

## THE ROLE OF WOMEN LEGISLATORS IN COMMUNICATION OF GENDER MAINSTREAM POLICIES Standpoint Theory Analysis in the Maternal and Child Welfare Draft Bill

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### ABSTRACT

The number of women legislators in the Indonesian House of Representatives (DPR RI) continues to increase in every election as the result of the provision of 30% quota for women legislative candidate in Law 12 of 2003 regarding General Elections for Members of the DPR, DPD, and DPRD (legislative election bill) however, this is not in line with the mainstream gender policies produced by DPR RI. Based on credible data from 2004-2022, hundreds of bills have been ratified in DPR, but only a few were gender mainstreaming. Several researches before found that the role of women in a patriarchal system was very weak, even just to express their opinions. Gender bias also found in the news about women's role. Some of the researches also described how the women leadership and their way to fought for the rights of women and children in discrimination. Therefore, this research seeks the point of view of women legislators in communicating KIA Draft Bill as a gender mainstream policy, as well as their role to pass that bill through the Standpoint Theory which has three key concepts such as standpoint; situated knowledge; and division of labor. This research uses a qualitative approach combined with a case study method, by using in-depth interviews with the informants who fit on the criteria, also documentation study as the data collection technique. As a result, the standpoint of women legislators does not always have a gender perspective, several of them always have her own political interests in carrying her role in DPR RI.

**Keywords: Standpoint, Woman Legislators, RUU KIA, Gender, Communication, DPR RI.**

## INTRODUCTION

Since the provision of 30% (thirty percent) quota for woman must occupy on the management of political parties, and member of Indonesian House of Representative (DPR RI), and Regional Legislative Councils (DPRD) in Law 12 of 2003 regarding General Elections for Members of the DPR, DPD, and DPRD (legislative election bill/UU Pemilu Legislatif) (Rumah Pemilu: 2021, February 10), the number of woman legislator in DPR RI is increasing significantly. However, it is not positively correlated with policies or legislation products/laws (UU) that is gender mainstreaming in DPR RI.

Based on data from the Central Statistics Agency (Badan Pusat Statistik/BPS) in Kata-data (2022, June 20), there were 65 women legislators or 11,8% of the 550 members in the 2004 General Election; increased to 100 or 17,86% of 560 members in the 2009 General Election; 97 women legislators or 17,32% of 560 seats in the 2014 General Election; and recently, there were 120 women legislators or 20,87% of 575 members of the DPR RI as a result of the 2019 election.

This can be seen from the number of Draft Law (Rancangan Undang-Undang/RUU) that have been successfully passed by DPR RI compared with the number of mainstream gender bills. Citing the glossary on the website of the Ministry of Women's Empowerment and Child Protection (Kemen PPPA) [www.kemenpppa.go.id](http://www.kemenpppa.go.id), gender mainstreaming is a process to ensure that women and men have access and control over resources, benefit from development and make equal decisions in all stages of the development process and all government projects, programs and policies. According to the Big Indonesian Dictionary (KBBI), policy is a series of concepts and principles that become the outline and basis of plans in the implementation of a job, leadership, and ways of acting (about government, organization, and so on).

Thus, it can be interpreted that gender mainstream policies are policies that provide equal access to women in all stages of the development process, government programs and policies. And for the birth of a policy, it is necessary to ratify the law (UU)/legislation as the legal protection. Based on documentation study related to legislation that researchers have collected from the official website of DPR RI, [www.dpr.go.id](http://www.dpr.go.id), DPR RI from 2004 to 2022 has succeeded in ratifying 436 bills into laws. With details for the period 2004-2009 ratified 185 bills; the period 2009-2014 passed 126 bills; the period 2014-2019 passed 82 bills; and the middle of the 2019-2024 or 2019-2022 period passed 43 bills.

However, of the hundreds of bills that have been passed into laws, only a handful of gender mainstream laws have been passed. For example, in 2008, the DPR succeeded in ratifying a bill on the revision of Law 31 of 2002 regarding Political Parties (Partai Politik/Parpol) into Law 2 of 2008, by adding provisions regarding the terms of obligation of 30% quota of women in the establishment and formation of parties, as well as in the management of parties; Law 44 of 2008 regarding Pornography; Law 10 of 2016 regarding Regional Elections (Pemilihan Kepala daerah/Pilkada); Law 8 of 2016 regarding Disability; Law 18 of 2017 regarding Migrant Workers (Pekerja Migran Indonesia/PMI); and ratification of the ASEAN Convention Against Trafficking in Persons, Especially Women and Children through the Law No. 12 of 2017.

Most recently, DPR passed Law 12 of 2022 regarding the Crime of Sexual Violence (Tindak Pidana Kekerasan Seksual/TPKS) which provides protection against sexual violence for women, children, and also men. However, the ratification of this bill takes a very long time and also a long process. Initially, this bill was proposed under the name of the Draft Bill on

the Elimination of Sexual Violence (RUU Penghapusan Kekerasan Seksual/PKS) at DPR for the 2014-2019 period, but until the period ended, this bill was not successfully finalized by DPR and the government because of criminal provisions that was also being discussed in the Draft of Criminal Code (Kitab Undang-Undang Hukum Pidana /KUHP) at the time.

Then in 2021, this bill was proposed again in the emergence of various cases of sexual violence in many regions. At the end of August 2021, the Legislation Agency (Baleg) of DPR changed the name of the PKS Bill to become TPKS Bill (Hukumonline: 2021, 30 August). Seeing a lot of drama in this bill discussions, President Joko Widodo (Jokowi) paid special attention to this bill, and urged that this bill be ratified immediately (Kompas.com: 2022, January 5). And this bill was finally ratified by DPR and the government at the Plenary Assembly of DPR RI on April 12, 2022.

Thus, the increasing number of women legislators who are elected in each election does not in line with the ratification of the gender mainstream bills. The researcher wants to examine how the point of view of women legislators plays a role in producing gender mainstream bills, using Standpoint Theory or Perspective Theory. In the Standpoint Theory or Perspective Theory developed by Sandra Harding and Julia Wood, they assumed that men and women have separate perspectives, and they do not see it as something equal. Different locations in the social hierarchy affect what is seen. They assume that women and other minorities perceive the world differently than those in power (Zaenal, 2020: 242). There are three key concepts in this theory, they are standpoint; situated knowledge; and division of labor.

The role of women in politics has always been an interesting topic to be studied. This can be seen by the many results of research focusing on the role of women in politics, such as the political communication, women roles, women in patriarchal culture, gender equality, and the resulting policies.

In previous studies, it was found that the role of women in a patriarchal system was very weak, even just to express their opinions. Fatonah, N., & Andirini, S. (2022: 77) in their journal published in the Journal of Feminism and Gender Studies, found the results of the analysis of standpoint theory in Cyrus Nowrasteh's film *The Stoning of Soraya M.* The position between men and women is different, where women's voices have no meaning and power even just to express their opinions. Then Sharma, B. (2021) in her research published in the Journal of International Women's Studies found a number of author's points of view in the narrative of Dalit women, where violence occurs due to gender inequality, and caste discrimination occurs which gives power to the dominant group. Women from the Dalit community are at the lowest level of the Indian social ladder and bear the brunt of sexist, caste and class oppression.

Then, Nugroho, A., Suseno, & Prabaningrum, D. (2021) in his work published in the Indonesian Literary Journal, found a number of feminist perspectives in Ayu Utami's novel *Si Parasit Lajang*, in which the author criticizes the hierarchy in the social world. Ayu Utami (in Nugroho., Suseno, & Prabaningrum, D. 2021: 140) found that women experienced the exploitation in figuring their roles, which the term of "dual female roles" is glorified. Women act as career women and women also as wife, but it is not profitable for women. Spitzer, L. A. (2021: 143) in his dissertation at Portland State University found the barriers for women in experiencing their academic work. Although not an overt and hostile, women scholars often face certain expectations based on androcentric/patriarchal norms about how an academic should work (independently) and whose opinion is the most valid (white cisgender male).

Habsari, S.U.H., & Haryono, A.T. (2014) in a journal published in the Scientific Magazine of Pandanaran University, found the existence of gender-bias in journalistic practices in reporting Wisma Atlet corruption case conducted by Tempo magazine, where female corruptors were exploited through reporting in such a way.

Indeed, in patriarchal culture, women become the sexual objects in as found in the Instagram comic @hastagbebi, found by Prabowo, P.A.A., & Sunarto. (2018) in his journal published in the Interaksi Online journal. Same as before, Ekiciler, A., Ahioğlu, I., Yıldırım, N., Ajas, I., & Kaya, T. (2022) in a study published in the Journal of International Women's Studies proves that toxic and gender-discriminatory language occurs in the chat log of online game. Then, Clemens, N. T. (2021) in his dissertation in Denver University found that sexual harassment still occurs in the military based on the entry of a number of reports, despite the establishment of a Sexual Violence Prevention and Response program under the direction of the United States Department of Defence (DoD). According to Clemens (2021: 190), hypermasculine culture in the military did not occur naturally, but developed over centuries. In fact, more and more barriers exist for women in the hypermasculine military community.

Women are also described as intelligent, courageous and fighting for the rights of women and children from discrimination, it was found in the research by Latief, R., Ali, S.A.U., & Ahyar, W.A. (2021), which was published in the Sippakalebi journal (Center for Gender and Children Studies of UIN Alauddin Makassar). Although the gender bias still happening in the reality of politics in Indonesia because of the thick patriarchal culture where male politicians are far more dominant, the 30% quota for women legislative candidates has not been very satisfactory (Latief, R., Ali, S.A.U., & Ahyar, W.A. 2021: 88-89). Then, Cahyani, D.A.N., & Sari, M.K. (2021: 74) in a journal published in the Study of Morals and Citizenship journal, defines that empowered women in the standpoint of Kohati Surabaya members are influenced by the literacy process and interpretation of values from a gender perspective, a religious perspective, and a sociocultural perspective. They defined that empowered women are women who can carry out the expected aspects such as accessing productive resources, economic independence and education, having the right to participate in utilizing their potential, having power/control over their survival, and having equal opportunities to enjoy the results of resource utilization.

Therefore, the researcher focuses on the standpoint of women legislators in communicating gender mainstream policies, in the analysis of Standpoint Theory in the Draft Law on Maternal and Child Welfare (RUU KIA) as one of the policies of gender mainstreaming. Previously, on June 30, 2022, DPR RI in the Plenary Meeting ratified the KIA Draft Bill as an initiative bill proposed by DPR RI. This draft bill was proposed with the aim of providing optimal welfare for mothers and children. The Minister of Women's Empowerment and Child Protection (Minister of PPPA) I Gusti Ayu Bintang Puspayoga through a press statement from the Legal and Public Relations Bureau of the Ministry of PPPA (2022: 16 August) explained that there are several critical issues in the KIA Draft Bill, such as the issue of 6 months maternity leave for working mothers; accompanying leave for husbands; mother's responsibilities; non-working mothers; mothers who are working in government (ASN), national army (TNI), and police (Polri); and also about funding. The most popular and debatable issue of this draft bill is 6 (six) months maternity leave, and 1,5 (one and a half) months of miscarriage leave.

Researcher sees that KIA Draft Bill is one of the regulations that is gender mainstreaming, considering that this bill provides various facilities and conveniences to mothers and fa-

thers in caring for their children, especially for working mothers who have minimum access to the facilities for child care. By using Standpoint Theory, researchers want to see how the perspectives and roles of women legislators in communicating and ratifying the KIA Draft Bill as one of the regulations that gender mainstreaming, by using the case study method in the constructivist paradigm through in-depth interviews with several informants who fits the criteria, as well as documentation studies regarding related issues.

## **LITERATURE REVIEW**

### **Standpoint Theory**

Feminist Standpoint Theory developed by Nancy Hartsock, was formerly a "Standpoint Theory" or "The Point of View Theory". This theory came into force in 1807, when a German philosopher, Georg Wilhelm Friederich Hegel, began to discuss the relationship between 'master' and 'slave'. The relationship between master and slave has led to different standpoints. Hegel states that even though the 'master' and 'slave' are in the same environment, the knowledge they have regarding that environment will still be different (Jayanti, 2011:25). The difference is caused by their position in the social structure, which is often formed from the construction of society itself. Karl Marx then justified this through his opinion, that the position of the workers will shape the way of thinking and determine their intellectual level. This is related to the lack of opportunities that workers have in accessing knowledge and education (Nugroho, 2021: 135).

Subsequently, in 1983, Nancy Hartsock published her paper entitled "The Feminist Standpoint: Developing the Ground for a Specially Feminist Historical Materialism", which was based on Hartsock's interest in Hegel and Karl Marx's ideas on standpoint theory. The ideas of standpoint theory were adapted by Hartsock to examine the relationship between men and women or between men and women. In its development, Hartsock applied the concept put forward by Hegel about the relationship between 'master' and 'slave' as well as Karl Marx's ideas related to class and capitalism to issues of gender and sex, thus creating the term Feminist Standpoint Theory.

In the Standpoint Theory or Perspective Theory developed by Sandra Harding and Julia Wood, they assume that men and women have separate perspectives, and they do not see it as something equal. Different locations in the social hierarchy affect what is seen. They assume that women and other minorities perceive the world differently than those in power (Zaenal, 2020: 242).

Krolokke and Sorensen (in Ika Putriana, 2012: 24) explain that Feminist Standpoint Theory (which is now better known as standpoint theory) is usually used to analyze the standpoint applied to women in the context of capitalism, such as sexual division in the context of labor, unpaid housework, reproductive responsibilities, weak power in society, and so on. This is the starting point for standpoint theorists to criticize male domination, patriarchal institutions, and ideology.

### **Standpoint Theory in Communication Science**

In communication studies, this theory is considered to form a point of view to see argumentation as a person's learning process from the results of interacting with others and the environment in which they live. This theory is also considered capable of providing changes for marginal groups to change the status quo in society. In 1982 Julia T. Wood (in West and Turner, 2010:511) with researchers conducted a special study in the field of communication

about the legitimacy of women's voices seen from the alternative and theoretical aspects.

Furthermore, West and Turner (2010: 508-510) provide the main draft of standpoint theory which consists of:

### 1. *Standpoint*

This point explains how the location of the outsider group is shaped and trusted by the public. This group then shares their experiences and understanding in dealing with the conditions they experience. Hartstock (in West and Turner 2010: 508) explains that this theory is not only to understand the desired position in society, but also emphasizes the concept of engagement. This concept explains the difference between standpoint and perspective. First, perspective can be seen from the location of individuals on a social level. As for the second, the standpoint will only be achieved based on the existence of a thought, relationship and struggle (Hallstein in West and Turner, 2010: 508).

Sandra Harding explained that standpoint is the result of social mediation, because the notion of standpoint which refers to the social location of the individual comes from (West and Turner, 2010: 509). This location, which then determines part of a person's position in his social life. The lowest class in the social structure is considered more accurate and reliable because it is based on their capacity to see social location explicitly.

### 2. *Situated Knowledge*

In 1998, Dona Harraway contributed her thoughts which later became the second idea in this theory, where situated knowledge is defined as someone's knowledge that is believed to come from situations and circumstances. In this concept, knowledge is defined as having a dual nature and is situational from experience, so that what is learned by a person who has a position as a nurse, when he takes care of his sick family will be different from a journalist who uses limited knowledge. Knowledge like this is said to be part of a situation where it is a result obtained only based on existing experience and learning.

### 3. *Sexual division of labor*

In everyday life, the roles of women and men can be found in domestic and public affairs. The social environment provides support for men to be in all public lines. The activities carried out by men are always appreciated and judged based on material or financial. Meanwhile, women have a domestic role and rarely get certain material results, such as household affairs, it is their part that must be done. Chafetz (in Perdana, 2012:25) sees this division of labor based on sex in the end causing injustice to women. Where there is a different division of labor and women are also exploited. This can be seen from being required to work but not getting a salary and women being given multiple responsibilities, such as being placed in the maintenance department who again does not get paid and the reproductive section both now and in the future.

Inequality in the workplace felt by women can be seen from how they struggle to get a salary that is in accordance with what they do. Even though what is done is often related to the role in the domestic sector. Nancy Hirschman (in Perdana, 2012:26) explains that the feminist movement that is carried out is a tangible manifestation of recognizing what work to do at home is work and also work that produces. Standpoint theory wants to provide an understanding of how women and men are used and abused in work matters.

Finally, this theory provides an overview of how to see the position, experience and communication in the social environment. This theory is also politically and critically in-

clined. But this theory also generates a lot of controversy because it offends a person's view of the environment in which they live. Standpoint theory is a theory that fits with other communication theories, therefore it can be combined to get answers about how communication behaves. West and Turner (2010:512) see that this theory can be a reference in seeing how communication behavior is shown by different individuals and social groups.

### **Political Communicator**

According to Nimmo (1993:72), politicians are political communicators but have a major social role, especially in the process of forming public opinion. Politicians or politicians communicate as representatives of a group and the messages of the politicians are to promote and protect the goals of political interests. That is, political communicators represent group interests, so that if they are summarized then politicians seek influence through communication.

Leonard Dobb & Nimmo (1993) said that political communicators can be categorized into three typologies, namely:

1. Politicians or abbreviated as "Pols";
2. Professional communicator or "Pros"; and
3. Activist or abbreviated "Vois".

Meanwhile, Daniel Katz said that politicians can be divided into two, namely "partisans" and "ideologists". Partisans are those who identify themselves as representatives of the group. Partisans are more likely to protect or prioritize group or personal interests. The ideologist is a politician who is oriented towards decision making. They fight for the interests of the party, ideology or values of the struggle.

### **Gender**

In the glossary on the Ministry of PPPA's website [www.kemenpppa.go.id](http://www.kemenpppa.go.id), gender is a social relationship between men and women. Gender refers to the relationship between men and women, boys and girls, and how these social relationships are constructed. Gender roles are dynamic and change over time.

Citing the website of National Development Planning Agency (Badan Perencanaan Nasional/Bappenas) [sdgs.bappenas.go.id](http://sdgs.bappenas.go.id), gender can be interpreted as the roles formed by the community and the behavior that is embedded through the socialization process related to the gender of women and men. There are biological differences between women and men—but culture interprets these biological differences into a set of social demands about appropriateness of behavior, and in turn rights, resources and power. While these demands vary by society, there are some striking similarities.

For example, almost all community groups hand over responsibility for child care to women, while military duties are assigned to men. Like race, ethnicity, and class, gender is a social category that largely determines a person's way of life and participation in society and the economy. Not all societies experience discrimination based on race or ethnicity, but all societies experience discrimination based on gender—in the form of inequalities and differences—to varying degrees. It often takes a long time to change this injustice. This atmosphere of injustice can sometimes change drastically due to policies and socio-economic changes.

## Policy

Policy according to KBBI is a series of concepts and principles that become the outline and basis of plans in the implementation of a job, leadership, and ways of acting (about government, organization, and so on). Policy is also defined as a statement of ideals, goals, principles, or intentions as guidelines for management in an effort to achieve goals.

According to Lasswell and Kaplan in (Anggara, 2014: 49), policy is a means to an end. Policy as a projected program with respect to goals, values and practices. Meanwhile, Heinz Eulau and Kenneth Prewitt in (Anggara, 2014: 49) said that policy is a decision that demands consistent behavior and repetition for creators and policy implementers.

## Role

Role in the Big Indonesian Dictionary (KBBI) means a theater performer (film), or a comedian in the *makyong* game. The role also has an understanding of the set of behaviors that are expected to be possessed by people who are domiciled in society. The role is also known as an action taken by someone in an event.

According to Soekanto (2009:212-213) role is a dynamic process of position (status). If a person carries out his rights and obligations according to his position, he is carrying out a role. The difference between position and role is for the sake of science. The two cannot be separated because the one depends on the other and vice versa.

## Gender Mainstreaming

Citing the glossary on the Ministry of PPPA website [www.kemenpppa.go.id](http://www.kemenpppa.go.id), gender mainstreaming is a process to ensure that women and men have access and control over resources, obtain development benefits and make equal decisions at all stages of the development process and across projects, government programs and policies.

## METHODOLOGY

Mulyana (2020: 465) defines, the constructivist paradigm assumes that culture, norms, values, or rules are just social constructions, consciously or unconsciously compiled and implanted in the human mind, but lack the foundation of free human thoughts and actions, without claims. particular to objectivity. Through the constructivist paradigm, this research uses the qualitative approach with a case study method.

A case study method is a comprehensive description of various aspects of an individual, a group, an organization (community), a program, or a social group. The case study researcher attempts to examine as much data as possible about the subject under study using various data collection methods. (in Mulyana, 2020: 247).

Research focuses on how standpoints/points of view and also the role of women legislators in proposing and passing the gender mainstream policies, in particular KIA Draft Bill. The informants of this research are 5 (five) credible women legislators who fit on the criteria. They must have access in their fractions to communicate and make a decision, and also be credible to talk about the KIA Draft Bill. Researchers choose the fractions which have a large number of women legislators in DPR RI.

The data collection technique in this research is in-depth interviews with informants, and also conducts documentation study of gender mainstream policies in DPR RI though the official website and credible online media news. This study uses a source triangulation validation technique to check or find out about the validity of the sources used for research.



## Gender Mainstream Policies in Several Laws

Based on data and documentation analysis on the website of DPR RI, researchers found out that the large number of women legislators is not a guarantee for DPR RI to pass the gender mainstream policies. Because, the researchers found the gender mainstream policies inside 7 laws only, even though there are 436 laws that have been passed in DPR RI since 2004 to 2022.

*First*, revisions of Law No. 31 of 2002 regarding Political Parties (Partai Politik/Parpol) into Law No. 2 of 2008, by adding provisions regarding the obligation of 30% representation of women in the establishment and formation of parties, as well as in the management of parties, parties at the central level to the provinces and districts/cities. *Second*, Law No. 44 of 2008 regarding Pornography, which provides legal certainty and protection for citizens from pornography, especially for children and women.

*Third*, Law No. 10 of 2016 regarding Regional Head Elections (Pemilihan Kepala daerah/Pilkada) which requires the determination of the District Election Committee (Petugas Pemilihan Kecamatan/PPK) of at least 30% of women. *Forth*, Law No. 8 of 2016 regarding Disability, provides extra protection for women with disabilities, requires local governments (*pemerintah daerah/pemda*) to provide special service units for women and children with disabilities, provide special protection and provide safe houses for women and children with disabilities who are victims of violence.

*Fifth*, Law no. 18 of 2017 concerning Migrant Workers that protection of Indonesian migrant workers (*pekerja migran Indonesia/PMI*) must be based on gender equality and justice, central and local governments are obliged to protect candidates and PMI. *Sixth*, DPR ratified the ASEAN Convention Against Trafficking in Persons, Especially Women and Children through Law No. 12 of 2017.

*The last*, DPR passed Law No. 12 of 2022 regarding the Crime of Sexual Violence (*Tindak Pidana Kekerasan Seksual/TPKS*) which provides protection against sexual violence for women, children, and also men. However, the ratification of this bill takes time and a long process. Initially, this bill was proposed under the name of the Draft Bill on the Elimination of Sexual Violence (RUU PKS) at the DPR for the 2014-2019 period, until the DPR period ended, this bill was not successfully finalized between the DPR and the government.

Then in 2021, this bill was proposed again by DPR RI 2019-2024 period, because the emergence of various cases of sexual violence against children, women and men in many regions. At the end of August 2021, the Legislation Body (Baleg) of the DPR decided to change the name of the RUU PKS to RUU TPKS, because eliminating sexual violence is a very serious thing to do (Hukumonline: 2021, 30 August).

Seeing the dull discussion in DPR RI, because of the outlook of two factions in DPR, namely Golkar Party Faction, who asked for the approval to be postponed because they still wanted to hear public input, and PKS Faction firmly refused. This bill has taken the interest of President Joko Widodo (Jokowi) who urged that this bill should be ratified immediately (Kompas.com: 2022, January 5). And this bill was finally ratified by the DPR and the government at the Plenary Session of the DPR RI on April 12, 2022.

## About RUU KIA

The Proposal of Maternal and Child Welfare Bill or Rancangan Undang-Undang tentang Kesejahteraan Ibu dan Anak (RUU KIA) is the bill which was proposed by three women legislators from PKB Faction on January 17, 2022. They are Deputy Chairperson of Commission

IV Anggia Erma Rini, member of Commission IX Nur Nadlifah, and member of Commission IV Luluk Nur Hamidah. Cite *Republika* (2022, January 19), Anggia said that the implementation of RUU KIA is a directed, integrated, and sustainable effort carried out by the central government, local governments, and the community to meet the basic needs of mothers and children.

On June 9, 2022, according to DPR RI news (2022, June 9), The Legislative Body (Badan Legislasi/Baleg) of the DPR RI has agreed that RUU KIA to be discussed further with the government. The ratification was taken in the Plenary Meeting of the Harmonization of the RUU KIA. Then, Chairman of DPR RI Puan Maharani made a press release that she supported the 6 (six) months leave regulation in RUU KIA on June 13, 2022.

After that, RUU KIA became popular and the hot topic of many media. Puan and PDIP Faction also known as the initiators of RUU KIA, because Puan who is known as the one of the presidential candidates made a statement through press releases almost every week about this bill. Then, according to *Inews* (2022, June 30), plenary meeting of DPR RI approved the Draft of RUU KIA to become a proposed bill on the initiative of the DPR.

## CONCLUSION

From the documentations study, the researchers conclude that the standpoint of women legislators does not always have a gender perspective, several of them always have her own political interests in carrying her role in the Indonesian House of Representative. Through RUU KIA, researchers saw there are women legislators who have her own desire to achieve a certain position in politics.

But, some of the women legislators also have a gender perspective in carrying her role, so they proposed the KIA Draft Bill, socializing the importance of KIA Draft Bill, and working hard to get the gender mainstream bill passed in DPR RI with the government.

It is important for women legislators and also men legislators to have more gender perspective than the political interests in carrying their role in Indonesia House of Representative. Therefore, there will be many policies and bills which are giving equal access to man and woman in every right and resources.

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