



Political Participation of the Women Factory Workers in the 2015 Bandung Regency Election

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ARTICLE INFO	ABSTRACT
<p>Keywords:</p> <p>Citizenship; Social inclusion; Indonesian local election; Urban sociology; Women Studies.</p>	<p>Women workers are part of Indonesian society and have rights and obligations, including political participation as other citizens. PT. Kahatex female workers in Linggar Village have busy lives because they have multiple roles: industrial workers and housewives. The dual role experienced by them is not a reason to continue to participate politically in the 2015 Bandung Regency Regional Head Election (Pilkada). This research aims to find out issues related to the political participation of women workers at PT. Kahatex in the Pilkada activities of Bandung Regency in 2015, namely: what are the forms and types of women workers' political participation, the factors driving and inhibiting women workers' political participation, and what efforts were made by PPK, PPS, and KPPS in increasing interest in participation women's labor policy. The method used in this study is a descriptive method, where the data is obtained from observations from the results of in-depth interviews with female workers at PT. Kahatex in Linggar Village with the technique of determining informants through snowball sampling, namely a sampling technique with specific considerations, and supported by literature studies. The findings in the field show that there is a form of political participation of female workers at PT. Kahatex, in the 2015 Bandung Regency Regional Elections, was voting, becoming a labor organization member, and listening to political news on television. The motivating factor for women workers to continue participating in the encouragement from their husbands and the company that permitted them.</p>
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1. INTRODUCTION

Participation is an essential aspect in the political life of a country, especially for a country that calls itself a democracy, because political participation is an organized effort by citizens to elect their leaders and influence the form and course of public policy. This effort is carried out on their awareness and responsibility towards living together as a nation within a country (Prihatini, 2019; Rachmani, 2020). For Western society before the 18th century, participation was a foreign thing. The granting of equal rights to men and women to participate in democratic elections only began in the early 20th century. Even in Switzerland, women's rights were recognized only a few decades ago. In the United States, the

involvement of black people (Negroes) in politics is also recent. Several Middle Eastern countries still restrict women's political participation (political role) (Handoyo, 2013, p. 248).

Even though it is realized that there are natural differences between males and females in terms of sex and body construction, in the cultural context, the roles they play must have equality. Until now, it has been suspected that there is an unequal role between men and women, which is more based on the local culture's prevalence (Rerey, 2019). Related to everyday life, cultural construction strongly contributes to positioning the roles of men and women. This inequality's prevalence eventually led to the feminist movement, which challenged male domination over women.

Differences between men and women in sociocultural construction have harmed women, such as giving birth to an unequal division of labor, and women have a heavier workload when they have to work for a living (Agnes, 2021; Delmaifanis, 2021). Subordination to women with the assumption that women have low quality has harmed women, so women are encouraged to be responsible for household tasks. Household activities do not generate wages and are identical to women's; in fact, they should be the obligations and responsibilities of women. Women must be responsible for the entire workload in the household, even though women can contribute income from work outside the household. So, the status and roles of men and women differ from one society to another, caused by differences in social norms and sociocultural values.

During industrialization, people's lives were increasingly complex, with a division of labor and functional divisions in the fields of life (Soekanto, 1986). The structure being built is the division of labor between layers of groups. The labor group will continue to be maintained because it benefits the owners of capital. The lower-class group continues to exist in social circles stabilized by politics because the lower-class group keeps individual reserves that can be used as space fillers from the void division of labor. Communities living in industrial areas, working in the industrial sector, and those near the area have a different routine from an agrarian society (Picos, 2019). Changes occur in various aspects that are interconnected in people's lives. The condition of industrial society has a high activity level, as seen by the 24-hour factory operations (Gracella, 2019). This situation follows female workers in Linggar Village, Rancaekek District, Bandung Regency, who have a high activity level (Ulfah, 2019). Women have rights and obligations to participate actively in any matter, educational, social, cultural, or even political roles. It's just that there has been a gap between men and women resulting from gender-biased policy products (Tasnim, 2019).

The geographical location of Linggar Village, Rancaekek District, is close to the PT industry. Kahatex, so many women in Linggar Village choose the profession as laborers at PT. the Kahatex. PT. Kahatex in Linggar Village does have their own busy lives because they have multiple roles; on the one hand, they act as industrial workers, and on the other hand, they act as housewives. If you look at the data on the level of political participation of the people of Linggar Village, the dual roles experienced by female workers at PT. Kahatex in Linggar Village is no reason to continue participating politically in the 2015 Regional Head Election for Bandung Regency. The general election for Regional Heads and Deputy Regional Heads implements people's sovereignty in the Province, Regency/City to elect Regional Heads and Deputy Heads Regions based on Pancasila and the 1945 Constitution (Juliansyah, 2007).

This research is necessary because previous research has not examined this phenomenon, such as Ikmaaludin Sepyar (2016), who researched the political participation of the people in the 2015 Bandung Regency in Pasawahan Village, Dayeuhkolot District, Bandung Regency. In this thesis, the discussion focuses more on people's political behavior and the driving factors and inhibiting factors of people's political participation in the 2015 Bandung Regency Regional Election. Second, Pahlawan Gowel (2015) examines the participation of female students in intra-campus organizations, especially female students majoring in Sociology who seem to have minimal awareness of their political role in intra-campus organizations. Third, Silmi Kaffah's (2012) writings examined women's political participation in the DPC PPP Bandung City, which was still relatively low. Even though political involvement and participation in development is a human right, its representation has been regulated in Law No. 2 of 2008 and Law No.10 of 2008. Women's political participation in the formal sector and women's political participation in the non-formal sector.

Participation comes from the Latin, namely "*pars*" which means part, and "*capere*" which means to take. When combined means "taking part" (Stiefel & Wolfe, 2010). In English, "participate" or "participation" means participating or taking a role. So, participation means participating or participating

in political activities or activities. Participation is a symptom of democracy in which people are included in the planning and implementing everything centered on interests and share responsibility according to their maturity level and obligation level. Participation is any process of identification or becoming a participant, communication, or joint activities in a particular social situation. So, from some of the meanings above, it can be concluded that participation is a mental, emotional, and physical involvement of participants in responding to activities carried out in the teaching and learning process, supporting the achievement of goals, and being responsible for their involvement.

Furthermore, according to Michael Rush Philip Althoff, political participation involves individuals at various levels in the political system. Political participation is the activity of a person or group of people to actively participate in political life, namely by electing state leaders and directly or indirectly influencing government policy (Rush & Althoff, 2004, p. 112). There is little difficulty in presenting the various forms of political participation, regardless of the type of political system in question. The roles of professional politicians, voters, party activists, and demonstrators immediately come to mind. However, it is crucial to locate the proper position of political activity and see if there is some hierarchical relationship between these events. Perhaps the most clear and meaningful hierarchies are those based on the degree and extent of participation (Rush & Althoff, 2004).

Political participation can be divided into active participation and passive participation. Included in the category of active participation are submitting suggestions regarding a general policy that is different from the policies made by the government, submitting criticism and improvements to rectify policies, paying taxes, and electing regional leaders. Conversely, activities included in passive participation obey the government and accept and carry out government decisions (Ramlan Surbakti, 1992). Active participation shows activities oriented to political input and output processes, while passive political participation is oriented to output processes. In addition, many community members are not included in the active or passive political participation category. This group emerged based on their view that the existing society and political system had deviated from what they aspired to be. They are referred to as the apathetic group or the white group. Both political awareness and trust in the government are not independent variables or factors. In other words, the level of the two factors is influenced by other factors, such as social and economic status, parents' political affiliation, and organizational experience.

Working for a living is not only done by men. Now many women also work as laborers/workers, both in government and in the private sector. With the large number of jobs intended for women and the increasing number of women with higher education, they prefer to work rather than stay at home. The need for higher living costs is the main factor that causes a person to choose to work (Osterreich, 2020). During the feudal era or the Dutch colonial era, what was meant by laborers were men of manual labor, such as porters, foremen, craftsmen, and others. Labor can be interpreted as workers, workers, laborers, workers, or employees, basically, people who use their energy and ability to get a return in the form of income, both in the form of money or in other forms, from employers or entrepreneurs or employers. The wages they get are usually given on a daily, weekly, or monthly basis following the agreement that has been agreed (Rahman, 2018). Labor, workers, workforce, and employees are the same, but in Indonesian culture, the word "worker" connotes lowly, despicable, rude workers, and so on. Workers, laborers, and employees are the designations for higher levels of labor and tend to be given to workers who don't use their muscles but their brains in their work. These four words have the same meaning: workers (Jamaludin, 2018). One of the rituals that must be held in a democratic country is elections. As a ritual of democracy, periodic elections are where the spirit of democracy resides, namely, people's sovereignty. The people exercise their sovereignty in administering the state by electing their representatives in the legislature and the executive at the central and regional levels.

Quality elections can be seen from the process and the results. Elections can be of high quality in terms of the process if they occur in a democratic, safe, orderly, smooth, honest, and fair manner (Syailendra, 2017). Meanwhile, when viewed from the side of the results, the election must produce people's representatives and state leaders who can prosper the people. In other words, it can be said that quality elections, when viewed from the results side, are elections that produce people's representatives and state leaders who can realize the national ideals as stated in the Preamble to the 1945 Constitution of the Republic of Indonesia, namely to protect the entire Indonesian nation and all of Indonesia's bloodshed and to realize public welfare, educate the nation's life, and participate in carrying out world

order, which is based on freedom, eternal peace, and social justice (Au, 2020). In the realm of analysis, the implementation of direct Regional Head Elections contains at least four normative. First, the withdrawal of people's sovereignty which was previously carried out through the DPRD. If previously DPRD members had the function of electing regional heads; now this function is removed. Members of the DPR only have legislative, budgetary, and supervisory functions (Toha, 2021). Second, the source of power is the people. The people are the final assessment of the Regional Head's behavior, work programs, and performance. Third, the people are the subject of democracy, meaning that the people can play roles and positions as democratic actors through the available channels, both in making public policies and recruiting political leaders. Fourth, democracy has been accepted as the best system out of existing systems. Democracy upholds people's sovereignty and its utilization through available channels. However, democracy can also be considered an expensive item (the cost of directly electing regional heads in each region always costs trillions of rupiah). And it requires a long process.

General elections for regional heads and deputy regional heads implement people's sovereignty in provinces, regencies/cities to elect regional heads and deputy regional heads based on Pancasila and the 1945 Constitution. Honest and fair, namely in holding regional head elections, government officials and Voters must behave and act honestly and fairly. Regional heads' direct election in Indonesia is often considered a "guideline for democracy" (Aspinall, 2020). This term can be said to be positive or negative. In a positive sense, the direct election of Regional Heads is a means of democracy that provides an opportunity for the people infrastructure to elect their regional heads directly as a means of democracy which provides an opportunity for the people as an infrastructure to elect their Regional Heads directly through a voting mechanism. This facility will balance the political superstructure because, through direct election, the people can determine the course of government by choosing the desired leader freely and secretly. Even though the people are not directly involved in making government decisions daily, they can control the running of the government, which has received a direct mandate from the people. In a negative sense, the direct election of regional heads as a "leap of democracy" reflects a unilateral interpretation of the benefits and process of selecting regional heads. This process is often seen as a "people's democratic party" in which the people can do anything, including acts of anarchy, both on their initiative and those mobilized by candidates and their supporters or because of the encouragement of political parties as parties that nominate the candidate (Shvedova, 2005).

The direct election of Regional Heads manifests the constitution and the 1945 Basic Law as mandated in Article 18 Paragraph 4 of the 1945 Constitution; Governors, Regents, and Mayors, respectively, as Heads of Provincial, Regency, and Municipal Governments are elected democratically. This is regulated in the Constitution No. 32 of 2005 concerning the election, ratification, and dismissal of regional heads and deputy regional heads. Direct election of regional heads is also a means of learning democracy (politics) for the people. Then this becomes a learning medium for the practice of democracy for the people, which is expected to form a collective awareness of all elements of the nation about the importance of choosing leaders who are right according to their conscience. Direct Regional Head Elections are a means to strengthen regional autonomy. One of the successes of regional autonomy is also determined by local leaders. The better the local leadership produced in the direct Regional Head Elections, the commitment of local leaders in realizing the goals of regional autonomy, among others, is to improve people's welfare by always paying attention to the interests and aspirations of the community so that they can be realized (Halida, 2022).

Direct Regional Head Elections mean the people directly participate in determining their leaders. The direct election of regional heads is also a concrete manifestation of the principles of responsibility and accountability. Through direct elections, regional heads can be directly accountable to the people (Ismail, 2020). Goel and Olsen explain participation as a significant dimension of life in social stratification. According to them, participation is divided into six layers: political leaders, political activities, political communicators, marginalized citizens, and isolated people. From this understanding, participation in any form carried out by women activists is essentially an attempt to explore and empower the potential possessed by women (Knight, 1978). In general, participation is in the political space and all life. Women have the rights and obligations to participate or participate actively, but there has been a gap between men and women caused by gender-biased policy products. So, it takes a hard struggle and the whole and all women in all this. Especially in political matters because it dramatically influences policy product.

The success of government and development programs that are aspired to depends on the participation of the entire community, so the higher the participation of the community, the higher the achievement of the goals to be achieved. Therefore, government programs as part of development are strongly influenced by elements of society, which is that development is carried out and appointed by the community, the community, and the community. Thus, every society as a development object cannot be separated from the role of women involved, so women's participation should be considered.

Indonesian women have a role in developing the political sector, involved in parties, legislature, and government. Participation in politics is not merely a complement but must play an active role in making political decisions concerning the interests and sustainability of the state and nation. Thus, it is clear that the position of women in politics cannot be ruled out because they have the same abilities and intelligence as men. However, the political rights that women have are not as desired. Women are creatures of God, just like men. As a servant of God, he also has a humanitarian responsibility, prospering the earth and human welfare. Duties for women are distinguished from men; God gives men and women the potential or abilities to act, which are necessary for carrying out these tasks (Elfira, 2009).

Furthermore, the method used in this research is descriptive (Denzin & Lincoln, 2005), aims to describe or give a complete picture of the political participation of women workers, an analytical study of women workers in the Regional Head Election of Bandung Regency in Linggar Village, Rancaekek District, Bandung Regency which can be observed as a research target. According to Hadari, the characteristics of the descriptive method are such as focusing attention on social problems that existed in society at the time this research was carried out or actual social problems, as well as describing the facts about these social problems that are being investigated as they are and accompanied by interpretations. proper rationale (Mustari & Rahman, 2012). Do this by collecting and analyzing data related to the research study's object.

Linggar Village is a village whose village typology includes rice fields, industry, services, and trade. Linggar Village was formed in 1890 with area code number 2006 and postal code number 40394 and is located in Rancaekek District, Bandung Regency, West Java Province. The development level of the village is self-employment, and its area is 351,385 Ha. The village administratively has four hamlets, 12 RW (Rukun Warga), and 51 RT (Rukun Tetangga) when viewed from the boundaries of the Linggar Village area; from the north, there is Mangun Arga Village; from the south, there is Sukamulya Village, from the west there is Jelegong Village, and from the east, there is Cangkuang Village (Desa Linggar, 2016b, p. 6). The strategic geographical location of Linggar Village and being included in an industrial area have resulted in changes to the social and political life of the community.

Data sources are sources from which data can be obtained. The data sources in this study consisted of two sources, namely primary data sources and secondary data sources. Primary data is obtained directly from the source: observed and recorded for the first time. The data becomes secondary if it is used by people not directly related to the research in question. Secondary data is data that researchers do not attempt to collect themselves, for example, from the Bureau of Statistics, magazines, newspapers, statements, or other publications.

Primary data collection techniques, such as the Head of Linggar Village, the community around Linggar Village, Rancaekek District, and Bandung Regency (predominantly female workers at PT. Kahatex), are through observation and in-depth interviews. Observation is a way of collecting data using the eye without the help of other standard tools for that purpose. The author makes various observations to obtain data directly from primary sources, especially to see life's location, life, and atmosphere and participate in various activities. The observation used in this study is the non-participatory observation adjusted to the object or target being observed. Researchers work directly in the community and are only interviewees when asking for information from government officials at the Linggar Village Office, government officials at the Rancaekek District Office in Bandung Regency, workers' organization officials, and female workers at PT. Kahatex in Linggar Village. Non-participants made observations; the researchers only observed activities regarding the political participation of women workers in Linggar Village, Rancaekek District, Bandung Regency, from the subject to support research data in this study.

After the data is collected, the next step is to analyze the data. Data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and documentation by organizing categorical data, describing it into units, synthesizing, arranging it in patterns, choosing which ones are important and what will be learned, and make conclusions so that it is easy to understand by yourself and others. At the same time, the purpose of research in the analysis is to narrow and limit findings to become one data that is orderly, structured, and more meaningful.

2. RESULTS AND DISCUSSION

The Involvement of Women Workers in Local Election

In this era of modernization, with increasingly sophisticated technology and increased mass communication, they can influence knowledge about politics (Dulkiah & Setia, 2020). Some female workers like to watch and read political news when they have free time, such as on days off from work (Rani Noviani, Interview, April 15, 2017). The lack of involvement of women workers is due to various factors, including time management, the lack of awareness in politics, the dominance of a patriarchal culture that always puts women workers in a corner, and there are still many women workers who close themselves to politics. The lack of practical involvement of women workers is caused by the character of women workers who are more concerned with household activities, so they feel that their activities will be disrupted if they participate in political activities. Apathy has no interest or concern for other people, situations, or phenomena in general or particular. From a sociological point of view, it can be applied to society in general or only to certain aspects of society (Polletta & Jasper, 2001). The features of apathy are the inability to acknowledge personal responsibility, investigate, or even accept one's emotions and feelings. These feelings are vague and unintelligible, feelings of difficulty, insecurity, and feeling threatened.

Taylor also defines social support as an interpersonal transaction involving one or more aspects consisting of emotional attention, instrumental assistance, providing information, and the existence of an assessment or award. Apathy is not concerned about other people, situations, or general symptoms (Cichocka, 2016). It is essential whether or not women workers are involved in participating in this direction can be forced because this is a personal matter, so high individual awareness is needed so that the political participation of women workers can increase from year to year.

Huntington and Nelson interpret political participation as the activities of citizens who act individually, which are intended to influence decision-making by the government. Participation can be individual or collective, organized or spontaneous, steady or sporadic, peaceful or violent, legal or not illegal, and effective or ineffective (Huntington & Nelson, 1976). The assumption is that the person who knows best about a desire (society) is the community or the individual. Therefore, individual political participation in society is essential in determining government policies concerning their lives.

An active participatory movement must be needed to make a significant change because an actor can be directly involved in the political process (Alamsyah, 2020). As explained by Soerjono Soekanto (Soekanto, 2014), aid that participation is any process of identifying or becoming a participant, a process of communication or joint activity in a particular social situation. In this explanation, it is evident that in making a change in society, a real action must be needed which can be carried out directly because then a person will feel part of the process.

The General Election Commission (KPU), Provincial KPU, and Regency/Municipal KPU are permanent election management bodies at the provincial and regency/city centers. To organize elections at the sub-district level, a Sub-District Election Committee (PPK) was formed; at the village level or in other designations, a Voting Committee (PPS) was formed, and at the Voting Places (TPS), an ad hoc Voting Organizing Group (KPPS) was formed.

In every general election, a District Election Committee (PPK), Voting Committee (PPS), and Voting Organizing Group (KPPS) are formed, which are temporary. The formation of PPK, PPS, and KPPS appointments is regulated in Law Number 15 of 2011 concerning General Election Organizers. A District Election Committee (PPK) was formed to hold elections at the district level. The District Election Committee (PPK), domiciled in the sub-district capital of PPK, is formed by the Regency/Municipal KPU no later than six months before the election and is disbanded no later than two months after voting. In the event of recounting and re-voting, follow-up elections, and follow-up elections, the working period of the PPK is extended, and the PPK is disbanded no later than 2 (two) months after the voting. 5 (five)

PPK members come from community leaders who meet the requirements based on this Law. PPK members are appointed and dismissed by Regency/Municipal KPU. The composition of PPK membership considers women's representation of at least 30% (thirty percent). In carrying out its duties, PPK is assisted by a secretariat led by a secretary from civil servants who meet the requirements. PPK through Regency/Municipal KPU proposes 3 (three) names of candidates for PPK secretary to the regent/mayor for further selection and stipulation of 1 (one) name as PPK secretary with a regent/mayor decision.

A PPS is formed to hold elections in villages. PPS is domiciled in the village. PPS is formed by Regency/Municipal KPU no later than 6 (six) months before the election and is dissolved no later than 2 (two) months after voting day. In the event of recounting and re-voting, follow-up elections, and follow-up elections, the working period of the PPS is extended, and the PPS is dissolved no later than 2 (two) months after the voting in question. 3 (three) PPS members come from community leaders who meet the requirements based on this Law. The Regency/Municipal KPU appoints PPS members on the joint recommendation of the village/sub-district head and the village/sub-district consultative body. Members of the Voting Organizing Group (KPPS) of 7 (seven) people come from members of the community around the TPS who meet the requirements under this Law. KPPS members are appointed and dismissed by PPS on behalf of the chairman of the Regency/Municipal KPU. The appointment and dismissal of KPPS members must be reported to the Regency/Municipal KPU. The membership structure of the KPPS consists of a chairman and concurrent members and members.

Requirements to become a PPK, PPS, and KPPS member include: Indonesian citizen; at least 25 (twenty-five) years old; loyal to Pancasila as the foundation of the state, the 1945 Constitution of the Republic of Indonesia, and the ideals of the August 17, 1945, Proclamation; have integrity, strong personality, honest and fair; not being a member of a political party which is stated by a valid statement letter or at least within 5 (five) years no longer being a member of a political party as evidenced by a statement from the management of the political party concerned; domiciled in the work area of PPK, PPS, and KPPS able physically and spiritually; education at least high school or equivalent for PPK, PPS, and KPPS; and have never been sentenced to prison based on a court decision that has permanent legal force for committing a crime punishable by imprisonment of 5 (five) years or more.

Judith Squires (2013) explained that there are four arguments for equal participation of women in formal politics, arguments about role models, arguments related to justice, arguments related to women's interests, and arguments related to the revitalization of democracy. The lack of self-awareness of women workers can lead to stereotyped views (labeling) that arise in the social environment, which considers the role of women as something that is not so important in the public or political sphere (Liao, 2022). With problems like this, efforts must be made, both individual and group efforts.

Efforts made by the Rancaekek District Election Committee (PPK), namely: PPK socializing to the PPS level, the socialization stages per month before D-Day usually carry out socialization. Going directly to the residents, PPK or PPS carry out activities, such as at the Surprised Market and throughout the villages in Rancaekek. Then the Voting Committee (PPS) and the Sub-District Election Committee (PPK) opened stands in these strategic places, the purpose of which was to socialize, and the voters could see the DPT (Fixed Voter List). Indirectly, the residents become interested when there is entertainment like that (Hendrik Irawan, Interview, April 15, 2017).

Another view was conveyed by Atep Yusuf Hamdani, as Secretary of Linggar Village and as Secretary of PPS Members in Linggar Village in the 2015 Bandung Regency Pilkada; he believed that the socialization carried out by PPS was in the form of banners, the socialization was not conveyed to all people, but only representatives just the community, such as the RT head, RW head, and community leaders, and in my opinion this socialization is also the most effective, because with banners the community can never forget (Yusuf Hamdani, Interview, April 10, 2017).

Based on several interview results obtained by the authors from PPK and PPS, the socialization carried out by PPK and PPS was an effort made to increase the community's political participation, both for men and women. As for practical efforts and outreach to increase public interest in participating in politics, based on the results of interviews submitted by Hendrik, as a member of the District Election Committee (PPK) in Rancaekek, he thinks that the most effective effort in 2015 Bandung Regency Pilkada is to hold activities that carried out amid the community in one activity. For example, PPK or PPS opened a stand at Kencana where every Sunday, there is always a gymnastics activity for mothers and a Surprised

Market; automatically, many people gather there. Giving election souvenirs such as election key chains, pens, etc. And PPK and PPS also used props such as sound systems and banners to invite or notify the public about their presence at the polling stations on the day of the Pilkada according to a predetermined schedule. And apart from the Surprised Market in Kencana, PPK, and PPS also held socialization throughout the village, inviting RW and RT as well as religious leaders and the local community (Hendrik Irawan, Interview, April 15, 2017).

Contrary to the opinion of Yusuf Hamdani, as Secretary of Linggar Village and as Secretary of PPS Members in Linggar Village at the Bandung Regency, he thinks that the most effective socialization during Pilkada is socialization in the form of banners because, with banners, people can never forget. The most effective socialization is also delivered to community representatives, such as the RT head, RW head, and community leaders. And PPS also gave the task to KPPS to provide a permit to the company in the form of a notification letter regarding the upcoming Pilkada in Bandung Regency on December 9, 2015. The notification letter was given to the company to ensure employees who live in Linggar Village can still participate in Pilkada activities by voting at polling stations (Yusuf Hamdani, Interview, April 10, 2017).

Based on the results of interviews obtained by the authors from PPK and PPS members, it can be concluded that the most effective socialization to increase political participation in society must pay attention to the time, media, and tools used so that the socialization can be conveyed to the public clearly and attractively. Efforts made by the Voting Organizing Group (KPPS) to increase the people's interest in political participation are that KPPS must submit a notification letter (Model C6) to vote for voters registered in the DPT at the right time, meaning not suddenly, because if suddenly the community is busy. It must be submitted three days before voting (Toto Tahrudin, Interview, 24 Mei 2017).

Efforts or driving factors for female workers at PT. Kahatex, Hendrik Irawan, S.Sos as a member of the Rancaekek District Election Committee (PPK), said that the KPPS (Voting Organizing Group) always gives company notification letters in the form of C4 forms -companies located around Rancaekek so that the company can permit its employees to continue to participate in Pilkada activities, especially in Linggar Village; if there are Direct elections, the company will usually dismiss its employees (National holiday). And even if there are companies that do not furlough their employees, those employees are given time to vote at TPS. If the employee still comes to work, then at noon, the employee has permission and continues to come to the polling place (TPS) on the date and day of voting to cast his vote; then, after voting, the employee returns to the company and returns to work (Hendrik Irawan, Interview, April 15, 2017).

Several female workers of PT Kahatex said that the company PT. Kahatex likes to give its employees the day off; if they still come to work, the company likes to permit their employees to continue participating in Pilkada activities in the form of voting at the Polling Place (TPS) on the day and date of the voting (Titin Kustini, Interview, April 15, 2017).

Efforts made by the District Election Committee (PPK), Voting Committee (PPS), and Voting Organizing Group (KPPS) for Regional Head Elections of Bandung Regency in 2015 in conducting political outreach to the community, especially to women to increase interest in women's political participation is already reasonable. The District Election Committee (PPK), the Voting Committee (PPS), and the Voting Organizing Group (KPPS) in the 2015 Bandung Regency Pilkada are milestones for the implementation of this new grand democracy which is being implemented for the first time in the Republic of Indonesia. The problem for the people to continue to vote or not to vote (abstentions) in the Pilkada is to return to each individual's political awareness.

3. CONCLUSION

The political participation of women workers at PT. Kahatex in the 2015 Bandung Regency Election activities in Linggar Village according to the concept of Huntington & Joan M. Nelson's political participation is autonomous participation that is mobilized; in other words, women workers continue to participate in politics such as giving voting rights in regional elections, but political participation of women workers is also it is more effective if ordered by way of mobilization. And when viewed in terms of typology and models of political participation, according to Surbakti is passive. In other words, their political awareness is deficient, but trust in the government is very high, meaning that they obey the government, accept and carry out any government decisions without ever submitting suggestions regarding a general

policy that is different from the policies made by the government or submitting criticism and improvement to rectify the policy. Forms of political participation of women workers at PT. Kahatex in the 2015 Pilkada of Bandung Regency in Linggar Village, Rancaekek District, which is following Michael Rush Philip Althoff's concept of forms of political participation, namely voting at TPS (voting), being a passive member of labor organizations, and listening to political news on television.

The motivating factor for women workers to continue to vote in Pilkada activities is the encouragement from their husbands and companies that provide work permits so that they can continue to vote at the polling stations (TPS). The lack of involvement of female workers at PT. Kahatex in the Pilkada activities of Bandung Regency was caused by various inhibiting factors, including time management (busy), low education, lack of awareness in politics, the dominance of patriarchal culture, which always cornered women workers, and there were still many women workers who closed themselves off from politics. The lack of practical involvement of women workers is caused by the character of women workers who are more concerned with household activities, so they feel that their activities will be disrupted if they participate in political activity.

The efforts made by the District Election Committee (PPK), the Voting Committee (PPS), and the Voting Organizing Group (KPPS) in increasing interest in the political participation of women workers at PT. Kahatex in the Pilkada activities of Bandung Regency in Linggar Village is by conducting outreach at the right time and place and using suitable media. Such as conducting socialization on holidays such as Sundays, and the right place to carry out socialization is at the Kencana Surprised Market and throughout the village by inviting the RT head, RW head, religious leaders, and the local community so that the socialization can be conveyed clearly and exciting and can increase interest in political participation.

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