

Optimizing the Fulfillment of Women's Representative Rights at the Village Consultative Agency (BPD) in Banyumas Regency as an Effort to Increase Women's Participation in Village Development (Gender Perspective)

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Abstract

Women's participation in village development is still low and many are dominated by men. The support of women is the determining achievement of development in the village. One of them is through the representation of women in Village Consultative Agency (BPD) membership because BPD has a strategic role as an institution that is directly faced with the community to better understand the needs of society. Departing from this fact, this article focuses on optimizing the fulfillment of women's representation in the membership of Village Consultative Agency, especially in Banyumas regency. This research is a qualitative study with the specification of research is descriptive. Based on the results of the research, optimization can be done through efforts in the field of regulation, government apparatus, means and facilities, society, and culture. The field of regulation needs to be formed by regional regulation of Village Consultative Agency which gives a guarantee to women through quota women in the replenishment of Village Consultative Agency membership. In the field of apparatus, namely the support of the village government officials to always encourage the participation of its citizens through socialization related to the election period of Village Consultative Agency membership in forums. In the field of facilities and infrastructure improvement of women's human resources and village apparatus capacity. People also need to improve their legal awareness and community paradigm change about gender roles and gender relations.

Keywords: BPD; optimization; village development; women's representation.

Abstrak

Partisipasi perempuan dalam pembangunan desa masih rendah dan banyak didominasi laki-laki. Padahal, dukungan perempuan merupakan penentu keberhasilan pembangunan yang dilakukan di desa. Salah satunya melalui keterwakilan perempuan dalam keanggotaan BPD, sebab BPD memiliki peran strategis sebagai lembaga yang berhadapan langsung dengan masyarakat untuk lebih memahami kebutuhan masyarakat. Berangkat dari fakta tersebut, tulisan ini berfokus pada optimalisasi pemenuhan keterwakilan perempuan dalam keanggotaan BPD khususnya di Kabupaten Banyumas. Penelitian ini merupakan penelitian empiris kualitatif dengan spesifikasi penelitian deskriptif. Berdasarkan hasil penelitian, optimalisasi dapat dilakukan melalui upaya di bidang regulasi, aparatur pemerintah, sarana dan prasarana, masyarakat dan budaya. Bidang regulasi perlu dibentuk Perda tentang BPD yang dapat memberikan jaminan kepada perempuan melalui kuota perempuan dalam keanggotaan BPD. Di bidang aparatur yaitu dukungan aparat pemerintah desa untuk selalu mendorong partisipasi warganya melalui sosialisasi terkait masa pemilihan keanggotaan BPD. Di bidang peningkatan sarana dan prasarana SDM perempuan dan kapasitas aparatur desa. Masyarakat juga perlu meningkatkan kesadaran hukum dan perubahan paradigma masyarakat tentang peran gender dan relasi gender.

Kata kunci: BPD; optimalisasi; pembangunan desa; representasi perempuan.

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Introduction

The birth of Law Number 6 of 2014 about Villages (the Villages Law) made villages in Indonesia experience repositioning and new approaches in the

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implementation of development and governance. Village development is the current government's top priority. Essentially, the Village Law has a vision and engineering that provides villages a broad authority in the field of village administration, village development implementation, village community development, and village community empowerment based on community initiatives, rights of origin, and village customs.

In line with this vision, community participation in development activities is very important and even decisive undeniably. According to Ginanjar Kartasasmita, "development can indeed run by relying on the strength that is in the government ... but the results will not be the same when compared to development that has the support and participation of the people" (Hasanah, 201). Fasli Djalal and Dedi Supriadi stated that community participation implies community participation in the development planning process, starting from analyzing problems, thinking about how to solve them, gaining confidence to solve problems, making their own decisions about alternative problem-solving (Siregar, 2017). Community participation in every stage of development is needed, starting from the planning stage, the implementation stage, and the evaluation stage.

Participation of community members in village governance is regulated in Article 54 of the Village Law, where all citizens become part of the highest village deliberations for strategic decision-making related to the implementation of the village government. The "*Rembug Desa*" deliberation is organized by the Village Consultative Agency in Indonesia known as *BPD*. *BPD* is an institution that embodies democracy in the implementation of village governance as an element of village administration which has the function of discussing and agreeing on the Village Draft with the Village Head, accommodating and channeling the aspirations of the village community, and supervising the performance of the Village Head. Regarding the number of community representatives and elements that are members.

In Article 58, one element of Village Consultative Agency's members must pay attention to women's involvement, this provision is further regulated in the Regulation of the Minister of Home Affairs Number 110 of 2016 About The Village Consultative Agency in Article 6, "In charging the Village Consultative Agency (*BPD*) members, be done based on regional representation, and women's representation."

This provision shows the government's commitment to providing opportunities for gender to be able to enjoy the results of development, considering that women have been marginalized in development. Gender ideology still constructs the role of women in the domestic sphere, such as household welfare matters, which has an impact on women's participation in the public sphere that is so far still low and mostly dominated by men. The marginalization of women as citizens and villagers is not only from development but also from the culture. The values held by certain cultures and maintained by rural communities often put women at a disadvantage. These social values contain unequal roles between men and women, which are formed and sustained by society and the patriarchal culture (Sukhoyya, 2018). Judging from the problem approach, the

impact of patriarchal culture in Indonesia enters the system of the blame approach, namely problems caused by a system that is not running according to your wishes or expectations (Sakina, 2017). The next consequence is poverty experienced by women so women cannot participate optimally in development or access development results.

The low participation of women in village development, especially in the Village Consultative Agency (*BPD*) can be seen from the results of research conducted by Ahmad Wildan Sukhoyya et al which proves that the membership in the Village Consultative Agency (*BPD*) has not fully involved women (Sukhoyya, 2018). The same condition also happens in villages of the Banyumas Regency, including in Panembangan, Bogangin, Pejogol, Cipete, Karanglewas Kidul, Bantarwuni, Ciberem, and other villages that have not involved women in their membership. [Central Bureau of Statistics of Banyumas, 2015] In fact, there are 301 villages and 30 sub-districts spread across 23 districts in Banyumas Regency (Central Bureau of Statistics of Banyumas, 2015). However, only about 25 women were included in the membership structure. Meaning, on average women's involvement in Village Consultative Agency (*BPD*) membership, is only in one or two villages in each district in Banyumas Regency.

Starting from this, it is necessary to optimize women's participation in village development through women's representation rights in Village Consultative Agency (*BPD*) membership because Village Consultative Agency (*BPD*) has a strategic role as an institution that directly deals with the community for better understanding the needs of its community. Thus, women's participation is not either sufficiently consultative, where women are only the party who is asked for information and something related to certain policies, or is the presence participation model, where women are only present in discussions and meetings to discuss public policy without being able to influence policy. In the context of the existence of the Village Consultative Agency (*BPD*), women need to have permanent representatives in the formulation and determination of public policies. This model is called representative, where women are also able to influence the process and substance of public policies.

Hopefully, the optimization of the fulfillment of women's representation rights at the Village Consultative Agency is expected to maximize women's participation in village governance so that the results of village development can prosper all village communities because the low participation of women in government can result in women's interests being less accommodated in several village political decisions, due to several political decisions made tend to be masculine and lack a gender perspective, while the majority of political decisions made always involve women as targets, (Hendrarti, 2013) such as in villages there are *PKK* and *Posyandu*.

Research Problems

First, what are the obstacles that arise in fulfilling women's representation rights in Village Consultative Agency's membership in Banyumas Regency? Second, how to optimize the fulfillment of women's representation rights in Village

Consultative Agency (*BPD*) membership in Banyumas Regency as an effort to increase women's participation in village development?

Research Methods

This research is qualitative research with an empirical juridical approach. The data collection methods used are literature study and interviews with female and male members of Village Consultative Agency (*BPD*), *Dinsospermades* officials, and staff. The method to determine the informants was carried out by purposive sampling. The data analysis methods used are qualitative with content analysis techniques.

Discussion

1. The Obstacles that Arise in Fulfilling Women's Representation Rights in *BPD* Membership in Banyumas Regency

Village areas are the right target for the implementation of government and development activities, considering that the village government is the lowest base of government in the Indonesian government structure which is crucial for the success of comprehensive national development. Community participation in village development determines the success of village development, as well as a reflection of democratic development. According to Stiglitz, participation includes the implementation of transparency, and openness, and also gives the public the right to vote to voice their interests. A participatory process will encourage the public to participate in the policy formulation process (Witianti, 2016).

Understanding Habermas's concept of deliberative democracy, community participation as the lifeblood of development planning is realized through dialogue, discussion, and debate in the public sphere to reach a consensus in the development deliberation process by including the active participation of all levels of society. Habermas's idea of deliberative democracy can be said from the perspective of Pancasila democracy called the concept of deliberation, which is not a new thing for rural communities. According to Rohman et al, the deliberative concept is characterized by the existence of public forums that are used to discuss community issues that have been empirically practiced in Indonesia for a long time, such as in rural areas with the term village meeting on the island of Java, *gemohing* and *pe'e* traditions. put on the islands of Adonara, Solor, and Lembata. Participation in village development is also not a new thing in a society that has a tradition of cooperation and self-help (Tokan, 2020).

One of women's participation in development is women's representation in Village Consultative Agency (*BPD*) membership. Even though juridically women's participation in development is guaranteed by CEDAW in Article 14 point 2 and Article 7 letter (b) which was ratified by Law Number 7 of 1984. in reality, this has not been fully realized.

According to Sumarto, three factors have been inhibiting participation, namely: (1) structural obstacles, these obstacles are related to the political structure which includes the constitution and bureaucracy; (2) cultural barriers, these barriers occur at the internal level of the community itself, where a strong passion for participation is not yet entrenched. This is marked by the lack of citizen

initiative to be present and actively involved in the decision-making process; (3) technical barriers, these obstacles are related to the lack of understanding of the community about the methods and techniques of participating in development, because the procedural language used in planning Musrenbangdes is a bureaucratic language that not everyone understands (Tokan, 2020).

According to the Yogyakarta Satumama Foundation, some factors cause the low representation of women in the Village Consultative Agency (*BPD*), are first, the absence of legal instruments at all levels, whether the central, regional, and village that regulate or provide affirmative action (temporary special treatment) for women to occupy strategic institutions at the village level, including at the Village Consultative Agency (*BPD*); second, the cultural factors, such as alpatriarchal culture (preferring men), where women are considered not fit to be leaders as long as there are men, thirdly, women at the village level are considered to be more suited to deal with the private/domestic matters but not the public/political matters.

Based on the research results, it was found that the obstacles in fulfilling women's representation rights in Village Consultative Agency (*BPD*) membership of the Banyumas Regency were internal barriers and external barriers. Internal barriers are obstacles that originate from the woman herself, such as feelings of inferiority for women who are less active in village activities, feeling afraid of being wrong in expressing an opinion, low quality of women's resources, difficulty to play an active role when pregnant and have small children, the lack of interest in women to become members of the Village Consultative Agency (*BPD*), and the economic orientation which means preferring activities that produce economically. The external barriers are obstacles that come from outside of women (policymakers) including the timing of the *BPD* meeting which makes it difficult for women, the attitude of community members who are apathetic to village affairs, society's stigma that women should prioritize their domestic affairs, there is no socialization from the village regarding the acceptance of Village Consultative Agency (*BPD*) management, the election of Village Consultative Agency (*BPD*) members directly appointed by the community, difficult to raise public awareness to participate, and nominations for Village Consultative Agency (*BPD*) membership are intended for women who are active in village activities.

If it is looked at these barriers, many are dominated by cultural factors. This cannot be separated from the history of the role of Indonesian women during the New Order era, they were not trained and not allowed to use their power and abilities as men. The role of women is localized to domestic issues such as caring, educating, and accompanying husbands as these roles were standardized in the main work of the Family Welfare Movement (*PKK*). Women are not used to thinking strategically and politically, they are engaged in domestic matters and inherited until today. Therefore, women's capacity and ability at the village level are far behind men's. This condition ultimately impacts women to feel inferior, afraid, and reluctant to enter political and strategic decision-making institutions. Cultural factors have also influenced the representation of black women judges in African courts which resulted in the discourse in both African and Afrikaner

nationalism making women mothers, as biological reproductions of the nation and transmitters of its values, not as individuals who carry rights (Bonthuys, 2015).

The internal obstacles experienced by women are inseparable from the external obstacles created by society and the authorities through the allocation and distribution of the roles of men and women. Concerning the allocation and distribution of roles, Karl Marx, quoted by Suseno, stated that work as a means of self-realization for humans should give pleasure or joy and satisfaction, with their work humans can make themselves real. The patriarchal culture that still dominates places women as unpaid domestic workers so that even though they work full time at home, they are still considered low because they have no economic value in society. Meanwhile, men who work in the public sector are always rewarded with wages of economic value needed for household survival. The unequal power relations of women in home life are then carried outside the home when women interact with men in public spaces (Tokan, 2020).

Meanwhile, according to Fasih in Romli, there are several obstacles for women in village development, namely: (1) Traditions, attitudes, and prejudices that reject women's participation in economic, social, and political activities; (2) legal barriers; (3) limited access to formal education, which has an impact on the high number of illiteracy among women; (4) health burden during pregnancy, lack of food and nutrition. The obstacles experienced by women in development, according to Fasih, have had an impact on the issue of gender inequality, namely: (1) Economic poverty for women; (2) The occurrence of subordination to one type of sex, which is generally women; (3) Negative labeling (stereotype) towards certain genders, especially towards women; (4) Violence generally experienced by women; (5) Because the gender role of women is to manage the household and bear more and longer domestic workloads (Tokan, 2020).

External barriers affect the substantive representation of women. As Franceschet and Piscopo note, it is important to separate two distinct aspects of substantive representation, namely process-oriented and results-oriented. On the one hand, the substantive representation of women as a process occurs when legislators carry out activities on behalf of some or many women by "introducing and/or supporting bills dealing with women's issues, building connections with women's constituents or women's organizations, networking with like-minded women's organizations, same. colleagues, or putting women's issues on the agenda in party committees or delegations". On the other hand, the substantive representation of women as an outcome includes the transformation of political practices and/or policy changes. Conceptualized in this way, "substantive representations as processes can arise without producing substantive representations as outcomes (Osawa, 2019).

2. The Obstacles that Arise in Fulfilling Women's Representation Rights in Village Consultative Agency (BPD) Membership in Banyumas Regency

Development is a construction of changes that occur in society from certain socio-cultural conditions towards something that is considered more valuable. Besides that, it can also be interpreted as an effort to alleviate backwardness. Therefore, gender and development are reciprocal correlated one another. Welfare

is the main goal of development. One of the substances of welfare is justice (Hasanah, 2017). In principle, development must provide justice and prosperity to all people, either men or women, rich or poor. Underlining what Bentham said, (Soekanto, 2009), justice in village development means that all people can access and get the maximum benefit from this development. Borrowing the structural functionalism theory from Talcott Parson, (Ritzer, 2007) for justice in village development to be realized, it must involve women and men in a system where men and women have their respective roles and functions that complement each other. In this case, the Gender and Development (GAD) model approach is appropriate, where GAD aims to make women able to participate equally with men in determining the future together by considering the situation and needs of men and women (Mosse, 2007), because participation also has the meaning of "a voluntary process by which people including disadvantaged (income, gender, ethnicity, education) influence or control the affect them", which means a natural process in which people including the less fortunate (income, gender, ethnicity, education affect or control the decisions that directly affect their lives) (Andriani, 2017).

According to Ahmadi, the village development mechanism is a compatible combination of community participation activities and government activities on the one hand (Siregar, 2017). Thus, increasing community participation is one form of active social empowerment that is oriented towards achieving the results of development carried out in the village (Supartinah, 2010). According to Pariatra Westra, the benefits of participation are:

- a. More conveys of obtaining correct decisions.
- b. Encourage the creative thinking skills of its members.
- c. Can control the values of human dignity, and motivation, and build common interests.
- d. More encouraging people to be responsible.
- e. More likely to keep up with changes (Astuti, 2008).

Related to optimizing the fulfillment of women's representation rights in Village Consultative Agency (*BPD*) memberships in Banyumas Regency as an effort to increase women's participation in village development, it is necessary to make efforts from both parties, namely women on the one hand and the village government to jointly make changes so that access is open for women in representation at the *BPD*.

Based on the obstacles faced in fulfilling women's representation rights in Village Consultative Agency (*BPD*) membership in Banyumas Regency as described above, optimizing the fulfillment of women's representation rights in Village Consultative Agency (*BPD*) membership in Banyumas Regency can be done through efforts in the field of regulation; government apparatus; means, and facilities; society and culture.

1. Regulation

Regulations or rules are the guidelines either in taking action or making policies so that actions or policies that are entirely not based on law can be something justified, as long as it is not against the law (Soekanto, 2009).

In Banyumas Regency, regulations related to women's representation in Village Consultative Agency (*BPD*) membership still use Regional Regulation Number 13 of 2006 concerning Village Consultative Bodies, which have not regulated women's quota in filling Village Consultative Agency (*BPD*) membership. With the Ministry of Home Affairs Regulation (*Permendagri*) Number 110 of 2016, which is a new provision, which in Article 73 mandates the formation of a regional regulation as the implementing regulation of the Ministry of Home Affairs Regulation, the Banyumas Regency Government needs to immediately form a new Regional Regulation which refers to the provisions of the the Ministry of Home Affairs Regulation. The Ministry of Home Affairs Regulation No. 110/2016 provides more guarantees for women's representation in Village Consultative Agency (*BPD*) membership because women must be given a quota of 1 (one) person in filling out *BPD* membership. It can be seen in the provisions of Article 8 paragraphs (1), (2), and (3) which is stated:

- (1) The fulfillment of Village Consultative Agency (*BPD*) membership based on women's representation, as referred to in Article 6 letter b, is made to elect 1 (one) woman as a Village Consultative Agency (*BPD*) member.
- (2) Women's representatives, as referred to in paragraph (1), are villagers' women who meet the requirements of candidates for *BPD* members and have the ability to vocalize and fight for women's interests.
- (3) The selection of women's representatives, as referred to in paragraph (1), shall be carried out by village women who have the right to vote.

With the Banyumas Regency Regulation on the new *BPD*, it will provide legal certainty for women in membership in the Village Consultative Agency (*BPD*) as well as an affirmative action so that women can participate in deciding village policies, especially those concerning women's interests. This is as mandated by Presidential Instruction Number 9 of 2000 concerning Gender Mainstreaming in National Development. In addition, the existence of this regulation as an implementing regulation of the Minister of Home Affairs Regulation Number 110 of 2016 about Village Consultative Agency can minimize problems for village government officials in implementing policies related to Village Consultative Agency (*BPD*) membership.

Increasing the role of women in decision-making has become a concern of the United Nations Development Program (UNDP) which has pushed for the adoption of a constitutional amendment on gender quotas. The quota amendment stipulates that "the principle of a minimum quota of 30 percent for women applies to all levels of national life, and in particular to public services". However, the implementation of gender reforms is still lacking, as happened in Haiti. The 2012 constitutional amendments contain no implementing law and there are no sanctions for non-compliance, making gender quotas practically useless. The disappointment with quotas became evident in Haiti's 2015 national elections when zero women were finally elected to parliament (Toraasen, 2022).

In the absence of implementing regulations, it can lead to imperfections in law enforcement, as stated by Soerjono Soekanto that interference to law enforcers originating from the law may be due to:

- a. Failure to follow the principles of enactment of laws.
- b. In law, there are implementing regulations that are needed to implement laws.
- c. Unclear meaning of words in interpretation and application (Soekanto, 2009).

2. Government apparatus

Government officials associated with Village Consultative Agency (*BPD*) are government officials at the village level, government officials at the sub-district level, and government officials at the district level, namely Social Service and Village Community Empowerment. It is referred to as law enforcers in a broad sense. As stated by Soerjono Soekanto, the term "Law Enforcement" when viewed in the daily life of the community, has a very broad meaning. The scope of this term includes those, directly and indirectly, involved in law enforcement. Sociologically, every law enforcer has a position (social), which is a certain position in the social structure, which may be high, moderate, or low. The position is a container that contains certain rights and obligations, while the said obligations and rights are a role. Therefore, a person who has a certain position is usually called the role holder (role action). A right is an authority to do or not to do something while an obligation is a burden or a duty (Soekanto, 2009).

Law enforcers are role models in society, who should have certain abilities, following the aspirations of society (Soekanto, 2009). They must be able to communicate and get understanding from community groups, in addition to being able to carry out or perform a role that can be accepted by them. Therefore, the role models must be able to take advantage of certain traditional pattern elements to stimulate participation from the target group or the wider community. The role model group must also be able to choose the right time and environment in introducing new legal norms or rules, as well as providing a good example (Soekanto, 2009).

Therefore, concerning efforts to maximize the fulfillment of women's representation rights in Village Consultative Agency (*BPD*) membership in Banyumas Regency through government officials (law enforcers), it is necessary to have efforts from government officials to be more active in encouraging community participation and accommodating their aspirations. Government officials at the village level, for example, must be responsive to the aspirations of the community and always consult with government officials at the sub-district and district levels regarding problems that arise in their area. *Dinsospermades* as an institution that guides to villages increase supervision of village conditions, what are the needs and constraints faced by the village. These government officials must carry out continuous coordination to accommodate and channel the aspirations of the village community, especially in fulfilling the rights of women's representation in the Village Consultative Agency (*BPD*).

3. Infrastructures and facilities

Infrastructures or facilities have an important role in carrying out the rule of law. Without these, government officials, especially villages, will not be possible to harmonize their supposed roles with the actual ones. According to Soerjono Soekanto, for these facilities or infrastructures, the way of thought should be observed as follows:

- a. What is not exist - existed the new one;
- b. What is broken or wrong - repaired or corrected;
- c. What is lacking - added;
- d. What is stuck - launched;
- e. What is a setback or decline - promoted or abandoned (Soekanto, 2009).

Without certain infrastructures or facilities, law enforcement cannot run smoothly. These include powerful, educated, and skilled human resources, good organization, adequate equipment, adequate finance, and so on. If these things are not fulfilled, law enforcement could not achieve its goals. In short, supporting facilities include software and hardware. One example of software is education.

In terms of maximizing the fulfillment of women's representation rights in Village Consultative Agency (*BPD*) membership in Banyumas Regency through means or facilities, it is necessary to do socialization regarding the election period for *BPD* membership which is carried out either during the village level to the Neighbourhood (or in neIndonesia known as *Rukun Tetangga/RT*) level or through forums such as the *PKK*, *Posyandu*, so that women who wish to become Village Consultative Agency (*BPD*) members know the information on the implementation of *BPD* membership elections. Socialization also needs to be carried out by the Social Service for Village Community Empowerment (or in Indonesia known as *Dinsospermades*) until sub-districts and villages related to the Minister of Home Affairs Regulation Number 110 of 2016, with the target of representatives from elements of village government apparatus, Village Consultative Agency (*BPD*) administrators, women's representatives.

Socialization of the rule of law is a function of law as social emancipation. According to Lawrence Rosen, the law can function as social emancipation, which means that the law can accommodate social aspirations. With the function of law as social emancipation, it will have consequences, among others: law as a reflection of different conceptions of social order and social welfare related to the protection of interests, law in its function as an autonomous system is a means to limit arbitrary power, the law used as a means to promote social change and development (Kusumah, 1984).

In addition to socialization, to increase the capacity of women's resources, it is necessary to hold some kind of coaching or training on leadership and strengthening of women's human resources. Through this activity, it is hoped that women will open their horizons and foster confidence in women to appear in the public sphere. In addition to increasing women's human resources, increasing the capacity of human resources also needs to be given to government officials at the village, sub-district, and even district levels, so that these policymakers have an

open insight and perspective regarding the division of gender roles and gender relations.

4. Society and culture

Society and culture are two things that are closely related. According to Soerjono Soekanto, culture has a very large function for humans and society, namely to regulate people so that people can understand how they should act, commit, and determine their attitudes when they relate to other people (Soekanto, 1977). Thus, culture is a basic line of behavior that establishes rules about what to do and what is prohibited. In relation to legal culture, Lawrence M. Friedman argues:

Legal culture can be defined as those attitudes and values that are related to law and the legal system, together with those attitudes and values after thing behavior related to law and its institution, either positively or negatively. Love of litigation or a hatred of it is part of the legal culture, as would be attitudes toward child rearing in so far as these attitudes affect behavior which is at least nominally governed by law the legal culture, then is a general expression for the way the legal system fits into the culture if the general society (Friedman, 1969).

Thus, the legal culture in it is a category of values, views, and attitudes that affect the operation of the law. Friedman distinguishes between a legal culture from an internal legal culture and external legal culture. Internal legal culture namely the culture that is owned by the legal structure, and external legal culture, namely the legal culture of the society in general. What is meant by “legal culture” is the whole factor that determines how the legal system takes a logical place within the framework of the culture belonging to the general public. Legal culture is not what is harshly called public opinion by anthropologists. It also does not simply mean a collection of independent fragments of behavior (thought), the term culture is defined as a whole social value related to law (Soekanto, 1977).

The existing values of society are embraced by certain cultures and maintained by village communities, which often situate women at a disadvantage. These social values contain the unequal division of roles between men and women, which is formed and sustained by society and patriarchal culture. In short, it can be said that the legal culture of our society is still dominated by a patriarchal culture that has a lot of influence on women's involvement in the social, political, cultural, and economic fields.

This kind of culture according to Majda Halilović, et al. known as implicit bias, which refers to unconsciously held assumptions or stereotypes about specific social groups (gender, race, ethnicity, religion, etc.) that develop at a young age and become more ingrained over time. Implicit biases can exist even if a person develops an explicit (consciously adopted) non-biased worldview—in other words, unconscious or implicit stereotypes can nonetheless remain (Halilović, 2017).

Gender bias is further complicated when combined with factors such as race, urban ethnicity, sexual orientation, gender identity, class, religion, and so on. Therefore, an intersectionality model must be adopted, which not only highlights the “gender dichotomy” but also examines the combination of factors that can limit

a woman's chances of success; women's experiences are as diverse as women themselves (Cox, 2019).

In the political sector, for example, the minimal involvement of women as members of the Village Consultative Agency (*BPD*) in the Banyumas Regency cannot be separated from the internal legal culture and external legal culture. Internal legal culture is a culture that is owned by the legal structure, and external legal culture is the legal culture of a society in general. Therefore, to maximize the fulfillment of women's representation rights in Village Consultative Agency (*BPD*) membership in the Banyumas Regency through society and culture, it is necessary to increase legal awareness for the community regarding the division of roles between men and women. There needs to be a paradigm shift in society regarding gender relations and the division of gender roles. Within women themselves, their legal awareness needs to be strengthened so that they are willing to participate in the public sphere, especially in village governance.

When the stereotypes of society can be changed from the view that women prioritize domestic affairs to the opposite, that women also care about public affairs, while on the women's side a paradigm is also formed that they are capable of being involved in the public sphere, there is no feeling of insecurity, self-confidence, then women's participation in village development especially membership in the Village Consultative Agency (*BPD*) will be more open to women. Indeed, changing stereotypes/paradigms in society is not an instant and easy thing like turning your hand. It takes a high and continuous commitment from both the community and the women themselves.

Public legal awareness will be able to determine how successful a rule is as conveyed by H.A.S Natabaya that the component of legal culture is reflected in public legal awareness, legal awareness is reflected in attitudes and behavior that obey and obey the law (Natabaya, 2002). Meanwhile, according to Soly Lubis, legal awareness includes knowledge of the ins and outs of the law and also includes law obedience (National Law Development Agency (*BPHN*), 2003). Basically, people's legal awareness concerns the factors of whether a legal provision is known, understood, obeyed, and respected. If people only know that there is a legal provision, the level of legal awareness is lower than if they understand it, and so on. Legal awareness covers various aspects of life and the level of consciousness can vary depending on the level of application of the factors above. In addition, legal awareness is also determined by the point of view of each individual in seeing "law".

The role of legal culture in the operation of law means that it concerns how to develop legal awareness. The problem of developing legal awareness is closely related to various factors, especially the attitude of law enforcers, which means that law enforcers have a big role in fostering the growth of public awareness. Legal awareness in this context means awareness to act following legal provisions and serves as a bridge that connects legal regulations with the behavior of community members.

Conclusion

The barriers to the exercise of women's representation rights in Village Consultative Agency (*BPD*) membership in the Banyumas Regency are in the form of personal barriers, namely barriers that come from the woman herself, and social barriers, namely barriers that come from outside the woman (policymakers). These barriers are dominated by cultural factors.

Optimization of the fulfillment of women's representative rights in Village Consultative Agency (*BPD*) membership in the Banyumas Regency could be done through efforts in the fields of regulation, government apparatus, facilities and infrastructures, society, and culture.

Suggestion

Future research can analyze whether women representatives in Village Consultative Agency (*BPD*) membership voice women's interests or the interests of other parties.

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