



Voting Behavior of West Javanese Women in Terms of Geographical Location and Cultural

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Abstract. Based on geographical location, West Java is the buffer zone of the capital. This condition makes it easier for West Java women to obtain information including gender development and access to education as well as information about the legislative membership of the members. Various studies reveal that even though the state has given women the right to sit in parliament, this has never been fulfilled. This article reveals how the voting behavior of West Javanese women is viewed from gender geography. The study was conducted over three months involving five families interviewed. The result is that geographical conditions do not affect the views of Sundanese women that the husband is more important, so in determining the choice of candidates is dominated by the husband. Likewise in terms of work, the average Sundanese woman has two main tasks namely raising children and making a living. This is in accordance with Sundanese proverb “awewe dulang tinande” (women must follow their husbands).

Keywords: Geographical location · Sundanese · Voting behaviour

1 Introduction

The non-involvement of women in the legislative body, does not necessarily indicate that women are not literate towards political participation. Feminism assumes that if 30% of women’s votes in the legislature are not fulfilled, women are marginalized. The step of the Indonesian government to provide political opportunities for women is by issuing a law requiring political parties to include 30 percent of women’s representation at the central level management and implementing a zipper system, i.e. for every 3 legislative candidates, there is at least one female bacaleg.

This system resulted in the participation of women in the 2019 elections. Women who are involved in political parties do not necessarily have a positive correlation with good support. It is proven that in the number of votes obtained from the election results, the number of women in the legislative body is less than 30%, the city of Bandung produces the same votes, which is only 20%.

Women’s vote who do not represent their community is motivated by the dominant patriarchal culture in the community. Strong patriarchal values and culture in Indonesian society mean that women’s opportunities to play an active role in various fields still have to be improved even though Indonesia has a strong commitment to gender mainstreaming

as seen through Indonesia's commitment to human development goals and Beijing's declaration and opens opportunities for the Indonesian parliament to be able to Having women's representatives in important positions in development, if it is not followed by women's political awareness, it will be a waste.

The participation of the Sundanese people has not provided a prominent achievement in advancing the foundation of the nation's life, so that all components of Sundanese society must be responsible for improving this situation [1]. A deeper understanding of the lifestyle of the Sundanese people must be carried out in depth, so that the "true depth" which is firm but flexible, remains but changes can be identified. Feminine does not mean weak, but subtle. That which is subtle can be strong. A strength, power, solid yet refined, wise, high [2].

Sociologically-anthropologically, which is the philosophy of life of the Sundanese community is Cageur, Bageur, Bener, Pinter, Tur singer. In this regard, this philosophy must be used as a guide in implementing any development plans, including in the political field. Cageur has the meaning of being physically and mentally healthy. Bageur is well behaved, polite, friendly, well mannered. True, namely honest, trustworthy, compassionate and devout. Smart, has knowledge. Singer means creative and innovative. The interesting thing about Sundanese leadership is nyalindung ka gelung which means that one's life is dependent on others, has no attitude. In a broader sense, the expression nyalindung ka gelung means not wanting to try, relying on the wife's income or wealth. Nyalindung means taking refuge, surrendering, entrusting life to something or to someone because those who are coiled (curled) are usually women.

Another meaning of this expression is that when the leadership of the husband or man does not work optimally, women actually have an extraordinary ability to maintain the sustainability of the household. This also means that women have great potential in leading if the opportunity is given. Sundanese women's leadership shy away from haripeut ku teuteureuyeun. This means staying away from greed, corruption or collusion. In other cases, the leader of course also goes through the decision-making process. There is value in Sundanese philosophy to be wasteful, it means that a leader should not make decisions quickly or hastily [3].

This is the background for the writing of this article. Sundanese women have a great leadership spirit and are able to contribute to development, but when there are candidates of the same gender running as leaders among them, they tend not to vote for them.

2 Literature Review

Feminists and Geography

Geographical feminists argue that the domination of wujid in geography studies has occurred because geographers carry out analyzes with a masculine paradigm. It is stated that this perspective continued to develop until the 1970s, with the exclusion of study of women and women's activities. It is common for this study to be prolonged by putting aside the issue of sexuality until the late 1980s, even putting aside non-human issues until 1990 [4, 5].

Even David Delaney illustrates geography as a white company, a western kingdom and music, dominated by the frame of American life [6]. This opinion is supported by

90 percent of the members of the geography department in America are white people, as well as what happened in England, Canada, New Zealand, Australia and Europe [5].

Other feminist geographers such as Donna Haraway suggest that the supremacy of “masculine and white skin” in geography can undermine what is called “situated knowledges” [7]. According to him, science is local, special and inherent, and formulates a main way so that differences can be understood. That is because space and place are closely related to race, gender, class differences, sexuality and so on. Another thing that is also less supportive of development is all understanding of geography related to location. In fact, differences do not always refer to location, but can take the form of study material, it can also be a place in and around the location of knowledge. (situated knowledges).

Many of the main concepts in the study of human geography have sprung up for the purpose of studying differences. These concepts include the concept of nature-culture, the concept of human species, the concept of uneven development, the concept of the body, and the concept of race, gender and sexuality as a result of social construction.

Two main concepts that have been discussed recently are the concept of nature-culture and the concept of the body, although it is currently questionable whether these two concepts are geographical concepts or not [5, 8]. The concept of nature-culture from several studies conducted tends to be differentiated, in the sense that it is studied separately and separately. Several other geographers have criticized that the study of the concept of nature-culture cannot be carried out individually, but must be carried out in an integrated manner. Herley explains that the discussion on “species being” must be related to “human nature”, rather than just talking about human differences [9]. This means that an analysis of the human beings cannot be separated from the concept of nature. The concept of nature-culture distinguishes feminism and masculine, rational and irrational, good and bad, natural and cultural. Geographers until 1990 did not focus on the concept of the body, as well as the concepts of sexuality and gender. They argue that the content of sexuality is related to the discipline of biology, and not the field of geography. However, a number of recent geographers have paid attention to the contents related to the concept of the body. It was explained that the concept of the body does not only study individual identity, but also relates to the place, location, and space of the individual. This is supported by feminist experts Judith Butler and Nail Smith (1993) through the explanation that the concept of the body does not stand alone, but is part of a community, regional, national, and global process [10].

Sundanese Women's Leadership

Female/feminine leadership varies widely in various ways, from the management model (planning, leading, organizing and controlling) which seems to have no human face, but is full of technical and masculine approaches. Management needs to further explore some important principles and practices that are relevant in implementing “feminine values.”

In the study of Sundanese leadership conducted by Elis Suryani N.S (2010) according to the script of Sanghyang Hayu and Sanghyang Siksakandang Karesian, a leader must have a role as leader, manager, entertainer, entrepreneur, commander, designer, and teacher [11]. In addition, a leader must meet the elements summarized

into five groups, as stated. (1) Budi-tau-pradana (wise-wise-pious). (2) Rich-wak-minded (healthy/strong-speaking-hearted. (3) Pratiwi-akasa-intermediate (earth-space-between) (4) Mata-tutuk-talinga (sight-speech-hearing). 5) Bayu-sabda-hedap (energy-speech/word-intention/heart and mind) All of which are related to one another which builds the attitude and character of the ideal leader.

A good and ideal leader according to the script of Sanghyang Hayu, must also adhere to the principle of astaguna “eight wisdoms” so that his leadership is harmonious, good, and harmonious. First, animan (gentle), the leader must have a gentle nature, in the sense of not behaving rudely. Second, ahiman (firm), be assertive, in the sense of not being wishy-washy (panceg hate). Third, mahiman (broad-minded), has various kinds of knowledge and has high insight so as not to lose to his subordinates. Fourth, lagi-man (agile/nimble/skilled), demanded to be skilled and nimble and dexterous in acting or doing a job. Fifth, prapti (right on target), has sharp thinking and right on target because if you are wrong or speculate it will hinder a job. Sixth, the prakamya (tenacious/persevering), has very high tenacity and persistence. Seventh, honesty is required to have honesty, both in words, thoughts, and actions, in order to be trusted by other people (colleagues/business/company/other countries) and their subordinates. Thus, a harmonious understanding is established. Eighth, the referee (open to criticism) has a friendly and wise attitude so that he is willing to accept suggestions and is open to criticism if he makes a mistake or deviates from the rules.

The Manuscript Sanghyang Siksakandang Karesian, reviews and reveals ten guidelines that a leader must have and implement in order to foster and lead his subordinates, who are known as *dasa prasanta*. First, use (wise/benevolence), the instructions given are understood by their subordinates for their benefits and uses so that there is no misunderstanding. Second, friendly (acting like a wise and friendly parent or *bestari*) or friendliness fosters a sense of comfort in work and activities. Third, *hook* (affection or admiration), the command is considered a representation of admiration for the achievements of the person it commands. Fourth, *pesok* (captivating heart or *reueus/proud*), must be able to captivate the hearts of his subordinates and also be the pride of his subordinates. Fifth, compassion (love, affection, compassion, compassion), the commandment must be based on human feelings that are full of loving vibrations. Sixth, the *karunya* (compassion/compassion/compassion), is actually almost the same as compassion, but in the *karunya/gift of command*, it must be felt as a belief. Seventh, *mupreruk* (to persuade and reassure the heart), should be able to persuade and reassure the heart by cultivating the spirit of work. Eighth, *reviewing* (praising in addition to reviewing, correcting), in various ways. Ninth, *nyecap* (encouraging and giving cooling words that are soothing). Tenth, *ngala angen* (taking heart), is able to attract hearts and sympathy so that there is a strong and harmonious bond of friendship. *Dasa Prasanta*, if we look closely, the rules are based on the quantity and quality of human relations, but not in rigid and authoritarian conditions. The communication process continues to use the principles of compassion, compassion and foster care.

3 Methodology

This research is an overview and analysis of the voting behavior of women in West Java in terms of gender geography. This study involved Sundanese women who work as housewives. Women who are married are chosen because they are assumed to play a major role in family development. Their role is not only important in reproductive activities, but also in productive activities. The selection of women who are married is only limited to those who are married and in the age group of 27 to 55 years. Limits to married women and age limits are important in order to see the relationship between women, as well as gender relations between husband and wife in the changing roles of Sundanese women.

Data collection was carried out in two ways, namely, through library research (library research) and field research (field research). Library research is used to find supporting (secondary) data for a formulated study problem. The librarian investigation is useful for examining documents that relate to the problems studied regarding the role of women in Indonesia, and Sundanese women in particular. Field investigations are used to collect (main) basic data regarding perceptions, opinions, beliefs, or attitudes towards factors that influence the role of Sundanese women in Indonesia.

4 Result and Discussion

Geographical Condition and Role of Women

West Java Province is geographically located between $5^{\circ} 50' - 7^{\circ} 50'$ south latitude and $104^{\circ} 48' - 108^{\circ} 48'$ east longitude, with an area of 37851.11 km^2 . The northern area of West Java is a lowland area, while the southern region is a hilly area with few beaches and the central region is an area with a mountainous geography. Administratively, West Java is bordered by the Java Sea and DKI Jakarta to the north, to the east by East Java, to the east by the Indonesian Ocean, and to the west by the province of Banten. West Java consists of 16 districts and 9 cities. West Java has a strategic geographical condition. This is an advantage for the province of West Java, especially in terms of communication and transportation. In addition, West Java has fertile land originating from volcanic deposits and is fed by many rivers, namely the Cisadane River, Ciliwung River, Cisande River, Cimandiri River, Citarum River, Cimanuk River and Citanduy River, so most of the land is used for agriculture.

This fertile natural condition sometimes spoils the surrounding community, not infrequently in Sundanese expressions it is illustrated how the difference in treatment between men and women. Women are more likely to be spoiled, do not have to study and work, can only take care of the household and educate their children (awewemah definitely balik deui kadapur) and a woman must always obey her husband's orders (awewemah dulang tinande), it is men who have the responsibility full responsibility for the family (and a man should not only enjoy his wife's efforts (teu wins nyalindung kagelung).

The results of interviews with 5 (five) women that the researcher met showed that 3 (three) of them had a dual role, namely as housewives as well as helping families in earning a living. This means that Sundanese women are already taking part in the public space. Even though they have a role that is not easy, on average they do not regret what

they live. Their motive for doing this is not only due to economic factors but also to practice the knowledge they already have. Thus, Sundanese women can solidify their own personality, so that they can add meaning to themselves, they feel that their life is meaningful as a wife; and make himself feel there, with his existence, he will feel that his life is more useful for his entire family.

This is in accordance with the Sundanese teaching that household *ngayuh mah kudu saheuyek sapihanean* (in managing the household there must be cooperation to help each other; *mah kudu ka cai* household becomes pious, so land becomes *salogak* (the household must cooperate and be in harmony between husband and wife. In her daily life, a Sundanese woman is required to be skilled in managing the household as reflected in her expression that women must have expertise in bed, kitchen and gargle (teaching to the wife to give *khidmah* (service) to her husband as a form of devotion, respect and love. Love to husband).

Technological developments immediately affect the Sundanese community, they consider education to be very important, but the norm values that have been taught from generation to generation should not be abandoned. Parents teach their children to demand *elmu teh obligatoru Hukumna* (studying is obligatory); demanded *elmu adajan ka nagri Cina* (demand knowledge even in China; and be taught *sing junun da elmu mah moal ridu mamawa* (study diligently because having knowledge will not bother bringing it) Sundanese people also recognize the importance of knowledge for life in the world and in the hereafter, as in the expression “science demands *dunya broadcast*” (seek knowledge, and obtain the world).

Demanding knowledge for the Sundanese people can be obtained from *no urang*, “*tina daluang*”, and leagues [12]. “*Ti urang papada*” (from fellow human beings), means that one can learn from friends, friends, or relatives who happen to have extensive knowledge. “*Tina daluang*” (from paper); means that someone may learn to acquire knowledge, because it is given by people by showing writings. A person will have knowledge if he reads a lot. Studying at school, including the form of learning “*tina daluang*”. *Daluang* means paper or book. While *Tina* is free (from time), it contains the meaning of gaining knowledge from experience. *Leisure* means experience. The level of education achieved by Sundanese women has illustrated the implementation of Sundanese women in gaining knowledge, which is obtained through “*daluang*” (school education institutions).

RSZ, SNT and YYH said that they worked not because they wanted to equalize roles between men and women, but only to meet household needs, and even when they were small their parents supported their children to attend high school so that they would not experience difficulties crossing the ark. Life, so it is very unfortunate for them if after marriage they only take care of the household without practicing the knowledge they have acquired during their teens.

This is in accordance with the statement of DV, ELL and WW that they choose to become housewives because their husbands have fulfilled their household needs so that they prefer to raise their children so that later their children can be useful for the nation and the country continue with their second dream. His parents.

In Sundanese society, the role of parents, especially the father and mother who form the nuclear family, cannot be ignored. The Sundanese people who adhere to bilateral

lineages, where the maternal and paternal lineages are the same, contribute to the socialization process of children, where parents have a high place. In an expression of local wisdom of the Sundanese “Indung nu ngandung bapa nu ngayuga; munjung lain ka gunung muja lain ka sagara, tapi munjung kudu ka indung muja kudu ka bapa”. (The mother who contains the father is the cause; flattering not to the mountains, worshipping not to the sea, but praising the mother, worshipping the father). In it is reflected respect and honor to both parents who have given birth and cared for their children. The figure of the mother in the heart of the Sundanese has a deeper meaning. The meaning is not just and limited to the meaning of a woman who gives birth to her children. More than that, the figure of the mother has become the highest symbol in Sundanese mythology and at least has an honorable position in the social strata of society.

The Voting Behavior of Sundanese Women

Glassner in a study entitled “Political Geographic” which contains the patterns and distribution of political party votes in each district of the United States, concluded that some of the important things that enter into the geography of general elections are campaign issues during the election, candidates/candidates, influence campaign and the most geographic of all (the most geographic of all) is the “neighborhood effect” [13]. It is the relationship between the election results and the candidat /candidate’s house or district.

The campaign issues presented by the candidates greatly influenced the voting behavior of Sundanese women. As stated by RSZ, ELL, DV, WW, YYH and SNR that when they choose candidates not based on who their husbands recommend, they make their own choices according to their wishes, as well as a husband, they tend not to intimidate their wives. When making their choice, sometimes husbands and wives have different choices of parties/candidates and this does not matter because households with political problems are different.

In attending the campaign or socialization of candidates, on average Sundanese women did not attend it, for them it was enough for their husband to attend the campaign or socialization. If the husband is absent or currently working, then the wives will come to participate in the campaign or socialization of the candidate’s vision and mission. This is not because of women’s reluctance to attend, but rather believe that men are easier to interact and have more free time than women.

An interesting answer obtained by researchers when conducting interviews is that they do not differentiate between men and women, in their work each gender has advantages and disadvantages. The superiority of men is that they can manage emotions but are less able to solve detailed and sometimes not very nurturing problems while women tend to show maternal behavior and are able to complete several jobs at one time, this is what women say can be strong if the situation requires them to do so. A woman tends to be able to master the role of men, while a man is not necessarily able to play the role of women.

Women who are capable and act as leaders have dual characteristics both as feminine women and have strength in the form of assertiveness, toughness and courage in the sense of being able to make the right decisions just like men do [14].

The answer is different. When the researcher asked the representation of women in the parliament, five people answered that the current representation of women was

enough because it was better for a man to lead than a woman. If there are no men, then they will choose women. And one other person said that if it is still needed, it is better if it is added, because if the leader is a woman it is better because women are more sensitive so that they will better understand the situation and condition of a society.

This shows that Sundanese women when electing parliamentarians tend to be rational, not following the husband's choice even though in the belief of the Sundanese society that the husband must be respected as the expression *awewemah dulang tinande* (women must follow the husband's wishes).

5 Conclusion

The Voting Behavior of Sundanese Women is not influenced by geographic factors, even though the fertile natural conditions do not necessarily make Sundanese women reluctant to study. This has an impact on their voting behavior, they do not only listen to input/suggestions from their husbands on political parties, but they tend to find out for themselves about candidates for parliament and make choices according to their conscience.

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