The Disclosure of the Self-Concept of Women Politicians in Leading Political Parties

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Abstract
This study is entitled to the disclosure of the self-concept of women politicians in leading political parties. This study aims to disclose the self-concept of women politicians in leading political parties. This study is expected to be an example of how to become a reliable female politician in the world of Indonesian politics. This research method is qualitative with a phenomenological approach. The study showed the following findings: (1) The self-concept of women leaders in the Golkar Party had the same motivational tendency to contribute to the State through the political field. (2) Golkar Party women politicians were required to be disciplined and always develop their leadership through various training and regeneration processes so that they were able to contribute significantly in politics. (3) Golkar Party women politicians had the opportunity to become leaders in the political field, on the condition that they had to develop integrity, professionalism and build broad political relations. To facilitate the political career of the Golkar Party women’s cadres, the writer suggests the following matters: (1) for prospective female leaders, they prepare themselves in terms of attitudes, mentality and academic quality that are sufficient before engaging in politics; (2) the further research needs to conduct on the self-concept of female leaders, in order to broaden the horizons, so that this study can be used as an academic and practical reference for politicians who will be involved in politics.

Keywords: self-concept, women politicians, & political parties

INTRODUCTION
The issue of gender inequality is clearly reflected in the low representation of women in the structure of Indonesia’s representative institutions. Based on Indonesia Population Projection data for 2010-2035, out of a total of 261.9 million Indonesians in 2017, the female population is 130.3 million or around 49.75 percent of the population. Unfortunately, the size of the female population is not represented in parliament. The proportion of women in the Regional House of Representatives seats is far less than the proportion of men. One effort to increase the role of women has been carried out by issuing laws and regulations that can guarantee increased representation of women in the DPR seats. This regulation was formulated in Act Number 31 of 2002 concerning Political Parties and Act Number 12 of 2003 concerning General Elections and Act Number 2 of 2008 concerning Political Parties and Act Number 10 of 2008 concerning General Elections of Members of the House of Representatives People, the Regional House of Representatives which also regulates the 2009 elections (https://tirto.id/cv8q).

The importance of women’s participation in politics is at least because they can understand the needs of the woman herself, such as the issue of rights, for women in work to get maternity leave, the system of working hours, and the protection of domestic violence, due to several needs for this, the legislative body is required to make the policy, women’s rights as citizens must be considered as an important issue.

In the first elections held, women in parliament only had 3.8%, increasing again in the 1960s to 6.3% in the 1987-1992 election periods. In that year, there was an increase of 13% quota as well as the highest number during the election, but there was a decrease to 12.5% in the 1992-1997 elections. Furthermore, the quota declined again in the era of Soeharto down to 10.8% and returned to 9% in the 1999-2004 periods. In addition, in religious areas, women are considered not to have the ability to do politics even in the mainstream there are certain religious group beliefs to forbid political women, such as becoming leaders.

Furthermore, there are still many doubts about gender leadership because the nature of women has differences with men physically and functionally within the family, however, the phenomenon of women advancing in various fields including being leaders in political parties. It was quite surprising and proud because it can lift the dignity of women; it was no wonder that many women were competing to become leaders in political parties and had to compete with men. Unfortunately, women who have risen to become leaders in legislative boards, there were those who succeed and there were those who fail in carrying out their leadership. In the context before becoming a successful leader, there were several targets to run, but after becoming a leader there were obstacles that are then faced.
Like the artist who succeeded in becoming the leader in the parliament, Nurul Arifin, advanced to become a politician because of the support of friends, family and the environment, from the community of Hj. Khofifah Indar Parawansa, and from academics, activist Rieke Diah Pitaloka, as well as many other gender women who succeeded in holding positions as leaders who plunged into society, they all must have different self-concept leaders.

Some of these examples are female figures who have succeeded in becoming leaders, which become a phenomenon of powerful women in the political field, although they are also the same as other politicians as female figures who also have husbands and children to look after, how they all managed to become leaders and can make self-concepts.

To reach the position of being the leader, women certainly have various obstacles, but they are able to get through it, while clearly between women and men have differences physically, by nature and opportunity. What is the self-concept of women leaders in the Golkar Party in carrying out their daily tasks?

To be a leader in a Golkar political party is certainly not easy, because in politics, where the management is very selective and clear, to become an administrator in the position of the Daily Management Agency are people who have an organizational background. Moreover, there were differences in the number of positions of men and women in political party organizations - 2014. Sources from the writer’s observations in the party working group (Golkar) The number of men who occupied more important positions such as Chairperson, Deputy Chairperson was also dominated by men, Women who occupied positions represented by the chairman could be counted only a few people, as well as those who serve as deputy chairmen. The position of secretary also was held by men, while women only held positions in the position of deputy secretary for the core management. Likewise the position of financial officer was held by men.

Women were only financial officers. The position of Chairperson for Women’s Empowerment was held by women and all members were also women. For the sports, it was held by men and the vice was held by women; the members were male and female. Based on this condition, this study investigated and tried to understand the existence of women who were capable of occupying the leadership position and how was the existence of women in the organization of Jakarta’s Golkar political parties. Referring to this background, the writer was interested in researching the disclosure of the self-concept of women politicians in leading political parties.

LITERATURE REVIEW

Self-concept

Rogers in Burns (1979) defines self-concept as a permanent awareness of experiences related to me and distinguishes me from non-me. According to Rogers in Hurlock (1999), he divides the concept of self into two parts, i.e. the actual/real self-concept and the ideal self-concept. The concept of self is actually the concept of someone from whom and what he is. This concept is a mirror image, determined in large part by the roles and relationships with others, and what other people’s reactions to it might be. Whereas Berzonsky (1981), he defines the concept of self as a personal theory that includes all concepts, assumptions, and principles that are believed by individuals about themselves throughout life. The concept of self consists of an individual’s knowledge of oneself in the present, an individual’s expectations about oneself in the future, as well as an individual’s assessment of oneself that determines the level of self-esteem (Calhoun & Acocella, 1990).

The concept of self is the depiction of the self as the sum total of everything that exists in us as the sum total of everything that exists in a person, i.e. the body, behavior, thoughts and feelings. So the self is something or a collection of things. The self is a set of hypothetical concepts that refer to the complex set of characteristics of a person’s physical, behavioral, and mental processes. The meaning of hypothetical is that humans can use their five senses to prove their existence (Sobur, 2013).

There are at least five aspects related to self. They are 1) Physical aspects, consisting of physical limbs and all biological activities that take place therein, 2) Aspects of self as a process. That is the self as a constant stream of thought, emotion and behavior. When problems occur themselves is a process role in moving to make plans to complete, 3) Aspects of themselves as social. The social self, which consists of the mind and behavior that a person takes is a general response to others in society. A person’s social role as a father, son, employer, doctor and so on, a person defines himself with that role strongly, 4) Self as a
concept. The self sees itself, 5) self as an optics — aspects of self associated with ideals. Optics self is the most important factor of human behavior; the behavior will be different from someone who aspires to be president with someone without ideals (Grace, 2007).

Factors that influence self-concept

There are several factors that affect self-concept, including 1) other people. Not everyone has the same effect on us; there are those who are most influential, those who are closest to us. When we were little they were our parents, our brothers and sisters, and people who lived with us. They are significant others for us according to George Herbert Mead. Naming other people with affective others, that is others with whom we have an emotional bond, which will slowly shape our self-concept. Emotions such as smiles, praise, appreciation, hugs will form a positive self-concept, preferably insulting, ridicule, ridicule will form a negative self-concept (Rahmat, 2007: 2) the reference group. In community relations, we are sure to be part of several groups such as: in the RT, in the RW sports association, in the recitation groups, undergraduate alumni groups and other groups. Each group has certain norms, there are groups that emotionally bind us and influence the formation of our self-concept, and this is called a reference group. In this group people will direct their behavior and adjust to the characteristics of the group.

Development Process of Self-Concept

Berk (1996: 280, 355, 467) explains that the development of self-concept begins at the age of 2 years (there is recognition by seeing the mirror, photo, videotape); early childhood (the concept itself is concrete, usually based on the characteristics of the name, physical appearance, belongings and daily behavior); middle childhood (there is a transformation in self-understanding, begins to explain themselves in terms of personality traits, can begin to compare the characteristics of himself with his peers). Factors experienced by individuals often called ‘phenomenal self.’ This phenomenal self is the self that is observed, experienced and valued by the individual himself; this is the self that is realized. The sum total of all these consciousness or perceptions about her self-image is her concept.

Most experts on the self-agree that self-concept can clearly be differentiated and structured, which is a stable whole. Throughout life, the concept of self develops and changes continuously, although it is difficult to distinguish between development and change in self-concept (Fitzz. 1972: 35). With these developments and changes, Rogers’ opinion (Hall & Lindzey, 1978: 499) can be accepted, that the structure of the self develops and changes over time. In early childhood, there was a tendency for development to originate from positive or negative self-images. Furthermore, the self is formed through interaction with the environment, especially the environment consisting of significant people (parents, siblings). When children have social sensitivity with cognitive abilities and perceptual abilities mature, the self-concepts become different and more complex.

The Influence of Self-Concept on Interpersonal Communication

The influences of self-concept on interpersonal communication are 1) Self-fulfilling prophecy. The concept itself is thing important in interpersonal communication; people will behave behavior, such as the concept itself. Communication success depends a lot on the quality of positive or negative self-concepts, 2) Opening up. By opening up our self-concept we will become closer to reality. If the self-concept is in accordance with experience, new ideas, it will be more likely to avoid avoidance, and can more carefully look at ourselves and others, 3) Confidence. People who do not like themselves feel that they will not be able to overcome the problem; this person is lack of confidence that tends to avoid communication situations. He was afraid others would ridicule him or blame him, 4) Selectivity. The concept of the self-influences our communication behavior because the concept of the self-influences what messages we convey in opening ourselves, how we perceive, and which parts we remember (Rahmat, 2007).

Then the signs in individuals who have positive self-concepts are 1) Confident in the ability to overcome problems. This person has confidence so that he/she feels able and confident to overcome the problem at hand, does not run away from the problem, and believes that every problem has a solution, 2) Feeling equal to others. He/she always self-deprecating, not arrogant reproach or underestimate anyone, always respect others, 3) Receive praise without shame. Without eliminating inferiority, so even though he/she does not boast about himself, let alone underestimate others, 4) Realizing that everyone has various feelings and desires and behaviors that should not be approved by the community. He is sensitive to the feelings of others even though sometimes it is not approved by the community, 5) Able to improve because he/she is able to express aspects of personality that are not liked and try to change it. He/she is able to
introspect himself before introspecting others and is able to change it for the better to be accepted in his environment.

RESEARCH METHOD

The research method used by the writer is qualitative with a phenomenological approach and symbolic interaction. Then the paradigm used in this study is the constructivist paradigm. According to Maryaeni (2008: 7), in constructivist paradigm research, reality must be addressed as a symptom whose character is not fixed and has a relationship with the past, present, and future. The reality in such conditions can only be understood based on construction as there is in the world of the writer’s experience in relation to human life.

The object of this study is the Women’s Leaders, women leaders, party cadres who have become people’s representatives in the Legislative Board and candidates for people’s representatives in the Legislative Board members and how their concepts and work patterns are at work and while in the Golkar party activities. In more detail, the women leaders are from the Golkar Party, i.e. Nurul Qomaril Arifin, Tetty Kadi Bawono, and Siti Aliptinah.

Then to establish the validity of the data, the writer conducted a triangulation technique. Triangulation is a data checking technique that utilizes something other than research data for checking or comparison purposes. Denzin distinguishes four types of triangulation as an examination technique that utilizes the use of sources, methods, investigators and theories (Irawan, 2018:118). The triangulation technique used in this study was the triangulation of data and sources. Through this technique, the writer compared the findings of the interview with supporting data, then for triangulation of sources, the writer compared and checked back the degree of confidence of the information obtained by: (1) comparing observational data with interview data (2) comparing the consistency of the respondent’s answers i.e. by comparing what the resource person said in public for example, with what was said privately (3) comparing the perspective of a person, with others in his work team.

Referring to this opinion, in this study the writer would carry out the process of checking the validity of the data by interpreting the technique of comparing and checking back the degree of confidence of the information obtained by: (1) comparing observational data with interview data (2) comparing the consistency of the respondent’s answers i.e. by comparing what the resource person said in public for example, with what was said privately (3) comparing one’s perspective, with others in his work team (Kusuma, 2018: 53).

FINDINGS AND DISCUSSION

Based on the findings of interviews with informants, the writer obtained a variety of interesting information related to their respective self-concepts. The writer conveys the findings of interviews with several informants as follows.

1. The Self-Concept of Informant I

Nurul Arifin started her career in politics because she felt called to be able to do something for many people; for this reason, she was active in the Golkar political party. She entered politics hoping to be seen as a form of service to the nation. She entered as a person of very high idealism to fight for the rights of women, especially in the field of education and health for women and children, and the elimination of violence against female domestic violence. She advanced to politics because she got an extraordinary opportunity, joining the Golkar party.

From the results of research and interviews with Nurul Arifin, the writer found several stages. First Stage, Nurul Arifin initially was not confident and felt unattractive. Therefore she began to dare to develop his talents by taking part in the LOGO photo model competition as described previously. In the second stage, Nurul Arifin became a smart, quality, highly educated, strict, strong and dignified Member of Parliament who remained motherly. In the third stage, Nurul Arifin saw that political parties must be smart and professional in choosing candidates from various professions including artists. Thus, the selected candidates are qualified candidates. Fourth Stage, the informant considered that all legislative members including herself must be able to contribute to the community through his position as legislator. Fifth Stage, the informant considered it was important to maintain the image by maintaining professionalism at the time of becoming legislative member.
But another theory that highlights attitudes is the expectancy-value theory (Littlejohn, 2009). Confidence (belief) and attitudes there are two types of trust, which is the first to believe in something, if you believe in something, then you will say that something is there. The second is the belief about that means fishbein means as your sense of the probability that a particular relationship exists between two things (feelings that are held about the existence of a special relationship between two things). While trust, according to the theory of beliefs, attitudes, and values of Milton Rokeach, is that every human being has a highly organized system of beliefs, attitudes, and values that guide behavior or attitudes of human behavior. Trust is a very large number of statements (reaching hundreds of thousands) made by someone about themselves and their environment

2. The Self-Concept of Informant II

The second female figure to be analyzed is Hj. Tetty Kadi Bawono, S.Ip. The second informant has a derivative as a leader; this is because her father is an Indonesian Army who was assigned as political intelligence. Theoretically, the second informant has a self-concept that was influenced by genetic or genetic factors. According to James McCroskey (2009) that traits are influenced by genetic factors, according to him, “traits are predispositions of temperament rooted in genetically determined neurobiological structures” traits are tendencies of temperament derived from biological nerve structures that are genetically determined, or in simpler language the nature is determined by the activity that occurs in the human brain.

Tetty Kadi was interested in going into politics because at first, she liked to sing, every time there was an activity from the Golkar party campaign, she was involved in becoming a singer in the campaign, starting from there she was already interested and integrated with politics, because in my opinion singing at the campaign can be a communication bridge to voice the party and socialize our goals. Tetty Kadi Bawono began to help her father politicize by using pop music media for cross-provincial campaigns, regency level to several constituencies or electoral districts, for 10 years active in the Golkar party since 1986-1997. In doing her work, she used to do preparations in advance with discipline and prior preparations, as the writer saw directly, she always came earlier during the plenary and joint meetings at the Legislative Board on February 11, 2014, the author also saw directly some notes posted at the door of her office.

Looks like when the recess she would visit local elections, she was well prepared, such as setting up a banner that would be taken, book guests, stamped papers. At this time the second key informant became a Member of Parliament for the masses of the 2009-2014 period. This simple figure of a woman, seen from its spatial structure, which only contains ordinary chair, without overload embellishment, containing enough with books, old model televisions and office equipment were ordinary as well as a little decoration. The Self-Concept of Tetty Kadi Bawono were genetic/ hereditary factors, have talent because it was not an instant process.

3. The Self-Concept of Informant III

The self-concept of Dra. Siti Aliptinah, M.Sc, was a figure who has high motivation. This could be seen in her concern for the social problems that surround her. For example, the writer saw directly that the informant was very early on the problem of elderly women in the North Gerogol area, Kebayoran Lama, South Jakarta. The informant was not reluctant to provide basic food assistance, cash and form volunteers to deliver food every day for the elderly who were helpless and no one to take care of, did not have a family. Besides, she also provided training for housewives to become volunteers who care for others.

In addition, the writer also found the third key informant’s self-concept because of the communication language factor, which was protective and behaves politely. In dealing with various obstacles and differences of opinion, the writer found a network of groups of social workers that continued to grow from time to time in several regions throughout Indonesia. This group carried out selfless social work to help provide health service information to the people who need it. In addition, she also helped government programs, such as counseling about health, the dangers of drugs in the younger generation in collaboration with the national narcotics agency, as well as other social problems, which must be addressed for the needs of the wider community, which exists in Jakarta, and other regions in Indonesia.

From the findings of the study, it can be identified that the self-concept of the speakers was formed not only from within themselves but various external factors, i.e. the environment and their families. This is consistent with Mead’s statement (in Wyse, 2004), writing that self-concepts are formed based on social
comparisons by individuals. The social comparison is that we compare ourselves with people who are considered important and use that information to build concepts about ourselves.

The same thing about self-concept was stated by Cooley in 1902 (Burns, 1979). Cooley added that society was an important factor in shaping one’s self-concept. The feedback interpreted subjectively from other people was the main source of data about knowing oneself. His famous theory is looking-glass-self (Johnson and Medinnus, 1974), i.e., how one’s self-concept is influenced by other people’s opinions of themselves. The mirror reflects the evaluations others have imagined about us. In other words, self-concept is the result of an evaluation or evaluation of oneself and the opinions of others about themselves.

Through various social interactions undertaken by each of these informants, in the end the various thoughts and self-concepts of each informant became open and more positive. A positive self-concept is a form of self-acceptance. People with positive self-concepts know themselves very well (Wicklund and Frey (Calhoun & Acocella, 1990). People with positive self-concepts are stable and varied. They can understand and accept a number of very diverse facts about themselves. expectations, people with positive self-concepts design goals that are appropriate and realistic, the descriptions of self-concepts above, all direct the self-concept to matters relating to the individual, which includes his/her view of him/herself, what he/she gets from the results of his evaluation of what other people do, say to him/herself.

If analyzed more deeply, then all the interviewees had signs of individuals who have positive self-concepts. They are 1) Confidence in the ability to overcome problems. This person has confidence so that she felt able and confident to overcome the problem, did not run away from the problem, and believed that every problem had a solution, 2) Feeling equal to others. She always self-deprecating, not arrogant reproach or underestimate anyone, always respects others, 3) Receive praise without shame. Without eliminating inferiority, so even though she did not boast about herself let alone underestimate others, 4) Realizing that everyone has various feelings and desires and behaviors that should not be approved by the community. She is sensitive to the feelings of others even though sometimes it is not approved by the community, 5) Able to improve because she was able to express aspects of personality that were not liked and try to change it. She was able to introspect herself before introspecting others and was able to change it for the better to be accepted in his environment.

The thing that supports the existence of self-concept, in each of the speakers was the other people. Not everyone has the same effect on us; there are those who are most influential, those who are closest to us. When we were little they were our parents, our brothers and sisters, and people who lived with us. They are significant others for us according to George Herbert Mead. Naming other people with affective others, that is, others with whom we have an emotional bond, which will slowly shape our self-concept. Emotions such as smiles, praise, appreciation, hugs will form a positive self-concept, preferably insulting, ridicule, ridicule will form a negative self-concept. In addition to other people, the framework (reference group) also becomes one of the factors forming self-concept. In this context, the informants were much influenced by their environments, such as relatives, friends in the organization, and the parties who set an example from each of these informants.

Conclusion

Based on the findings of the study it can be concluded the following matters: (1) The self-concept of women leaders in the Golkar Party, had the same motivational tendency, i.e., to contribute to the State through the political field, (2) Golkar Party Women politicians were required to be disciplined and always develop his leadership through various training and regeneration processes so as to be able to contribute significantly in the political world, (3) Golkar Party women politicians had the opportunity to become leaders in the political field, with the condition that they had to develop integrity, professionalism and build broad political relations.

To facilitate the political career of the Golkar Party women’s cadres, the writer suggests the following matters: (1) For prospective female leaders, they prepare themselves in terms of attitudes, mentality and academic quality that are sufficient before engaging in politics; (2) Further research needs to conduct on the self-concept of female leaders, in order to broaden their horizons, so that this study can be used as an academic and practical reference for politicians who will be involved in politics.

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