

STRUGGLING OF WOMEN'S EQUALITY: THE STUDY FROM LOCAL PROVINCE IN INDONESIA

AUTHORSHIP

Muhamad Dian Hikmawan 

Department of Government, Faculty of Social and Political Science, Universitas Sultan Ageng Tirtayasa, Indonesia.

ORCID: <https://orcid.org/0000-0002-9554-8882>

E-mail: dian.hikmawan@untirta.ac.id

Wahyu Kartiko Utami 

Department of Government, Faculty of Social and Political Science, Universitas Sultan Ageng Tirtayasa, Indonesia.

ORCID: <https://orcid.org/0000-0003-4581-6540>

E-mail: wahyu.kartiko@untirta.ac.id

Received in:

2021-08-20

Approved in:

2021-09-XX

DOI: <https://doi.org/10.24115/S2446-6220202173C1648p.477-486>

INTRODUCTION

Indonesian Women's Action (Aksi Perempuan Indonesia/API) Kartini is a mass organization (ORMAS) for the women's movement that focuses on the struggle for people's organization, especially the organization of women in the economic, socio-cultural and development of women's political movements. API Kartini was first formed as a result of the agreement of the Indonesian Women's National Conference which was attended by one hundred participants from 16 provinces and 32 cities/districts, as well as various segments of

Indonesian women, such as students, workers, urban poor, intellectuals/academics, *posyandu* activists, political activists, and also representatives from several countries. The establishment of the API focuses on the struggle to create a sovereign, independent, and personable Indonesian society by upholding equality between men and women. This will be realized if women can escape from the system that shackles and discriminates against women, namely the patriarchal system and neoliberalism. To realize the purpose of the API, the API currently structured in several areas at the district/city level, starting from cooperative groups to discussion groups for students.

As a movement that focuses on fighting for women's rights, API has an important role in building equality for women. Seeing how active and scattered representatives are, this research wants to focus on looking at the model of the API Movement in the Pandeglang region in fighting for women's rights and other strategic issues. In addition, this research also wants to see the extent to which the pattern of the movement is carried out in fighting for women as public agendas in local government, especially in Pandeglang.

ARRANGING THE SOCIAL MOVEMENT

In the discussion of social movements, there are many definitions given by social theorists because of the various scopes they have. One of them is the definition of social movement from Anthony Giddens which explains that Social Movement is seen as a collective effort to achieve the realization of common interests, achieve common goals by means of collective action and position themselves as a movement that is outside the government (SUHARKO, 2006). In line with Giddens, Metta Spencer explained that social movements are collective efforts made for the realization of change and a new order of life. Spencer explained that the main nature of social movements is the existence of collective efforts directed at bringing about new changes to a life order that is better than the existing order (SUKMANA, 2016).

Donatella Della Porta and Mario Diani divide social movement organizations into two groups, namely professional social movement organizations and participatory social movement organizations. Professional Social Movement Organizations are organizations that are not part of the victim community (HIKMAWAN, 2017), then this group has a professional element, because there is a formal structure and management system that has technical skills for the needs of the movement, this characteristic is inherent in NGOs (PORTA, 2006). From the several definitions described previously, it can be concluded that a social movement can be defined as a collective movement that is carried out together to achieve a common goal by making certain efforts for the common goal.

GENDER EQUALITY

Gender justice is a fair process that is by both men and women. The existence of this gender justice will later bring men and women towards gender equality. Gender equality itself is the equality of conditions for men and women to obtain opportunities and their rights as human beings so that they are able to play a role and participate in various activities that include political, legal, economic, socio-cultural, education and defense and security activities, as well as equality in enjoying the results of this development (INDRIYANY et al., 2021).

Furthermore, gender equality also includes the elimination of discrimination and structural injustice, both against men and women. This means everyone, both men and women, has access and the opportunity to participate in, and control over development and obtain equal and fair benefits from such development. Here's the explanation:

- a. Access means that everyone has the opportunity to have fair and equal access to resources and has the authority to make decisions on how to use and produce these resources.
- b. Participation means that everyone has the opportunity to be creative / take part in national development.
- c. Control means that everyone has the authority to make decisions on the use and outcome of resources.
- d. Benefit in this case means that everyone without exception gets the same benefits from development.

According to KMNPP RI (WIDAYANA, 2014) gender equality is a condition for women and men to enjoy the same status and conditions to fully realize their human rights and have the same potential to contribute to development, thus gender equality is the same assessment by society towards the similarities and differences between women and men in the various roles they perform. Issues regarding gender and gender equality are often closely related to the injustices received by women and men, and ultimately have a negative impact on women and men, especially women. The assumption that women are weak, unable to lead, whiny, and other negative perspectives have resulted in women being second only to men (INDRIYANY et al., 2021). Whereas in democracy, gender equality is one of the important joints considering that democracy guarantees freedom of opportunity and access for all elements of society, including women. Therefore, the failure to achieve democratic ideals is often triggered by gender inequality and injustice. This inequality can be discriminatory by those who are dominant both structurally and culturally. Discriminatory treatment and inequality can cause losses and reduce the quality of life for marginalized and subordinated parties.

In research conducted by (JURNAL PEREMPUAN, 2016) regarding the positions of women in the academic sphere and how women struggle to fight for equality, it gives us knowledge that with women's identities even in positions in academic circles there is still stigmatization and labeling that occurs so that the paradigm will be male. Men and women have always been a hierarchical dichotomy and placed women in unequal positions.

Subsequent research conducted by (DARWIN, 2004) which talks about the genealogy of women's struggles in a movement from time to time. This research is quite interesting because it opens up our knowledge of the historical women's movement, from before Indonesia's independence until today. This research also shows that the women's movement in Indonesia has many challenges ranging from cultural forms that place women in a hierarchical position with men, to how women's position in the public sphere. Every inequality that arises has given birth to various women's movements which always have their respective roles in overcoming existing problems.

The latter is a study conducted by (WIERINGA, 2010). This research quite clearly describes the positions faced by the women's movement in their struggle with national issues, women's identity in national positions to the agenda of women as a movement in the course of national politics. This research shows that women always have a story and have an important position in existing political movements.

This research is of course different from previous studies. This study focuses more on the forms of the women's movement carried out by the Indonesian Women's Action (API), especially in the local sphere in fighting for equality for women. It is interesting to do this because it tries to see women as a movement but at the local level, which is not considered in various studies. Thus, this research shows its importance in observing the development of the women's movement at the local level, especially in Pandeglang.

METHOD

In this study, researchers tried to use a phenomenological approach to understand the issue of the women's movement carried out by the Indonesian Women's Action (API). Phenomenology as a qualitative approach is unique in revealing a meaning that becomes a phenomenon. The phenomenon of the women's movement that occurred in Pandeglang is interesting to examine because in the midst of a patriarchal culture that is very thick due to a strong religious identity, there is a movement that is pioneered by women who are able to emerge and take positions. Phenomenology which specializes as a method that tries to reveal the meaning of a phenomenon is very suitable to be applied in this research.

Phenomenology also has other advantages as a method. (PADILLA-DIAZ, 2015) reveals that phenomenology has possible stages as a method of opening many possibilities for meaning. From the *Epoche* to the reduction of Eidetic to get *eidos* as the true meaning of a phenomenon.

RESULT

Indonesian Women's Action (API)

Indonesian Women's Action (API) Kartini is a women's movement organization in the form of a mass organization (*ORMAS*) which was born from the agreement of the Indonesian Women's National Conference which was held on 12-14 December 2014 at Wisma PKBI, South Jakarta.

This conference was initiated by a number of women from various movement organizations who are concerned about the problems and oppression that occur against women, and the position of women in facing the nation's problems. This conference was attended by one hundred participants from 16 provinces and 32 cities/districts. They represent various segments of Indonesian women, such as students, workers, urban poor, intellectuals/academics, *posyandu* activists, political activists, etc. In addition, there are women's groups who are members of cooperatives that are formed and run by women. Also present were several visiting guests from Sweden, Malaysia, Australia and the Philippines.

In its formation, API Kartini focused on the struggle for people's organization, especially women's organization in the economic, socio-cultural fields and the development of women's political movements. The struggle started from the realization that so far women are still oppressed, both in the economic and political fields. There are also many women who are backward, discriminated against, marginalized, do not get justice, etc. This situation is caused by a system that deliberately hinders progress and oppresses women, namely the patriarchal system and Neoliberalism.

Without effort and hard work to get out of the shackles of backwardness, discrimination, marginalization and injustice in the field of struggle, women will not be able to progress, live equally, apart from poverty, and escape the snares of patriarchal systems and neoliberalism. After API Kartini was formed, so far, the structure has been carried out in eleven territories (districts/cities). This structuring work starts at the basic community level which is generally cooperative groups as well as women's discussion groups for students.

As stipulated in the Articles of Association, the aims of API Kartini are: To create a sovereign, independent, and personable Indonesian society by upholding equality between men and women. As for running the organization, the conference has decided the main lines of API Kartini's struggle as follows (<https://www.apikartini.org/about-api-kartini>):

1. Actively involved in fighting for the basic rights of women in the economic, political, and socio-cultural fields.

2. Actively involved in the struggle for national liberation.
3. Actively involved in building unity both within women's organizations and people's organizations.

At the second API Kartini congress held in Cisarua Bogor on March 6, 2021 with the theme "Time for the Women's Movement to Have an Alternative Party for Social Welfare and Gender Equality", the name Suluh Perempuan was coined as a name change from API Kartini. The change in the name of this organization is the result of a long discussion by looking at the objective conditions and future tasks of the organization in an effort to advance the awareness of women in Indonesia. The activities of Suluh Perempuan are as follows (<https://suluhperempuan.org/2021/03/15/kongres-ii-api-kartini-menjadi-suluh-perempuan, 2021>):

1. Implementing Women's Leadership Education and Training
2. Manage Websites, social media and book publishing
3. Advocating for cases of gender-based violence and encouraging policy advocacy that is gender-just, pro-poor and environmentally friendly
4. Establishing cooperatives and entrepreneurship training to create women's independence
5. Conduct public actions and campaigns related to issues of women, farm workers, other marginal and minority groups as well as environmental and humanitarian issues.

Women and opportunity in local politics

The results of the legislative elections in the Pandeglang area as a form of women's representation in political contestations are not encouraging news. Of the total elected council members, only about 10 percent are women who are elected as women's political representatives. Of course, this is not a good thing in the struggle for the public interest for women.

Therefore, the position of the API Movement in Pandeglang Regency is actually very strategic because it is the representation of civil society groups who are still willing to move and fight for the interests of women in conditions of low formal representation. The condition of Pandeglang which has a female Regent also does not necessarily make the issues faced by women become strategic issues to be discussed and become on the public agenda (HIKMAWAN, 2020). Interestingly, the issue of women in Pandeglang is closely related to tradition and cannot be separated from the central role of religion which is the foundation of many community activities. Known as the city of *santri*, it is also a challenge for women to be able to contribute and participate in gaining access to public discourse.

In understanding the condition of women in Pandeglang, one must pay attention to the socio-cultural conditions that place women in the domestic sphere. The struggle of the API Pandeglang Movement is well aware that what they are facing is not only the awareness and political will of the local government to pay attention to women. But furthermore, there is a socio-cultural condition in society which from the beginning has placed women only in the domestic sphere. The incident of the Regent of a woman also cannot be an indicator of ongoing opportunities for women because if we look deeper there is a factor of local political power built by Dimiyati Natakusuma as a former Regent and very strong power relations that work compared to the election of his wife to become a Female Regent figure in Pandeglang.

In this reality, the API movement actually has a dual role where the tasks and agenda it carries are how to see and build awareness of the local community regarding the position of women and their opportunities in the public sphere and how the API Movement is also able to influence and encourage women's agenda and equality to become a joint agenda of the local government. Of course, this is not easy and has become a challenge for the API Movement to bring about a change in the regional development paradigm that includes the role of women.

DISCUSSION

Women's Equality Issues in Local Indonesia

There is no doubt that women have multiple roles, both as housewives and other roles in the social, economic, and political fields. From an economic perspective, the role of women in strengthening the family's economic support has proven to be functional and even very strategic (ISTIANA, 2014). In the economic field, this is proven where in 2019 quite a number of female workers were absorbed in Pandeglang Regency which reached 151,509. Although this figure is quite high, the number of workers absorbed is still lower than men, which reached a total of 317,823 (Socio-Cultural Macro Statistics of Pandeglang Regency 2020). Meanwhile, the Labor Force Participation Rate (LFPR) in Pandeglang Regency also shows that the LFPR between men and women has a very large gap. For example, the male LFPR in Pandeglang Regency in 2019 was 81.21 while the female LFPR was only 40.97 (SOCIO-CULTURAL MACRO STATISTICS OF PANDEGLANG REGENCY, 2020).

The data above shows that even though women already have a role in the economy where they can generate or even strengthen the family economy, this figure is still far less than men. This proves that women still have little opportunity to work. Meanwhile, in the national sphere in 2019, only 55.5% of Indonesian women aged 15 years and over participated in the workforce (either working or looking for work. This figure was also far less than that of men who reached 83.13% (DANU, 2020). Not only job opportunities, but the salaries of female workers are still lower than those of male workers. Based on BPS data, in February 2019, the average male earned Rp 2.8 million, while women only received Rp. 2.1 million (DANU, 2020).

From the data above, it can be seen that although there are many women who work, the gap in the number of workers is quite high between men and women, indicating that the opportunities for women to work are still low or not equal to men. Not only that, when women are already working, they also tend to face many obstacles or problems, such as the rights of women workers who have not been fully fulfilled. Pay inequalities with male workers, physical or verbal harassment and other discrimination are still common. This was also conveyed by the Head of the Office of Women's Empowerment, Child Protection, Population and Family Planning (DP3AKKB) Banten Province Sitti Ma'ani Nina in the "Dissemination of the Role of Companies in the Protection and Empowerment of Women Workers" that every worker has the same rights and opportunities in where he works, ranging from job opportunities, treating employees to payroll (<https://kabarbanten.minta-rakyat.com/seputar-banten/pr-59617615/usaha-harus-harga-hak-tenaga-kerja-perempuan>, 2019). Biologically, women do have physical needs that need to be accommodated. Therefore, women's equality needs to be done so that women's needs can be properly accommodated, especially by the company where the woman works.

Although women have many roles, not only domestic roles in the household but also roles in other fields. Unfortunately, women still receive unfavorable treatment, such as physical and sexual violence. As in Pandeglang Regency which is one of the areas with the highest rates of violence against women and children in Banten Province (<https://bantenheadline.com/pandeglang-tertiinggi-case-kerasan-perempuan-dan-anak-se-banten-dprd-usulkan-Raperda-perlindungan/>, 2021).

This is of course very unfortunate considering that women still experience bad treatment that can threaten their lives.

Bapemperda member Nenti at the Plenary Meeting of Proposed Note 4 *Raperda Inisiatif Bapemperda DPRD* Pandeglang said that the forms of violence that are usually experienced by women are violations of human rights and crimes against human dignity, as well as forms of discrimination (<https://bantenheadline.com/pandeglang-tertiinggi-kasus-kekerasan-perempuan-dan-anak-se-banten-dprd-usulkan-raperda-perlindungan/>, 2021). The existence of violence and discrimination against women is of course one of the violations of human rights as well as evidence that there is still gender inequality in which patriarchal culture is still high which causes violence and discrimination against women to still occur.

API Kartini MOVEMENT IN THE ISSUE OF WOMEN'S EQUALITY

Women's equality is something that many women in the world pursue and dream of, including in Indonesia. With the existence of women's equality, it is hoped that it will not only accommodate women's rights and needs (UTAMI, GODJALI, 2020), but also reduce various criminal acts, such as discrimination, harassment and violence, both physical and verbal, experienced by women. Unfortunately, according to the general chairman of API Kartini, Diena Mondong, the struggle for gender equality in Indonesia is still very difficult considering its position is still ranked 85th out of 153 countries in the 2020 Global Gap Index. While referring to the Global Gender Gap Report by the World Economic Forum (WEF) it will take another 108 years to close the gender equality gap. Meanwhile, for economic equality which includes equality of work and wages, it will take another 202 years (DANU, 2020).

API Kartini as one of the organizations concerned with women's issues has made various efforts to address the issue of women's equality in various regions in Indonesia, such as in Pandeglang Regency, Banten Province. In an effort to improve gender equality in Pandeglang Regency, API Kartini together with the National Student Democracy League (LMND) held a demonstration to commemorate the 144th city of Pandeglang. The action that took place in 2018 is a form of public dissatisfaction with economic policies and welfare that have not increased in Pandeglang. In this action, API Kartini asked the Regent of Pandeglang City Irna Narulita to be more sensitive to women's issues (<https://suluhperempuan.org/2018/04/06/angka-kemiskinan-naik-api-kartini-pandeglang-tuntut-bupati-mundur-dari-jabatannya>, 2018).

The API Kartini action which demands attention to women's issues is also due to the fact that in the midst of a large number of poverty, it is women who feel the most impact. Especially in 2017, the poverty rate in Pandeglang Regency is in the top rank compared to other districts/cities in Banten Province (<https://bantenhits.com/2018/04/06/angka-kemiskinan-di-pandeglang-naik-irna-tak-percaya-data-bps/>, 2018). Diah as a member of the API Kartini Pandeglang also demanded that the Regent and Deputy Regent of Pandeglang at that time resign from their positions if they were unable to face and resolve the problems that existed in Pandeglang Regency (<https://suluhperempuan.org/2018/04/06/angka-kemiskinan-naik-api-kartini-pandeglang-tuntut-bupati-mundur-dari-jabatannya>, 2018). This is also considering that at that time there were still no programs that favored women.

With this, Diena as the general chairman of API Kartini added that to realize gender equality, the state must participate in realizing gender equality. Diena further said that the state, in this case the government and the DPR, must pass the Law on the Elimination of Sexual Violence so that women are better protected from acts of sexual violence. In addition, the abolition of various regulations that discriminate against women should also be abolished, both at the central and regional levels (HARUN, 2019).

In 2020, dozens of women who are members of API Kartini held a Focus Group Discussion (FGD) with the theme 'Women Against the Omnibus Law Bill (Economic Growth or Structural Impoverishment) in Cilegon, Banten. The FGD activity was also an event in forming the management of API Kartini Banten Province. Farah Faqih, who was elected as the Chair of API Kartini Banten at that time, invited all elements of women in Banten Province to jointly reject the Omnibus Law Bill (<http://updatenews.co.id/gelar-diskusi-api-kartini-banten-ajak-elemen-perempuan-menolak-omnibus-law/>, 2020).

In the FGD, API Kartini firmly rejected the draft Omnibus Law. This is also because according to API Kartini, in the Omnibus Law there is no protection for women and it will make women miserable, especially women workers. Farah Faqih also added that if the women's rights in the Omnibus Law were revoked, it could reduce the welfare of women who depend on companies for their lives (<http://updatenews.co.id/gelar-diskusi-api-kartini-banten-ajak-elemen-perempuan-menolak-omnibus-law/>, 2020).

In the political field, API Kartini also seeks to increase women's participation in politics, from the central to the regional levels. This is because even though the regional head of Pandeglang Regency is a woman, she has not been able to issue policies that are responsive to women's issues in Pandeglang Regency. Plus, the fact that only about 10 percent of women are elected as women's political representation in the council is also one of the reasons why it is important

to increase not only women's representation but also various policies that are responsive to women's issues in Pandeglang Regency.

Rini as a member of the National Student League for Democracy (NSLD) also mentioned the lack of representation of women in the political sphere because of the legacy of the new order which suppressed women's organizations and carried out depoliticization politics. In addition, expensive political costs ranging from the political stage at the central level to the regional level are also obstacles to society, including women who want to enter the political stage but do not have enough economic resources or economic assets to support them.

Besides encouraging women to take part in political contests, API Kartini also initiated the establishment of Legal Aid Center in each district/city in Indonesia. This Legal Aid Center was initiated in order to overcome the problem of violence against women which is still very high. Later this Legal Aid Center will cooperate with related institutions to provide legal advocacy for women who are victims of violence, both sexual and physical. The API Kartini 1st Congress held in 2018 concluded that there are two main problems that hinder women today, namely neoliberalism and conservative populism. At the congress, Diena, the general chairman of API Kartini, also mentioned that API Kartini is a tool for women and people's struggle towards the ideals of equality and social welfare. The congress held in Jakarta also decided on the organization's new slogan, "Win Pancasila: Realizing Gender Welfare and Social Welfare" (DANU, 2018).

Meanwhile, at the API Kartini Second Congress, entitled "It's Time for the Women's Movement to Choose Alternative Parties for Social Welfare and Gender Equality," which was held on March 6, 2021, concluded that women are currently faced with two main problems. The first problem is the problem of poverty as a result of the existence of a capitalist system which leads to social inequality, economic inequality to gender inequality. While the second problem is the existence of asset control which is only concentrated in a few people. The so-called 1 percent control most of Indonesia's sources of wealth (<https://suluhperempuan.org/2021/03/15/kongres-ii-api-kartini-menjadi-suluh-perempuan>, 2021).

The API Kartini Second Congress which also became the momentum for the change of API Kartini's organization name to Suluh Perempuan also saw the strategic need for the establishment of an alternative political party as an answer to various people's problems, including women. This alternative political party is also the answer to the failure of Parliament and the existing parties in articulating the will and aspirations of the people. API Kartini sees that the democratic political system represented by Parliament and parties has failed to articulate the aspirations and wills of the people, especially women. This can also be seen in Pandeglang Regency where although it has female regional leaders, there are no gender responsive policies and there are still many women's problems such as inequality in the

economic, social and political fields that are still not resolved properly. Therefore, according to API Kartini, awareness of political participation through political institutions such as legislative and executive institutions is one of the means to improve people's lives, including in fighting for social justice and upholding gender equality (<https://suluhperempuan.org/2021/03/15/kongres-ii-api-kartini-menjadi-suluh-perempuan>, 2021).

Furthermore, API Kartini in an effort to improve women's equality requires the presence of the state. This is because in realizing women's equality it is not enough only from elements of society, but also from the state as the main agent in the welfare of society. Therefore, the active role of the state, or in this case the government both at the central and regional levels, is very much needed in ensuring the protection and welfare of the community, especially women who currently still face a lot of discrimination. In addition to rejecting the Omnibus Law, API Kartini also encourages the government to abolish all laws and regional regulations that are detrimental to women and make more efforts to produce more progressive laws. And the government should expand policies that empower women's economy, from capital support, technology, management training to market access.

CONCLUSION

From the results and discussion above, it can be concluded that there is still a gender gap in Pandeglang Regency, ranging from social, economic to political fields. API Kartini as one of the organizations concerned with women's issues in Pandeglang Regency has taken various actions to reduce women's problems, ranging from violence against women, discrimination experienced by women, employment opportunities and remuneration of women workers to women's representation in politics. The API Kartini movement is one of the movements fronted by women's organizations that try not only to deal with women's problems in Pandeglang Regency, but also to increase women's competitiveness so that they can compete with men in various fields of life.

CONFLICT OF INTEREST

Authors have no conflict of interests.

ACKNOWLEDGEMENT

All participants in this study are thanked and appreciated.

REFERENCES

- ARIKUNTO, S. *Prosedur Penelitian Suatu Pendekatan Praktek*. Rineka Cipta. Jakarta, 1998.
- DANU, M. Nahkoda Baru dan Visi Besar API Kartini. Diakses melalui 2018. Available at: <https://www.berdikarionline.com/nahkoda-baru-dan-visi-besar-api-kartini/>. Access: August 21, 2021.
- DANU, M. *API Kartini: Negara Harus Hadir Memperjuangkan Kesetaraan Gender*. Diakses melalui, 2020. Available at: <https://www.berdikarionline.com/api-kartini-negara-harus-hadir-memperjuangkan-kesetaraan-gender/>. Access: August 21, 2021.
- HARUN, N. I. New paradigm for strengthening women's political capacity in the process of public policy processing. *Journal of Governance*, 2019, 4 (2), p.171-186. Available at: <https://doi.org/10.31506/jog.v4i2.6526>. Access: August 21, 2021.
- HIKMAWAN, M. D. Pluralisme Demokrasi Politik di Indonesia. *Journal of Governance*, 2017, 2 (2), p. 223-247. Available at: <https://doi.org/http://dx.doi.org/10.31506/jog.v2i2.2678>. Access: August 21, 2021.
- HIKMAWAN, M. D. Consensual Democracy: A Challenge for Differentiated Citizenship. In *International Journal of Innovation, Creativity and Change*, 2020, Vol. 11, Issue 2. Available at: www.ijicc.net. Access: August 21, 2021.
- <https://www.apikartini.org/tentang-api-kartini> (The internet access on august 15, 2021)
- <https://bantenheadline.com/pandeglang-tertiinggi-kasus-kekerasan-perempuan-dan-anak-se-banten-dprd-usulkan-raperda-perlindungan/>, 2021 (The internet access on august 15, 2021)
- <https://kabarbanten.pikiran-rakyat.com/seputar-banten/pr-59617615/perusahaan-harus-perhatikan-hak-tenaga-kerja-perempuan>, 2019 (The internet access on august 15, 2021)
- <https://bantenhits.com/2018/04/06/angka-kemiskinan-di-pandeglang-naik-irna-tak-percaya-data-bps/>, 2018 (The internet access on august 15, 2021)
- <https://suluhperempuan.org/2021/03/15/kongres-ii-api-kartini-menjadi-suluh-perempuan>, 2021(The internet access on august 15, 2021)
- INDRIYANY, I. A.; HIKMAWAN, M. D.; UTAMI, W. K. Gender dan Pendidikan Tinggi: Studi Tentang Urgensitas Kampus Berperspektif Gender. *JlIP: Jurnal Ilmiah Ilmu Pemerintahan*, 2021, 6 (1), p. 55-72. Available at: <https://doi.org/10.14710/jiip.v6i1.9376>. Access: August 21, 2021.

- ISTIANA. Akses Perempuan Nelayan Dalam Kegiatan Produktif (Studi Kasus di Desa Teluk, Kecamatan Labuan, Kabupaten Pandeglang, Banten). *Buletin Riset Sosek Kelautan dan Perikanan*, 2014, Vol. 9, No. 1,
- JURNAL PEREMPUAN. *Status Perempuan dalam STEM (Sains, Teknologi, Engineerin, Matematika)*, 2016, 21 (4).
- PADILLA-DIAZ, M. Phenomenology in Educational Qualitative Research : Philosophy as Science or Philosophical Science ? *International Journal of Educational Excellence*, 2015, 1 (2), p. 101-110.
- PORTA, D. D.; DIANI, M. *Social Movements: An Introduction 2nd edition*. Malden, USA: Blackwell Publishing, 2006.
- PUTRA, F. D. *Gerakan Sosial*. Malang: Averrors Press, 2006.
- SUHARKO. Gerakan Sosial Baru di Indonesia: Repertoar Gerakan Petani. *Jurnal Ilmu Sosial dan Ilmu Politik*, 2006, Vol. 10, No. 1.
- SUKMANA, O. *Konsep dan Teori Gerakan Sosial*. Malang: Intrans Publishing, 2016.
- UTAMI, W. K.; GODJALI, M. R. The Role of Women in Empowerment and Improvement of Community Literation through Waste Management in Limbah Pustaka Purbalingga. *Journal of Governance*, 2020, 5 (2). Available at: <http://dx.doi.org/10.31506/jog.v5i2.8159>. Access: August 21, 2021.
- WIDAYANI, N. M.; HARTATI, D. S. Kesetaraan Dan Keadilan Gender Dalam Pandangan Perempuan Bali: Studi Fenomenologis Terhadap Penulis Perempuan Bali. *Jurnal Psikologi Undip*, Vol. 13, No. 2, Oktober 2014, p. 149-162.
- WIERINGA, S. *Pasang Surut Gerakan Perempuan Indonesia*. Perempuan Dalam Relasi Agama Dan Negara, 2010, p. 26-35.

Struggling of women's equality: the study from local Province in Indonesia

Lutando pela igualdade das mulheres: o estudo da Indonésia local

Luchando por la igualdad de las mujeres: el estudio indonesio local

Resumo

Esta pesquisa tem como objetivo descobrir mais sobre o movimento API (Aksi Perempuan Indonesia / Ação das Mulheres da Indonésia) na luta pela questão da igualdade das mulheres na Regência de Pandeglang, província de Banten. Este estudo usa uma abordagem fenomenológica para compreender as questões do movimento de mulheres realizado pela Ação das Mulheres da Indonésia (API / Aksi Perempuan Indonesia). A questão da igualdade das mulheres é uma questão importante, considerando que atualmente as mulheres ainda sofrem discriminação nos campos social, político, cultural e econômico. O movimento API, que se preocupa com as questões femininas, é uma nova esperança para a criação de uma nova esfera pública para que as mulheres tenham a mesma igualdade que os homens. Além de examinar o papel do movimento API na luta pelas questões femininas na Regência de Pandeglang, esta pesquisa conclui o padrão do movimento API na luta pelas mulheres como uma agenda pública na Regência de Pandeglang.

Palavras-chave: Movimento de mulheres. API. Igualdade das mulheres.

Abstract

This research aims to find out about the API (Aksi Perempuan Indonesia/ Indonesian Women's Action) movement in fighting for the issue of women's equality in Pandeglang Regency, Banten Province. This study uses a phenomenological approach to understand the issues of the women's movement carried out by the Indonesian Women's Action (API/ Aksi Perempuan Indonesia). The issue of women's equality is an important issue considering that currently women still experience discrimination in the social, political, cultural and economic fields. The API movement, which is concerned with women's issues, is a new hope for the creation of a new public sphere for women to get the same equality as men. In addition to looking at the role of the API movement in fighting for women's issues in Pandeglang Regency, this research conclusion pattern of the API movement in fighting for women as a public agenda in Pandeglang Regency.

Keywords: Women movement. API. Women's equality.

Resumen

Esta investigación tiene como objetivo conocer el movimiento API (Aksi Perempuan Indonesia / Acción de Mujeres de Indonesia) en la lucha por el tema de la igualdad de las mujeres en Pandeglang Regency, provincia de Banten. Este estudio utiliza un enfoque fenomenológico para comprender los problemas del movimiento de mujeres llevado a cabo por la Acción de Mujeres de Indonesia (API / Aksi Perempuan Indonesia). El tema de la igualdad de la mujer es un tema importante considerando que en la actualidad las mujeres aún sufren discriminación en los ámbitos social, político, cultural y económico. El movimiento API, que se preocupa por los problemas de las mujeres, es una nueva esperanza para la creación de una nueva esfera pública para que las mujeres obtengan la misma igualdad que los hombres. Además de analizar el papel del movimiento API en la lucha por los problemas de las mujeres en Pandeglang Regency, esta investigación concluye el patrón del movimiento API en la lucha por las mujeres como una agenda pública en Pandeglang Regency.

Palabras-clave: Movimiento de mujeres. API. Igualdad de la mujer.