



**Analyzing gender equality in the US and Indonesian parliaments  
through liberal feminism theory**

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**ABSTRACT**

*Gender inequality is a persistent issue experienced by women worldwide, often intertwined with their limited participation in political spheres. This study examines the political involvement of women in the parliaments of Indonesia and the United States of America (USA) through the lens of liberal feminism theory. Employing qualitative decryption approaches with a comparative study design, data collected from both the Indonesian Parliament and the USA Parliament were understood, recorded, phrased, compared and analyzed within the framework of liberal feminism theory, focusing on the "Right in Public Life and Politics". The results of the study revealed that while the Government of Indonesia has enacted legislation mandating a minimum of 30% female representation in political parties, both the Indonesian and US parliaments exhibit disproportionately low levels of female members compared to their male counterparts. A notable distinction between the two lies in the parliamentary leadership, with Indonesia being led by a woman and the USA by men. To enhance women's political participation, it is imperative for both governments to rigorously enforce regulations and sanctions against political parties. Additionally, efforts to dismantle the prevailing masculine culture in various societies are crucial in order to foster gender equality and justice, thereby realizing gender democracy.*

**Keywords:** Gender Equality; Women's Political Participation; Liberal Feminism Theory; Parliament; Indonesia and USA.

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## ABSTRAK

*Ketidakadilan gender merupakan permasalahan yang terus-menerus dialami oleh perempuan di seluruh dunia, dan sering kali terkait dengan terbatasnya partisipasi mereka di bidang politik. Penelitian ini berupaya mengkaji keterlibatan politik perempuan di parlemen Indonesia dan Amerika Serikat (AS) melalui kacamata teori feminisme liberal. Dengan menggunakan pendekatan dekripsi kualitatif dengan desain studi komparatif, data penelitian yang dikumpulkan dari Parlemen Indonesia dan Parlemen Amerika dipahami, dicatat, diungkapkan, dibandingkan dan kemudian dianalisis dalam kerangka teori feminisme liberal, dengan fokus pada "Hak dalam Kehidupan Publik dan Politik". Hasil studi ini menunjukkan bahwa walaupun Pemerintah Indonesia telah memberlakukan undang-undang yang mewajibkan minimal 30% keterwakilan perempuan di partai politik, baik parlemen Indonesia maupun Amerika Serikat menunjukkan jumlah anggota perempuan yang sangat rendah dibandingkan dengan parlemen laki-laki. Perbedaan mencolok antara keduanya terletak pada kepemimpinan parlemen, di mana Indonesia dipimpin oleh perempuan dan Amerika dipimpin oleh laki-laki. Untuk meningkatkan partisipasi politik perempuan, penting bagi kedua pemerintah untuk secara ketat menegakkan peraturan dan sanksi terhadap partai politik. Selain itu, upaya untuk membongkar budaya maskulin yang berlaku di berbagai masyarakat juga penting untuk mendorong kesetaraan dan keadilan gender, sehingga dapat mewujudkan demokrasi gender.*

**Kata Kunci:** Kesetaraan Gender; Partisipasi Politik Perempuan; Parlemen; Indonesia dan USA.

## 1. INTRODUCTION

A person's natural role must be distinguished from his position or position in social interaction (social status), which is a static element that indicates a person's position in the organization of society. It can be said that everyone occupies a position or place in society and has a role referring to functions, adaptations, and processes. Roles are concepts about what individuals can do as an organization in society. Roles can also be described as individual actions that are important to the social structure of society (Kamaliah, 2017). In this case, the role of Political participation is identified as a form of community participation in government policies in the political sphere. That is, political participation always refers to the participation of every citizen without classifying the different types of gender or between men and women who should be involved (Huntington & Nelson, 1994).

In this case, the term political participation is a representation of the active participation of both individuals and groups through a government mechanism that has the potential to have an impact on citizens. This participation includes role involvement in a model of public policy formation up to or just active action. Political participation includes active contributions from individuals by entering into political party members or as opposition in the government so that they do not always play an active role in the realm of the organization. This existence is called participation (Damsar, 2010). This is equivalent to political participation by voting or campaigning for a political party (Keith, 2010).

Political participation is a very vital element in running a country that adheres to democratic principles. For a democratic state, the rights of every citizen need to be protected, including the right to political participation. However, factually, the intensity of political participation of people from different countries has differences, focused on women's political participation. At present, women's political roles and participation have a very strategic value in an effort to integrate gender equality in public policy formation activities (Damsar, 2010). In general, women's political participation is defined as an activity of women in politics either acting as political observers, academics, or cadres of political parties. Thus, women are able to involve themselves actively or passively in political discourse. This is also supported by women's rights that should be protected and realized by the state which contains influence over its policies (Warjiyati, 2016).

Regarding women's political participation, women's political participation does not only play a role in the dialectic of an idea, but the mechanism of public policy formation is also required to eliminate gender bias (Philips, 1998). Thus, the principle of women's representation or contribution is a substantive thing that needs to be involved (Soetjipto, 2011). Women's political participation can be interpreted as women's activities in order to access the political field. This involves the role of women in parliaments controlled by patriarchal regimes or simply prioritizing the interests of masculinity. Thus, the low participation of women in the political sphere can affect the realization of women's interests and rights (Dedees, 2016). Women's political role is vital in representing the political system of a gender-friendly democratic country "Gender Democracy" (Nurchahyo, 2016).

In order to realize women's political participation, the government is required to provide space for political involvement for both men and women. This space includes the active involvement of a greater composition of women in political activities in parliament or political party structures. This is intended as an agenda in realizing the principle of gender equality (Soetjipto, 2011). The problem of gender equality is a problem that has a dynamic nature, so this problem is a prolonged issue. The term gender not only refers to the notion of categorization between men and women biologically, but the term gender emphasizes more on the classicization of roles and functions between men and women (Gusmansyah, 2019). In this sense, gender is a product of social or cultural construction that can always evolve over time. Fundamentally, the main problem with the term gender refers to the principle of injustice based on functions and roles between men and women so that it can harm one category (Larasati & Ayu, 2020).

The most important aspect of gender equality is the representation of Human Rights, namely the right of equality between men and women which is the foundation of UN-Charter which was ratified in 1945. The term "Man" in human rights represents the principle of humanity. In the UN general session held in 1979, it was stated that recognition of women's rights was very important. Therefore, it is expected to ratify CEDAW (Convention on the Elimination of All Form of Discrimination). Thus, being able to eliminate all forms of discrimination against women in order to realize their rights without certain restrictions and have equal opportunities between men and women (Ismail, Lestari, Rahayu, & Novita, 2020). The concept of gender equality was initiated by the phenomenon of gender inequality. Basically, there are many aspects that can create the phenomenon of gender inequality. This includes elements of culture, traditionalism, economics, religion, etc (Dewi Ratnawati & Sulistyorini, 2019).

In this case, the problem of gender gap is a condition faced by women in general in various countries around the world, including both in the scope of public and private sector. Thus, the role of women is also needed in parliament (Setiawan, Ouddy, & Pratiwi, 2018). In general, parliament is defined as one of the important instruments in a constitutional system. Referring to the "*Trias Politica*" principle, parliament is one of three branches of power precisely in the legislature. The word "Parliament" is based on French in another word "Parler" which is interpreted as "To Speak" (Heywood, 2013). In the political realm, the term parliament has several kinds of nicknames such as assembly, legislative, legislator, etc (Budiardjo, 2008). Theoretically, according to Hague and Harrop (2004), the parliament has six functions; including functions as a regulator (Legislator), Representative (Representation), consideration of information dissemination (Deliberation), budget manager (Authorizing Expenditure), government originator (Making Government), and supervision (Security). On the other hand, Budiardjo (2008) said that there are at least two functions of parliament, namely the function of legislation and supervision of the executive.

## 2. LITERATURE REVIEW

In a research conducted by Audina (2022) entitled "Gender Equality in Human Rights Perspective", it is reported that the state and government through the rule of law are required to protect and realize the rights of every citizen. Thus, women are able to obtain their rights which include freedom, etc. In a study conducted by Kiftiyah, (2019) entitled "Women in Political Participation in Indonesia", it also stated that the background of the low level of women's participation in the political sphere was initiated by religious and cultural factors. Therefore, men are able to discriminate against women through religion and culture for political gain. Aniqurrohmah, (2023) researched about "Gender Equality and the Values Contained in It According to Human Rights". Its focus was on the value of the principle of gender equality campaigned by feminism is the principle of equal, and free, which are the representation of the value of justice. Furthermore, in a study conducted by Gani, (2018) entitled "Islam and Gender Equality" concluded that based on an Islamic perspective, men and women have an equal or equal position. This includes starting from the structure of creation, glory, and haka mal glory. Therefore, Islam has always emphasized the principle of justice on gender.

Fifth, in a study conducted by Wahyudi & Elanda (2023) with the title "Challenges and Strategies for Gender Mainstreaming Policy in Smart City Development in Indonesia" states that the policies issued by the Indonesian government in smart city development that include gender-related issues are still relatively minimal. Gender mainstreaming policies in Indonesia are still not responsive to gender, giving rise to inequality and excluding women from smart city development. This research also recommends a gender mainstreaming strategy in smart city development to produce government policies that are responsive to gender and create an environment that is just, inclusive involves women and creates a safe space for women. Based on the background, thus this study seeks to analyze gender equality in women's political participation in the Indonesian Parliament and the United States of America (USA) by implementing the Liberal Feminism Theory which focuses on "Right In Public life and Politics".

### 3. METHOD

In general, this study actualizes a qualitative description approach with a comparative type of study, which is a type of research that is oriented as an effort to identify or test research variables. This is implemented through comparisons between research variables that contain objects, subjects, or time. Comparative studies are expected to sharpen the alteration of the research object being studied. This type of research is able to compare between variables, so that a conclusion can be drawn to provide new knowledge. The result data is internalized from relevant journals, books, and literature. Then the data collected will be recorded, phrased, and analyzed using Liberal Feminism Theory which focuses on "Right In Public life and Politics". The results of the two variables between the Indonesian and USA Parliaments would be compared so that conclusions can be drawn.

### 4. FINDINGS AND DISCUSSION

#### 4.1. *Women's Participation in Politics of Indonesia*

Women in Indonesia in terms of leadership still face various challenges such as stereotypes and marginalization of women in various fields; educational, social, and cultural. Women's leadership in planning and implementing an activity shows that the activity is running in a transformational-democratic manner. Women's leadership tends to make things easier in various sectors, such as making things easier in terms of administration, budgeting, and bureaucracy. Women can also be permissive when carrying out evaluations and accept all existing evaluations (Meria, Hakim, Hasnah, Nursa, & Hadi, 2022). Political participation is a mechanism in Community Development Efforts in the political realm. At present, women's political participation in Indonesia tends to be directed in positive terms. This began during the reform period that shaped policies related to women's empowerment (Nurcahyo, 2016). One of the government's contributions in an effort to increase the intensity of women's political participation is to pass a law oriented to provide the role of women in parliament, which lies in Law Number 2 of 2008 concerning Political Parties in which it requires political parties to include women (cadres) at least 30% in the central party management structure or DPP (Central Leadership Council). The percentage of 30% is based on research actualized by the United Nations (United Nations) which states that a minimum of 30% has the potential to bring about a change in public policy.

Based on Article 55 paragraph (2) of Law No. 10 of 2008 concerning DPR Elections, DPD, DPRD state that every three candidates involve at least one woman. In general, this regulation is oriented as an effort to create the principle of "Gender Democracy" so as to eliminate the dominance of men who are in politics both in the executive and legislature. Basically, women's political rights channelled through political parties can be exercised by entering into one of the political parties, namely by becoming members or political party politicians. Thus, the percentage of women's involvement in politics in accordance with the minimum 30% can be met. This policy is also supported by the implementation of an open proportional system, which is carried out by opening space for the involvement of all candidates (men and women) and imposing sanctions on a political party that is unable to achieve a minimum of 30% female representation in election (Hevriansyah, 2021). The 30% quota allocation can also have a concrete impact if supported by strategic steps from political parties to encourage and recruit potential female cadres to then take part in practical politics. On this side, political parties play a key role in promoting their cadres, especially female

cadres, in the political process (Wibisono, 2022). Below is a classification based on data on Women Cadres in each political party in parliament in the 2009-2014 and 2014-2019 periods;

**Table 1**

Data on the number of DPR-RI political parties for the 2009-2014 and 2014-2019 periods.

Political Party	Periods 2009 – 2014		Periods 2014 - 2019	
	Men	Women	Men	Women
NasDem	0	0	31	4
PKB	21	7	37	10
PKS	54	3	39	1
PDIP	77	17	88	21
Golkar	88	18	75	16
Gerindra	22	4	62	11
Demokrat	113	35	48	13
PAN	39	7	40	9
PPP	33	5	29	10
Hanura	14	3	14	2

(Rangga, 2017)

Based on the data above, it is known that the number of women's participation in parliament in the 2009-2014 and 2014-2019 PKS periods has the least number of women's representation, which is only (3) in the 2009-2014 period and (1) in the 2014-2019 period. Furthermore, below is the data on the number of DPR by sex in the last 5 periods:

**Table 2**

Data on the number of DPR-RI by gender last 4 periods.

Year	Men	Women	Total
1999	456	44	500
2004	485	65	550
2009	460	100	560
2014	463	97	560

(Hasya, 2022)

Based on the data above, in 1999 44 women involved in parliament with the percentage of 8.80%. Then in 2004, women's participation in parliament increased to 65 people or a percentage of 11%. In 2009, in addition, the number of women in parliament reached 100 people (17.86%), but in 2014, it experienced a slight decrease which is 97 women (17.32%) in parliament.

**Table 3**

The latest data on the number of parliamentarians for the period 2019-2024.

Category	Total
Men	459
Woman	126
First Speaker (PDIP)	Puan Maharani (Female)

(International Parliamentary Union, 2023)

Based on data from the International Parliamentary Union (IPU) 2023, it is stated that in the last period, namely 2019-2024, the involvement of women in the Indonesian State parliament reached 126 female politicians. In general, this parliament or commonly referred to as the DPR is chaired by Puan Maharani (Female) who comes from the PDIP Party. Issues related to gender inequality are explicitly reflected in the Indonesian parliament. Although it tends to increase year by year, the inequality ratio between male and female involvement is very high. Referring to data from Indonesia's Population Projection (2010-2035), as many as 49.75% of the population is women. This is inversely proportional to the level of female participation in parliament which is dominated by men.

#### 4.2. *Women's Participation in Politics in the United States of America (USA)*

The initial foothold for change in the principle of gender equality dates back to 1920. Women in America have won the constitutional right to participate in elections. Thus, America could adopt the 19th Amendment on May 19, 1920 (Annenberg Classroom 19th Amendment). Therefore, states are not allowed to take away or eliminate constitutional rights based on sex. The instrument of struggle based on the advocacy mechanism of the women's movement in the United States has actually occurred in the previous seven decades, precisely in 1848. It was initiated in the mid-19th century which was actualized by organizations supporting women's rights. So in 1848, the Seneca Falls Convention ratified the Declaration of Sentiment which contained the principle of equality between men and women and was followed by demands for the granting of women's constitutional rights (Prameswari, Trihartono, & Hara, 2023).

In general, the intensity of the number of female members is believed to be able to have a high contribution to women's issues. In this case, women's political participation is a fundamental prerequisite in the principles of democracy and gender equality. This is verified as an effort to contribute to the state in providing space, facilities, and accountability to women in order to take a policy. Women's political accountability is implemented through the escalation of the number of women in decision making. It, however, does not stop there, in which women's contribution is also identified through the position of women in administrative fields such as in executive or legislative institutions, in this case parliament. This needs to contain gender equality as a representation of the principle of justice. So that political activity always requires between men and women (UNDP, 2018).

#### **Table 4**

Data of parties that won seats.

<b>Political Group</b>	<b>Total</b>
Republican Party	222
Democratic Party	213

(International Parliamentary Union, 2023)

Based on the above data taken from the International Parliamentary Union (IPU), it states that the Republican Party gets 222 seats, while the Democratic Party gets as many as 213 seats in the House. Below is the overall data on the number of legislators classified by sex and percentage;

**Table 5**  
 Data on number of legislatures.

Category	Total
Men	311
Woman	124
Woman Presents	28.51%

(International Parliamentary Union, 2023)

Based on the data above, it states that a total of 435 legislators in parliament. Men reached 311, while women were 124 with the percentage of 28.51%. Of the total number of parliamentarians, there was 1 person died (male) so that new legislators with male sex were reduced to 310 (International Parliamentary Union, 2023).

**Table 6**  
 New legislature.

Category	Total
Men	310
Woman	124
First Speaker (Democratic Party)	Kevin McCarthy (Male)

(International Parliamentary Union, 2023)

Thus, the new legislators in parliament recorded male (310) and female (124) and the first speaker came from the Democratic Party, Kevin McCarthy (Male). Based on the provisions of the Constitution of September 13, 1788, it states that the right between men and women in choosing legislators has equality. The Constitution, in consequence, explicitly does not distinguish between men and women to run for legislators in Parliament. Thus, every citizen of the United States of America has the right to vote and be elected equally without exception, namely between men and women. Culture such as patriarchy is a major problem in people's lives, especially in the political field. Such a culture tends to limit women from actively or passively engaging in practical politics. The perspective that men have a higher level of superiority than women in politics is a kind of stigma that has an influence on women's participation in politics (Al Ayubi & Zahidi, 2022). Factually speaking, the struggle of women who act as political parties has many challenges. This is motivated by minority, relational, cultural, and structural factors (Mayrudin, Nurrohman, & Astuti, 2022).

#### *4.3. Liberal Feminism Theory on Women's Political Participation in Parliament of Indonesia and the USA*

Based on historical views, liberal feminism is a claim to issue related to gender equality. This fundamental foundation refers to the "Declaration of Sentiments" brought about by the first convention of women's rights conducted in Seneca Fall in 1848. Liberal feminism emphasizes the belief that men and women are created equal or equal, This includes aspects of freedom, the right to life, and happiness (DuBois, 1973). In general, the main demand of liberal feminism theory is as an attempt to represent a reflection of gender inequality. Based on the perspective of liberal feminism, women are actually able to justify their equality with



men. It refers to the fundamental human faculty that is oriented as a moral agent by actualizing reason. According to liberal feminism, gender inequality can be identified as an implication of a division of labour system that internalizes sexist and patriarchal models. Thus, the main key in realizing the value of gender equality can be realized by implementing the reconstruction of legal institutions, education, work, etc (Lipsitz, 1993). Basically, liberal feminism bases its view on the belief that every human being has the capability of reason, moral agent, this capability is required to be legalized as recognition of universal rights, the problem of gender inequality is a social construction so that it does not refer to natural law, social change about security can be obtained through state instruments (Lorber, 1994).

Essentialists argue that it cannot change gender identity. Gender identity and all its differences are accepted as a result of "stable underlying factors". In the concept of power, the essentialist position refers to something related to male power, that is, the basic nature of masculinity. Gender then becomes an issue between nature and nurture. Therefore, according to essentialists, all men are masculine and all women are feminine. Alternative views of construction are very different from essentialist views. This view is based on the ontology that the world is "an ever changing world" and an epistemology that recognizes change and constructed reality. According to constructivists, our identity does not emerge out of thin air, but rather through interactions between individuals based on relationships in society. Subsequent interactions shape the gender identity of each individual (Mumtazinur, 2017).

John Stuart Mill and Harriet Taylor said that as an effort to achieve and promote the principle of gender equality, community justice is required to open political participation space for women as well as men (Tong, 1998). Basically, in various countries women always find limited conditions in an effort to obtain their rights. This is generally based on several aspects which include crocodiles, religion, patriarchy, to economics. In addition, women also tend to experience situations that are limited to political elements or fail to make it as a candidate. Thus, the election represents gender stereotypes in state life because it emphasizes masculinity (Karam, 2002).

In fact, the political system in the country that upholds democratic principles is always identified as a neutral reality. The participation of men and women in the framework of public policy making is defined as sine qua non in the democratic system. Equal involvement between men and women in order Public policy making is a fundamental reflection demanded by the Convention on the Elimination of Women's Discrimination (CEDAW) adopted by the UN General Assembly in 1979 and ratified in 1981. Then it was signed by 165 countries including Indonesia and the United States of America (USA). It shows that women always experienced marginalization in politics (Karam, 2002).

#### *4.3.1. Right in Public life and Politic on CEDAW*

Related to the relationship regarding the freedom of women's roles in a public and political activity based on CEDAW, the state is required to degrade the problem of gender inequality in state politics. This is based on the view that women have the freedom to vote and be elected through the electoral process. Thus, women can take a role in public decision-making efforts. Furthermore, based on the view of liberal feminism in the context of workers, in general between men and women do not have significant differences in incentives.

However, the differences between the two groups are more visible in the realm of legislative or electoral mechanisms (Hirschmann, 2011).

Basically, all women have the right to be elected or vote in the realm of political activity. This can be reflected in the procedure for implementing government policies through a democratic system. Thus, between men and women have equal rights, but in fact, the actualization of these provisions tends to be distorted. The right to vote cannot work optimally when elections do not represent the principle of justice. In some countries, women are explicitly prohibited from voting or being elected, and women are also not legal to vote or be elected because these people do not have birth certificate documents that are known to be given only to men (Karam, 2002).

#### *4.3.2. Right In Public life and Politic In Indonesia*

Based on Article 27 paragraph (1) of the 1945 Constitution, it states that all citizens have an equal or equal position in the government and legal system. Then in Article 28C paragraph (2) of this law also states that every citizen has the right to advance himself collectively as an effort to build the nation and state (Explanation Article 27 paragraph 1 and Article 28C paragraph 1 UUD 1945). The law that is oriented to provide the role of women in parliament lies in Law Number 2 of 2008 concerning Political Parties in which it requires political parties to include women (cadres) at least 30% in the central party management structure or DPP (UU Parpol). Based on Article 55 paragraph (2) of Law No. 10 of 2008 concerning DPR Elections, DPD, DPRD, it states that every three candidates involve at least one woman. In general, this regulation is oriented as an effort to create the principle of "Gender Democracy" so as to eliminate the dominance of men who are in politics both in the executive and legislative (Explanation Article 55 paragraph 2 UU Pemilu DPR, DPD, DPRD).

#### *4.3.3. Rights In Public life and Politic In the United States of America (USA)*

Based on the provisions of the Constitution of September 13, 1788, it states that the right between men and women in choosing legislators has equality, so that the Constitution explicitly does not distinguish between men and women to run for legislators in Parliament. Thus, every citizen of the United States of America (USA) has the right to vote and be elected equally without exception, namely between men and women. According to the perspective of liberal feminism, the ideal system of gender equality is an action if humans are able to carry out the role of moral agents who have the nature of freedom. In this regard, liberal feminism emphasizes that the ideal situation is factually practical freedom oriented as a form of equality (Goodman, 2014).

## **5. CONCLUSION**

Based on the results and changes above, it can be concluded that women's political participation in the Indonesian Parliament has increased from period to period. Women's political participation in the Indonesian Parliament is the highest, namely in the 2019-2024 period reaching 126 female politicians. In addition, legislators in the Indonesian Parliament are chaired by Puan Maharani (Female) from the PDIP Party. Meanwhile, women's political participation in the United States of America (USA) Parliament currently reaches 124 female

politicians. And legislators in general are chaired by Kevin McCarthy (Male) who is a Democrat. Basically, women's political participation from both the Indonesian Parliament and the United States of America Parliament has something in common, which contains a fairly low percentage when compared to men. However, the difference between the two is that the Indonesian Parliament is led directly by a woman while the United States of America Parliament is led by a man. However, the breakthrough made by the Indonesian Parliament by electing the leader of a woman is a representation of "Gender Democracy" so that parliamentary seats are not gender biased.

Based on the analysis of liberal feminism theory, liberal feminism emphasizes the belief that men and women are created equal. This includes aspects of freedom, the right to life, and happiness. Women's rights are generally contained in human rights (HAM) which is then also contained in CEDAW which was adopted by the UN General Assembly in 1979 and ratified in 1981. Then it was signed by 165 countries including Indonesia and the United States of America (USA). In the analysis of liberal feminism theory that is relevant to the research topic, namely rights in public life and politics. In general, public and political rights in Indonesia have been listed in Article 27 paragraph (1) and Article 28C paragraph (2) of the 1945 Constitution, which was then continued in the Law on Political Parties and the Law on Elections of the DPR, DPD, DPRD. In the United States of America, however, the provisions of the Constitution of September 13, 1788, states that the right between men and women to vote for legislators has equality. Therefore, the Constitution explicitly does not distinguish between men and women to run for legislators in Parliament. Every citizen of the USA has the right to vote or be elected through a general election. However, despite the enactment of these provisions, women's political participation in both countries remains low.

Thus, in an effort to increase women's political participation, the governments of both countries are expected to be able to implement regulations and sanctions given strictly to political parties. In addition, the dominance of masculine culture in various countries needs to be eliminated, so that the relationship between men and women is equal, this is a realization of forms of justice, gender equality, and gender democracy. In future studies, it is expected that researchers will be able to identify the reasons behind female politicians in their agenda for the general election.

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