

# Gender Inequality in the Political Participation of Islamic Society: Between Analysis and Strategy

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<i>Abstract</i>	<i>Journal of Policy and Development Studies (JPDS)</i>
<p><i>This study analyzes and offers strategies to increase women's political participation in Islamic societies. The potential of this research is to instill hope in Islamic society about the transformative power of gender equality in political participation and to foster optimism about the increased political engagement of women in Islamic society. The theory used in this study is the theory of gender social construction. This study used descriptive qualitative methods to analyze data related to gender inequality in the political participation of Islamic societies. The data was collected through interviews with several informants who were experienced in Islamic politics and society. The results showed that gender inequality in the political participation of Islamic societies was seen in several aspects. First, women are still given fewer opportunities to participate in political decision-making. Second, women still experience discrimination in access to information and resources necessary to participate in politics. Third, women still experience stigma and stereotypes that prevent them from participating in politics. The suggestions and recommendations in this study, such as awareness-raising, resource development, elimination of stigmas and stereotypes, and partnership development, hold promise in addressing gender inequality in the political participation of Islamic society.</i></p>	<p>Vol. 15, Issue 2 (2024) ISSN(p) 1597-9385 ISSN (e) 2814-1091 Home page <a href="https://www.ajol.info/index.php/jpds">https://www.ajol.info/index.php/jpds</a></p> <p><b>ARTICLE INFO:</b> <b>Keyword:</b> gender inequality, political participation, Islamic society, stigma, stereotypes</p> <p><b>Article History</b> Received: 25<sup>th</sup> March, 2024 Accepted: 27<sup>th</sup> May,, 2024</p> <p>DOI: <a href="https://dx.doi.org/10.4314/jpds.v15i2.16">https://dx.doi.org/10.4314/jpds.v15i2.16</a></p>

## **I. Introduction**

Gender inequality in the political participation of Islamic societies is a very relevant and complex issue. (Cavero-Rubio, Collazo-Mazón, and Amorós-Martínez 2019; Lozano-Torres 2021; Nguyen and Su 2021; Tagliacozzo and Di Tullio 2021), This problem is not only limited to discrimination against women in participating in politics but is also related to the patriarchal culture that is still dominant in Islamic societies. This culture influences the way Islamic societies view women and their role in society. Gender inequality in the political participation of Islamic societies is visible in several aspects. First, women are still given fewer opportunities to participate in political decision-making. Second, women still experience discrimination in access to information and resources necessary to participate in politics. Third, women still experience stigma and stereotypes that prevent them from participating in politics. (Howansky et al. 2021; Townsend et al. 2019)

The theory used in this study is the theory of gender social construction. This theory (Becker 1986; Joosse and Willey 2020; Lazega, Quintane, and Casenaz 2017; Tompkins 2015), explains that gender is determined not only by biology but also by the roles and roles given by society. In Islamic societies, women are often regarded as objects and do not have equal rights with men in participating in politics.

Gender inequality in Islamic societies' political participation is still relevant and complex. The research question focuses on how to analyze and offer strategies to overcome gender inequality in Islamic communities' political participation. The formulation of this research problem is: "How does patriarchal culture affect women's political participation in Islamic societies?" This study analyzes and offers strategies to increase women's political participation in Islamic societies.

This study argues that patriarchal culture influences women's political participation in Islamic societies. This culture influences the way Islamic societies view women and their role in society. Therefore, this study will analyze how patriarchal culture affects women's political participation and offer strategies to increase it.

## **2. Literature Review**

### **Gender Inequality**

This article explores the ethical limitations of gender markets about sex "work." Although markets are widely regarded as the best way to regulate the complex global economy, this does not mean that there are no market restrictions for goods or services considered to have intrinsic human value or whose purchases raise moral and ethical issues.(Cantillon and O'Connor 2021). The moral limits of the market are an issue of increasing interest to philosophers and policymakers, and sex/prostitution "work" has been the subject of extensive feminist debate. (Cantillon and O'Connor 2021; Quisumbing, Meinzen-Dick, and Malapit 2022; Samtleben and Müller 2022; Striebing et al. 2020). We argue that several fundamental aspects of the "work" of sex trafficking raise ethical questions that are important to the market framework, namely, the commodification of consent

through the exchange of money, the unique nature of existing sex services, and their implications for gender equality.

What does this analysis of the nature of exchange come from a feminist point of view regarding the gender dimension within moral and ethical constraints in the marketplace? We believe that consent cannot be commodified through the exchange of money, that receiving payment for embodied sex is very different from other forms of sex or intercourse, and that sex "work" has unique aspects that distinguish it from other forms of gender-based work in the market, including domestic work and care. One of the most significant changes in German higher education is the increased emphasis on diversity management. (Klein 2016) Diversity is a relatively new idea for German higher education institutions, and unlike in North America, it has no historical roots in equality policies in Germany.

As will be argued, the approach currently follows "heterogeneity" or "economic" reasons, both of which are limited in their effectiveness in addressing inequalities beyond gender. (Barreiro-Gen et al. 2021; Klein 2016; Luo, Guo, and Li 2021; Nguyen 2021). This contribution advances a conceptualization of diversity tethered to equality but views gender relations as one of lingering inequalities. By discussing the practice of gender equality and diversity management in higher education institutions in Germany and their theoretical frameworks, it will be shown that the conceptualization of diversity can benefit from the gender paradigm to build consistent strategies to dismantle inequalities in higher education. (Reidl et al. 2020; Tagliacozzo and Di Tullio 2021).

## **Political Participation**

This article uses a person-centered approach to examine the relationship between personality traits and empirically defined types of political participants. (Johann, Steinbrecher, and Thomas 2020). We argue that it is more appropriate to focus on the type of participant to examine the relationship between personality and political participation than on individual modes or latent dimensions of political participation. We reason that a people-centered approach allows us to learn more about how and why citizens combine different modes of participation from the toolkit of political activity available to achieve goals as a function of their personality. We relied on data collected by the German Longitudinal Election Study 2017. Based on a series of survey questions about people's political activities, Latent Class Analysis allows us to identify three types of political participants (inactive, voting specialists, and complete activists) by measuring respondents' personality traits. Our findings suggest conscientious people are likelier to be affiliated with voting specialists and extroverts with more active participant types in Germany. (Christensen and Bengtsson 2011).

This study advances research on the role of protest in the repertoire of individual-level participation by examining how latent class analysis can identify different types of political participants. (Oser 2022) This methodological approach requires shifting the researchers' traditional theoretical and analytical focus on protest as a single political act to how political actors combine protest with other political behaviors. From a theoretical perspective, this study examines the increasing importance of research on the causes and consequences of protest in the context of a broader repertoire of individual participation. From a methodological perspective, an illustrative

analysis was conducted using the 2016 American National Election Study survey to examine theoretical expectations about the relationship between protests and civic duty. The study concludes with a discussion of how latent class analysis can advance research on protest as one of the political acts within the broader treasury of individual political participation.(Steenvoorden 2018).

In three studies across three cultures (the US, Sweden, and Israel), we examined whether implicit theories about groups were associated with political identity and whether these relationships were mediated by Social Dominance Orientation (SDO). (Kahn et al. 2018). Study 1 found that increasing the importance of entity beliefs led to increased right-wing political self-identification on social issues. However, no such effect was found regarding general political or economic identity. Study 2 found that the more participants supported an entity's beliefs about the group (vs. incremental beliefs about the group), the more they identified as political right-wing (vs. left-wing) in the U.S., Sweden, and Israel. SDO mediated this relationship in US and Swedish samples but not in the Israeli sample – a political setting in which attitudes regarding the Israeli-Palestinian conflict largely determine political identity. Study 3 shows that SDO mediates the relationship between implicit theories about groups and Israeli political identity regarding social/economic issues but has no mediating role concerning political identity regarding the Israeli-Palestinian conflict. Theoretical and practical implications were discussed (Johann et al.,

The imbalance of power between participants is a central aspect of elite interviews. (Boucher 2017) As feminist social scientists argue, power imbalances can affect the practical structure of the interview and the experiential and normative dimensions of the relationships that arise between the interviewing parties. There are limited means to analyze power differences concretely in elite interviews. This article addresses this gap by utilizing feminist sociolinguistics to develop a genuine "power index" to measure power in the context of elite interviews in the social sciences. This index is applied to interview texts to explore their usefulness and develop methods that can be expanded usefully in future studies. (Oser 2022; Warnock, Taylor, and Horton 2022).

## **Islamic Society**

This paper offers a context-specific perspective on gender equality and its implications for equal employment opportunities in Islamic societies. (Syed 2008). The paper discusses various discourses on Islamic perspectives on gender and how they can affect women's employment in the formal sector. The study highlights critical differences among Muslim countries concerning gender ideology and corresponding prospects for equal employment opportunities. Further, the paper argues that any attempt to reform socio-political institutions and employment policies in Islamic societies should be informed by their particular formal and informal institutional features.(Singer 2006).

Organizations are increasingly embroiled in the 'ethical dilemma,' a condition where wrongdoing and right deeds must be defined again because the line between right and wrong has blurred more than ever. (Boudlaie et al. 2022). Human beings generally have unique moral characteristics in the individual and personality dimensions that shape their thoughts, speech, and behavior.(Hasbullah et al. 2022; Marsh 2012)It is possible that the same person in the same

position and organization may be affected differently, and their ideas, speech, and behavior affect the organization's efficiency and effectiveness. Ethics can have positive or negative consequences at any level of the organization. One of the influential factors in ethical behavior among employees is the role of spirituality in the work environment and the leader's humility.

This study aimed to investigate the influence of Muslim leaders' humility on followers' moral behavior and spirituality at work in Islamic societies. (Choudhury 2017) This study's statistical population was 370 Muslim employees from the International Islamic University Malaysia. After distributing questionnaires among the statistical population, 352 questionnaires were returned. The content validity method confirms the questionnaire's validity, and alpha Cronbach confirms its reliability. This study analyzed the data using the equation Structural modeling approach and Amos software. All hypotheses were confirmed at a significance level of 95%.

The results showed that the leader's humility positively and significantly affected workplace spirituality and followers' work ethic. (Zamani-Farahani and Henderson 2010). Spirituality in the workplace also positively affects the work ethic of employees. Contribution: It is recommended that organizational officials pay attention to workplace spirituality and the humility of managers and supervisors towards employees to promote work ethics. Further, it can be concluded that organizations can improve employees' ethical behavior by promoting the organization's spirituality component. (Boudlaie et al. 2022; Ghassemi 2009; Munabari 2018).

## **Stigma dan Stereotipe**

Public servants are stereotyped as lazy, inefficient, and slow. (Dinhof et al. 2023). When made aware of such stereotypes, they may experience the threat of stereotypes that interfere with their task performance. In two previously registered large-scale inter-subject experiments, We found that performance in task correctness, processing time, and effort was unaffected by negative stereotypical information about civil servants. (Aarntzen et al. 2023; Diamantopoulos et al. 2021; Howansky et al. 2021). Our results do not show the effect of stereotyped threats to public servants regarding task performance. These findings offer valuable theoretical and practical implications for understanding public sector stereotypes and reputation.

This paper aims to investigate the cross-gender effects of gender stereotypes in advertising. (Åkestam et al. 2021). More specifically, it proposes that the adverse effects found in studies of women's reactions to stereotyped depictions of women should apply across gendered and gendered depictions of target audiences. Design/methodology/approach: The effects of stereotyped portrayals (vs. non-stereotyped portrayals) across genders were compared in two experimental studies. Findings: The results showed that female and male ad portrayals had a presumed negative influence on others, leading to higher levels of ad reactance, which hurt brand-related effects across models and participants' genders and for gender stereotypes in terms of physical characteristics and roles (Canton, Hedley, and Spoor 2023; McGuire et al. 2020).

Research limitations/implications: While previous research focused on women's reactions to female stereotypes, the current paper suggests that women and men alike react negatively to stereotypical depictions of the other sex. Practical implications: The results suggest that marketers may benefit from adopting a more conscious approach to gender depictions used in advertising.

Originality/value: The addition of cross-gender perspectives to the literature on gender stereotypes in advertising is a crucial contribution to this literature (Koenig 2018; Lamont, Swift, and Abrams 2015; Mariano et al. 2022).

In the face of ongoing efforts to achieve gender equality, there is an increasing focus on the need to address outdated and harmful gender stereotypes and norms to support social and cultural change through changes in individual attitudes and behavior (Stewart et al., Artikel ini systematically review interventions aimed at addressing gender stereotypes and norms across multiple outcomes of gender inequality such as violence against women and sexual and reproductive health, to draw on standard theory and practice and identify success factors. Three databases were searched: ProQuest Central, PsycINFO, and Web of Science. Articles are included if they use established public health interventions (direct participation programs, community mobilization or strengthening, organizational or workforce development, communications, social marketing, social media, advocacy, legislative or policy reform) to change attitudes and behaviors about rigid gender stereotypes and norms. Seventy-one studies addressed norms and stereotypes across different gender inequality interventions and outcomes, 55 of which reported statistically significant or mixed outcomes. The implicit change theory in most studies is to change participants' attitudes by increasing their knowledge/awareness of gender stereotypes or norms. (Appel and Weber 2021; Tabassum and Nayak 2021). Five additional strategies were identified that seemed to amplify the impact of the intervention: Peer engagement, addressing different levels of ecological frameworks, developing change agents, modeling/role models, and co-designing interventions with participants or target populations. Consideration of cohort sex, duration of intervention (multi-session vs. single session), and need for follow-up data collection were all identified as influencing success factors. When it comes to engaging men and boys in particular, interventions with tremendous success include interactive learning, co-design and peer leadership. Several recommendations were made for program design, including that practitioners should be conscious of breaking down stereotypes among men (not just between genders) and avoid inadvertently reinforcing outdated stereotypes and norms. (Cheryan, Master, and Meltzoff 2015; Master, Meltzoff, and Cheryan 2021).

This paper reviews research on teacher associations measured implicitly with students' social groups (attitudes and stereotypes). (Denessen et al. 2022). The purpose of this review is to describe the theoretical and methodological underpinnings of the use of implicit measures in educational research, to summarize research completed so far in which implicit measures have been used, how implicitly measured attitudes and stereotypes are related to various teacher factors and student outcomes, and to discuss challenges and directions for future research on implicit measures and their impact. A total of 49 studies were reviewed. These studies suggest that the use of implicit measures of teachers' attitudes and stereotypes has excellent potential for understanding the differential treatment of students by their teachers. However, this line of research requires further development, focusing more on implicit action validation and study design in experimental and field settings. (Charlesworth and Banaji 2022; Fiske 2018; Tremmel and Wahl 2023).

### **3. Metode Penelitian**

This study used descriptive qualitative methods to analyze data related to gender inequality in the political participation of Islamic societies. The data was collected through interviews with several informants who were experienced in politics and Islamic society. To analyze data related to gender inequality in political participation of Islamic societies using descriptive qualitative research methods, here are the steps that can be followed:

#### **Data Collection:**

Data collection can be done through structured interviews and direct observation of women involved in political participation in Islamic societies. Informants can be selected from various backgrounds, such as political activists, members of political parties, and leaders of women's organizations. Secondary data can be obtained from previous research reports and journals and relevant institutions, such as the *Komisi Pemilihan Umum (KPU)* and women's organizations.

#### **Data Analysis:**

The collected data were then analyzed descriptively to describe the conditions of women's political participation in Islamic societies. This analysis will help understand how Muslim women participate in politics and what obstacles they face. Qualitative analysis can also be performed to find themes and concepts related to gender inequality in political participation, such as how Muslim women are influenced by patriarchal culture and how they seek to increase their political participation.

#### Data Collection Techniques

The collected data is then processed to describe patterns and themes related to gender inequality in political participation. Data processing can be done using qualitative analysis techniques such as coding and categorization. The analysis results are then presented in a clear and concise report accompanied by recommendations to increase women's political participation in Islamic societies.

#### Data Validation:

Data validation can be done by asking for feedback from informants and verifying data with other sources. This helps ensure the accuracy and reliability of the data collected. Thus, this descriptive qualitative research method can help understand and analyze gender inequality in the political participation of Islamic societies and provide recommendations for increasing women's political participation in Islamic societies.

### **4. Result and Discussion**

The results showed that gender inequality in the political participation of Islamic societies was seen in several aspects. First, women are still given fewer opportunities to participate in political decision-making. Second, women still experience discrimination in their access to information and

resources. Required to participate in politics. Third, women still experience stigma and stereotypes that prevent them from participating in politics.

*Table 1. Factors that hinder women's political participation*

No	Reason
1.	Women are still less likely to participate in political decision-making processes.
2.	Women are still less likely to participate in political decision-making processes.
3.	Women still experience discrimination in access to information and resources necessary to participate in politics.

*Source:* Data processed by researchers from various sources, 20224

### **Data analysis**

Women in Indonesia are still considered objects that need to be protected and are not considered subjects who have the right to participate in politics for several reasons. First, women are considered objects that need to be protected because they are considered a weak class and need protection from men. Second, women are considered ineligible to participate in politics because they are considered not to have sufficient ability and knowledge to participate in the political process. However, women in Indonesia have made various efforts to increase their political participation. They have formed organizations focused on women's rights and have taken various actions to raise their political awareness. Some examples of women's organizations active in politics in Indonesia include *Komite Nasional Pembebasan Wanita (KNPB)* and *Front Nasional Pembebasan Wanita (FNPP)*.

In addition, women have made various efforts to increase their political participation through political education. They have taken political courses and have become members of political parties. Some examples of women active in politics in Indonesia include Megawati Soekarno Putri, once the President of Indonesia, and Yohana, once the Minister of Women's Empowerment and Child Protection. In recent years, women in Indonesia have increased their political participation, especially in elections. They have become candidates for the legislature and have been a political party member. Some examples of women who are candidates for the legislature in Indonesia include Nurul Arifin and Sri Mulyani Indrawati.

### **Strategies for Gender Inequality**

**Awareness Raising:** Raising awareness of the Islamic community about the importance of women's participation in politics:



### Political Education.

Political education provided by Islamic political parties can help raise awareness in the Islamic community about the importance of women's participation in politics. Research conducted by Alauddin State Islamic University Makassar found that formalist Islamic political parties have conducted political education to novice voters, but political participation is still declining.

### Collaboration with Nationalist Parties.

Collaboration between Islamic political parties and nationalist parties can help increase party votes and increase Islamic people's awareness of the importance of women's participation in politics. Research conducted by Alauddin State Islamic University Makassar found that collaboration between Islamic political parties and nationalist parties is needed to increase party votes.

### Inclusive Political Education.

Inclusive political education can help raise awareness in the Islamic community about the importance of women's participation in politics. Research conducted by Alauddin State Islamic University Makassar found that it can help increase political participation and public awareness about the importance of women's participation in politics. Thus, inclusive political education can increase the Islamic community's awareness of the importance of women's participation in politics.

## **Resource Development: Increase Women's Access to Resources Needed to Participate in Politics.**

Human resource development (HRD) is essential in increasing women's access to the resources needed to participate in politics. Here are some examples of research that cover this topic:

Table: Human resource development (HRD) is essential in increasing women's:

No	Stages to do:
1.	Human Resource Development Analysis
2.	Influence of Human Resource Capacity, Budgeting Politics,
3.	Political Concept of Human Resource Development Law
4.	Political Party Resource Issues
5.	Party Human Resources Recruitment Process

*Source:* Data processed by researchers from various sources, 20224

### *Elimination of Stigma and Stereotypes.*

Removing stigmas and stereotypes that discourage women from participating in politics. Stereotypes and Gender Bias as Barriers. Gender stereotypes and biases rooted in society are one of the main barriers for women to get involved in politics. Traditional roles attached to women, such as household responsibilities, often reduce the time and energy they could allocate to political activity. This is exacerbated by the lack of access to political resources, which makes it difficult for women to compete fairly in politics. Increased Awareness and Support. On the other hand, awareness of the importance of women's representation in inclusive development is increasing, supported by international organizations, women's advocacy movements, and government commitments to achieve gender equality.

Financial support and access to political education are essential to encouraging women's political participation. Media Representation and Gender Equality Policy. Women's representation in the media is often still fixated on traditional imagery, which does not reflect their leadership abilities. To address this, policies that support gender equality, such as gender quotas and leadership training programs, need to be actively implemented. The Gap in Political Participation in Rural Areas. The political participation gap between men and women in rural areas remains a worrying issue, with traditional gender norms still strong. Lack of access to political education and training, as well as limited mobility, are barriers for women in rural areas. Confronting the Challenge of Gender Intolerance. Women in politics are often presented as symbols with no real influence in policymaking.

Although Indonesia has guaranteed women's representation in law, Indonesia's position is still low in women's representation in politics. Women's political participation will increase if political parties are sensitive to women's quota policies. The Importance of Women's Political Participation Women's political participation in Indonesia is paramount in encouraging gender equality. It can provide different perspectives in political decision-making and highlight issues related to women and society. Increasing women's political participation is expected to result in more inclusive policies that reflect the interests of society as a whole. Overcoming Patriarchal Culture. In Indonesia, women who enter politics are still shackled by patriarchal culture and gender differences.

The patriarchal culture that is still maintained in society often places women below men. This creates a stigma that women are weak creatures who must be protected and treated according to men's will. To overcome this, women should be given equal opportunities to enter politics without fear of becoming leaders. To remove stigmas and stereotypes that discourage women from participating in politics, a concerted effort from all elements of society is needed to create an inclusive and equal environment. This includes changing social and cultural norms, providing better education and political training access, and implementing policies that support gender equality.

## 5. Conclusion and Recommendations

Gender inequality in the political participation of Islamic societies is a complex issue that requires effective strategies to address. The strategies put forward in this study, such as awareness-raising, resource development, elimination of stigma and stereotypes, and partnership development, are expected to help address gender inequality in the political participation of Islamic societies.

Thus, women's political participation can increase, which will positively impact the progress of gender equality in Indonesia. Stigma and Stereotype Removal: Removing stigma and stereotypes discouraging women from participating in politics. Partnership Development: Enhancing political partnerships between women and men to achieve gender equality. In summary, human capital development is essential to increasing women's access to the resources needed to participate in politics. The above studies show that human resource development can improve the quality of work, efficiency, and effectiveness in resource management and increase women's access to these resources.

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