled so that in the future it can produce cadres who have the ability that is good in politics in line with the development of law today.

IV. CONCLUSION

Based on the results and discussion above, it can be concluded that political education for women is in Muhammadiyah's perspective and democracy. is a very important thing to do. This political education must be carried out in an organized and systematic manner through one of the assemblies in aisiyyah, namely the Council of Law and Human Rights. The first step is to design a work program to implement political education. The formulation of the work program is an effort to respond to Law Number 2 of 2011 concerning Political Parties which regulates a minimum limit of 30% for the management of political parties is women, and Law Number 7 of 2017 concerning General Elections which sets a minimum limit of 30% for every party Political parties are female legislative candidates, which is a consequence of success. The work program on political education for women is carried out to change the paradigm of thinking that women activists have been up to now. Affirmative action that can reach a quota of 30% of women in politics, is the struggle of women in the

upper-middle class, without the preparation of cadres who are worthy of being placed as political fighters, so women who emerge in politics are women born of social and social processes. mature ones.

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