

**WOMEN'S PARTICIPATION IN POLITICS ACCORDING TO ISLAMIC
COMMUNITIES IN SABUNGAN VILLAGE, SUNGAI KANAN DISTRICT,
SOUTH LABUHANBATU REGENCY**



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Abstract

The purpose of this study was to determine the level of women's involvement in politics among Islamic communities living in Sabungan Village, Sungai Kanan Sub-district, South Labuhanbatu Regency. This research uses qualitative methodology, which is a type of field research that collects information from the target or research subject, commonly called informants or respondents. Data collection tools such as interviews and observations were used. The research findings show that the Islamic community in Sabungan Village has both traditional and modern views regarding women's involvement in Islamic politics. The level of women's political participation in this hamlet is still relatively low, but there is increasing awareness and support from various community groups to become more actively involved. Religion, education, and economics are key factors influencing women's participation. This study confirms that to increase women's political participation, a comprehensive strategy is needed, which includes improving political education and providing support from religious and community leaders.

Keywords: Political Participation, Women, Islamic Society, Sabungan Village

INTRODUCTION

Women's participation in politics is a complex and dynamic issue, especially in the context of Islamic societies. History shows that women in Islamic societies have contributed significantly in various fields, including politics, even though they are often faced with various challenges and obstacles.

Studying the perspective of gender equality between men and women is something that requires careful consideration. The current state of gender equality can be attributed to the prevailing belief that women are primarily suited to domestic or household roles. Through this extensive process, gender inequality is often considered an inherent divine provision or unchangeable biological trait. This is the root cause of the emergence of gender disparities in society.

Recently, there has been a heated discussion around the topic of gender equality. The role of women is gradually and continuously increasing and rejuvenating. Currently, women have the same rights as lazy people in accessing education and employment. Today, a large number of women have the opportunity to continue their education to the tertiary level and find work that suits their talents. The presence of a patriarchal system in society is one of the factors causing weak gender equality in society. The prevalence of male dominance in various sectors poses a big challenge for women who want to advance in their profession. Apart from that, society has a negative perception that women are only responsible for household tasks such as taking care of the household, caring for their partner, and raising children. These common beliefs pose major challenges for women in advancing their professional careers.

One of these perspectives is the traditional view which implies that women are not considered equal to men in political activities. This conventional perspective sometimes still causes women to feel insecure about their ability to participate in the political realm. Women's involvement in politics is very limited, even rare (Nursyifa et al., 2023).

Sabungan Village Area, District. Kanan River District. South Labuhan Batu is an area where the majority of the population is Muslim, which may have certain views and practices regarding women's political participation. This research can provide valuable insights into

women's participation in politics, with a focus on the context of Islamic communities at the village level, which could be the basis for developing policies that are more inclusive and empowering for women in politics.

REVIEW OF LITERATURE

After conducting several searches of previous research, the author did not find a title that discussed the work raised by the author, but several studies discussed women's participation in politics. The author found several papers with similar study themes, including:

The magazine written by M. Thahir Maloko was named "*Partisipasi Politik Perempuan dalam Kajian Al-Quran dan Hadits*". This 2013 publication examines women's political rights in the Qur'an and Hadith and provides political principles for women in the Islamic faith (Rusnila, 2014).

The journal written by Alfi Nursyifa was named "*Partisipasi Perempuan dalam Politik*". This journal, which will be published in 2023, examines the topics of patriarchal culture, gender equality, and women's involvement in politics (Nursyifa et al., 2023).

Titin Setiawati's journal entitled "*Komunikasi dan Partisipasi Perempuan dalam Politik Elektoral*". The journal, published in 2024, discusses women's involvement in electoral politics and discusses communication (Setiawati & Agustini, 2024).

Ham Sasono Yakfi's journal entitled "*Partisipasi Perempuan dalam Politik (Studi Anggota Dewan Perwakilan Rakyat Daerah Kota Malang 2029-2024)*". The journal, published in 2023, discusses the political participation of women members of the Malang City DPRD directly and indirectly and discusses the influence of gender issues on the participation of women members of the Malang City DPRD (Yakfi, 2024).

Jumarni Journal entitled "*Partisipasi Perempuan dalam Ruang Politik (Studi Kasus di Pondok Hidayatul Muslimin 1 Parit Sembun Kubu Raya)*". The journal, published in 2024, discusses the forms of women's participation in the political space in the Islamic boarding

school environment and discusses the supporting factors for women's participation in the political space in the Islamic boarding school environment (Jumarni et al., 2024).

Andiwi Meifilina's journal entitled "*Partisipasi Perempuan Dalam Aktivitas Politik Di Kabupaten Blitar*". The journal, which will be published in 2024, discusses the political role of women in Indonesian history, the role of women in political participation in Indonesia, and the obstacles for women in the world of politics (Meifilina et al., 2024). From previous research, no one has discussed the views of the Islamic community in Sabungan Ke Village. Kanan River District. South Labuhan Batu towards women's participation in politics.

RESEARCH METHOD

Research methods are the steps and procedures that researchers follow to collect data and carry out investigations based on these data, which are called research methods. Research methods can be understood as a scientific step to obtain data for certain uses (Ujione, nd). The approach used in conducting this research is a post-positivistic method because it is based on the philosophy of postpositivism (Sugiyono, 2021). This type of research is qualitative research. In this research, the researcher is tied to the situation in the field and focuses his attention on the context being studied.

To obtain the required data, researchers collected data through interviews, observation, and documentation directly at the research location.

a. Interview Method

The interview method is a data collection technique through verbal exchange of questions and answers to obtain information. In simple terms, an interview is a direct activity to seek information from the interviewer and the interviewee.

b. Observation method

The observation method is a strategy used to observe an object, either directly or indirectly. In this case, the research carried out observations of the activities of the Islamic community in Sabungan Village which were related to public activities.

c. Population

Sugiyono defines population as a generalization area in research. This area includes objects or subjects from which conclusions can be drawn (Sugiyono, 2021). The population in this research is the entire Islamic community in Sabungan Village.

d. Sample

The sample is a part of the population selected for research. The sample must represent the population fairly and representatively to ensure accurate research results. The sample in this research is several people from Sabungan Village, namely recitation group administrators, community leaders, village heads, youth leaders, and women leaders.

e. Sampling Techniques

The sampling technique is a statistical method used to select samples from a population. The sample must represent the population fairly and representatively to ensure accurate research results. The type of sampling in this research is simple random sampling, namely simple random sampling is a method of taking from the population using random without paying attention to strata (levels) in the population (Saputra & Apriadi, 2018).

RESULTS AND DISCUSSION

History of Sabungan Village, Sungai Kanan District, South Labuhanbatu Regency

After the takeover of power by the Republic of Indonesia at the end of 1949, additional changes occurred to the division of government administrative areas. Apart from that, following the enactment of Law of the Republic of Indonesia Number 22 of 2007 which was officially ratified on June 24th, 2007. Growth or Enlargement. In 2008, Labuhan Batu Regency was divided into three districts: Labuhan Batu Main Regency, with the capital Rantauprapat, consisting of nine sub-districts: West Bar District, North Rantau District, South Rantau District, Bar Hulu District, Pangkatan District, Bar Hilir District, Panai Hulu District, Central Panai District, and Lower Panai District. South Labuhan Batu Regency, whose capital is Kotapinang, consists of five sub-district administrative areas: District. Desa Rakyat, District. Pinang City, District. Sungai Kanan, District. Silangkitang, District. Torgamba. Meanwhile, North Labuhan Baru Regency, whose capital is Aek Kanopan, has

an administrative area consisting of eight sub-districts: Kec. NA IX-X, District. Aek Natas, District. Marbau, District. Aek Kuo, District. South Kualauh, District. Kualuh Leidong, District. Kualuh Hilir.

Sabungan Village is an allotment area located in Sungai Kanan District, South Labuhan Batu Regency. In 1928, Mr. Halifah Siregar was given a term of office of 36 years by the King. In 1964, His Majesty Mudo Harahap, a prominent figure, took over leadership of Sabungan Village for 2 years. From 1966 to 1970, Baginda Tindi Siregar, a Luat Chief, served as leader of the hamlet for 4 years. Regent Harahap, a Village Head democratically elected by the people, served as leader of Sabungan Village from 1970 to 1995. From 1995 onwards. In 1996, the Sangan community was led by a village head named Fahri Siregar.

Sabungan Village, which is located in South Labuhan Batu Regency, has the following administrative boundaries:

Borders Mampang Village/Simatahari Village, Kotapinang District, South Labuhan Batu Regency to the north. Langgayung Village is located in the south of Sungai Kanan District in South Labuhan Batu Regency. To the east, it borders Bangai Village which is located in Torgamba District, South Labuhan Batu Regency. To the west, it borders Binanga Dua Village which is located in Silangkitang District, South Labuhan Batu Regency.

Kotapinang is the capital of South Labuhan Batu Regency. Sabungan Village is located in Sungai Kanan District with an area of 6,334 hectares. This area consists of 13 small settlements called hamlets, including Suka Makmur, Simandigin, Sukamulia, Sukarame, Tegal Sari, Sungai Dua, Sabungan Pekan, Karang Sari, Suka Jadi, Air Lumpatan, Sapilpil, Sabungan Sentosa, and Pardomuan. The topography of this village is mostly flat, with only a few areas characterized by sloping terrain.

The average temperature of Sabungan Village usually ranges from 29° to 33°C, indicating a tropical climate. This region can be said to have a tropical climate that is conducive to the cultivation of oil palm plants. Annual rainfall ranges from 1500 to 3000 millimeters. Community games cover neighboring villages and district capitals, contributing to the progress of society. The distance between Sabungan Village and the provincial capital is 125 km. If using two-wheeled transportation, the distance between Sabungan Village and

the sub-district capital is 7 km. The sub-district capital is located in Langgayung District, 25 km from the district capital.

Sabungan Village has a dominant topography ranging from 300 to 1200 meters above sea level. This region consists of swampy, hilly, elevated, and flat areas. The dominant landform in this area is undulating plains which cover 56% of the area, followed by wetlands at 19%, flat areas at 15%, and slopes. 10 The favorable geological conditions in Sabungan Village greatly contribute to the rapid development of plantations, especially the cultivation of oil palm commodities. The rapid development of oil palm commodities on the outskirts of land is supported by various factors such as the suitability of the land which is determined by location, topography, and air availability. The development of Sabungan Village was greatly influenced by the formation of Sabungan Village, which was previously characterized by dense forests and a small population. In Sabungan Village, rubber is another commodity that is cultivated, apart from palm oil which is the leading commodity. The geographical and climatic characteristics of Sabungan Village which are conducive and very conducive to the cultivation of these commodities cannot be separated from the abundant availability of plantation agricultural commodities in the region (Dini, 2024a).

Administrative Area of Sabungan Village, Sungai Kanan District, South Labuhanbatu Regency

Sabungan Village, which is located in Sungai Kanan District, South Labuhan Batu Regency, consists of thirteen (13) hamlets, namely: Suka Makmur, Simandiangan, Sukamulia, Sukarame, Tegal Sari, Sungai Dua, Sabungan Pekan, Karang Sari, Suka Jadi, Air Lumpatan, Sapilpil, Sabungan Sentosa, and Pardomuan. It borders South Labuhan Batu Regency, especially Torgamba District, and Sungai Kanan District.

Sabungan Village, which is located in Sungai Kanan District, South Labuhan Batu Regency, has the following administrative boundaries:

Borders Mampang Village/Simatahari Village, Kotapinang District, South Labuhan Batu Regency to the north. Langgayung Village is located in the south of Sungai Kanan District in South Labuhan Batu Regency. It borders Bangai Village which is located to the

east in Torgamba District, South Labuhan Batu Regency. To the west, it borders Binanga Dua Village which is located in Silangkitang District, South Labuhan Batu Regency.

Table 1.
List of Names of Sabungan Village Hamlet Heads
Sungai Kanan District, South Labuhan Batu Regency

No.	Hamlet	Chief
1	Suka Makmur	Zaspen Dalimunthe
2	Simandiingin	A Aripin Ahmad Nasution
3	Sukamulia	M Hatta Tambak
4	Sukarame	Arifin Dalimunthe
5	Tegal Sari	Raja Muhammad HSB
6	Sungai Dua	Sahrul Efendi HRP
7	Sabungan Pekan	Janna Mora Hasibuan
8	Karang Sari	Andre Susilo
9	Suka Jadi	Parlaungan Harahap
10	Air Lumpatan	Ahmad Siregar
11	Sapilpil	Baginda Hasibuan
12	Sabungan Sentosa	Imman Hasibuan
13	Pardomuan	Pangihutan Siregar

Demographic Data for Sabungan Village, Sungai Kanan District, South Labuhanbatu Regency

Based on the 2010 Indonesian Population Census and the 2021 South Labuhan Batu Central Statistics Agency, the population of Sabungan Village, Sungai Kanan District, South Labuhan Batu Regency was recorded at 10,478 people. However, in the 2020 Indonesian Population Census, the population increased to 11,764 people. Based on data from the Ministry of Home Affairs for 2021, the population of Sabungan Village in Sungai Kanan District, South Labuhan Batu Regency as of June 2021 was 12,388 people. Sabungan Hamlet has the largest population, namely 1,423 people, while Sungai Dua Hamlet has the smallest population, namely only 275 people.

Religious Data in Sabungan Village, Sungai Kanan District, South Labuhanbatu Regency

Meanwhile, in the religious realm, the people of Sabungan Village, located in Sungai Kanan District, South Labuhan Batu Regency, majority adhere to Islam and Protestant

Christianity. The distribution of religions in the region is as follows: Islam has the highest percentage of adherents, namely 96.58%, followed by Christianity at 3.40%. In Christianity, 3.22% are Protestant and 0.18% are Catholic. The remaining 0.02% adhere to Buddhism. In terms of places of worship, there are 16 mosques, 2 Protestant churches, 1 Catholic Christian church, and 5 prayer rooms.

The main livelihood of the residents of Sabungan Village, located in Sungai Kanan District, South Labuhan Batu Regency, is agriculture. Most of this area is occupied by oil palm plantations, causing quite a lot of residents of Sabungan Village in Sungai Kanan District, South Labuhan Batu Regency, to grow oil palm plantations and work on company-owned plantations. Apart from oil palm plantations, residents of Sabungan Village in Sungai Kanan District, South Labuhan Batu Regency also cultivate many rubber trees known as "Rambung". Therefore, most of the residents of Sabungan Village have rubber plantations. In addition, many residents work in various government positions, as educators, traders, law enforcement officers, military personnel, and other jobs.

Table 2.
Sabungan Village Religion Data
Sungai Kanan District, South Labuhan Batu Regency

Hamlet	Mosque	Islamic Prayer Room	Church
Suka Makmur	2	0	0
Simandiingin	1	1	1
Sukamulia	1	1	0
Sukarame	1	0	0
Tegal Sari	1	1	0
Sungai Dua	1	1	0
Sabungan Pekan	2	0	0
Karang Sari	1	0	0
Suka Jadi	1	0	0
Air Lumpatan	1	0	1
Sapilpil	1	0	1
Sabungan Sentosa	1	0	0
Pardomuan	2	1	0

Women's Participation in Politics According to the Islamic Community in Sabungan Village, Sungai Kanan District, South Labuhanbatu Regency

Level of Women's Participation in Politics

Women and first-time voters have an important role in the 2024 elections. In 2024, around 101 million of the 203 million people who will vote in the elections will be women. Therefore, women's involvement in politics is considered very important (KPU, 2023).

In Law Number 7 of 2017 concerning General Elections, the composition of women is no more than 30% in each stage and formation of the KPU, provincial KPU, and district/city KPU where the composition of KPU membership takes into account women's representation of at least 30% (thirty percent) (Law No. 7 of 2017).

From a structural perspective, the village administrators who are the village leaders are more male-dominated, meaning that women's participation in village management is still minimal due to the lack of sufficient human resources. Currently, Sabungan Village, Sungai Kanan District, South Labuhan Batu Regency is led by a woman, namely the Acting Village Head named Hotmaida Daulay. So, it is impossible for women in politics to not take part in it, especially the people of Sabungan Village, Sungai Kanan District, South Labuhan Batu Regency. In the 2024 election, to be precise, February 14, there are several committees involved. These include the formation of a Subdistrict Election Committee (PPK), Voting Committee (PPS), Voter Data Update Committee (PANTARLIH), and Voting Organizing Group (KPPS). It is important to note that women also participate in these committees, as mandated by Law Number 7 of 2017 concerning Elections. The law requires women to make up at least 30% of committee members. Participation in Elections.

In the elections on February 14th, 2024, specifically in the elections for President and Vice President, DPR RI, DPD, Provincial DPR, and Regency/City DPR, women's participation also took part in the democratic party, apart from being organizers but also as election participants and as voters. Judging from the South Labuhan Batu KPU's social media, from socialization events to becoming election organizers, women are present and participating in it (Labuhanbatu, 2022).

Involvement in Political Parties

Women's participation in political parties in the 2024 elections. The Ministry of Women's Empowerment and Child Protection (Kemen PPPA) is holding an important seminar aimed at encouraging women's participation in politics, especially in the upcoming 2024 elections. The event took place in a hybrid format on September 20th, 2023, and was attended by many parties. Important political individuals as well as election-related organizations and institutions in Indonesia.

Minister of Women's Empowerment and Child Protection Bintang Pitaloka emphasized the importance of women's participation in politics in his speech. He emphasized the importance of women's representation in legislative institutions, citing several reasons, the most important of which are: The Indonesian Constitution stipulates that all citizens, regardless of gender, have the right to equality. In addition, Indonesia is a country that actively advocates for the achievement of the Sustainable Development Goals (SDGs), with a special focus on increasing gender equality as one of these goals. The "No One Left Behind" principle in the SDGs emphasizes the importance of involving all stakeholders, including women, in the process of implementing the goals.

Various laws and regulations related to gender equality exist both at the international and national levels within the framework of regulations and policies. Important examples of this are the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), the Beijing Platform for Action, and the Sustainable Development Goals (SDGs) for 2030. At the national level, there is a lot that needs to be done. laws, presidential regulations, government regulations, and ministerial regulations that regulate and guarantee gender equality.

Law No. 2 of 2011 which amends Law No. 2 of 2008 concerning Political Parties, and Law No. 7 of 2017 concerning General Elections, requires a minimum of 30% of women in the executive and legislative institutions. Even though many regulations support women's political representation, large gaps persist. The level of women's representation in parliament, the professional workforce, and leadership is still far below expected standards. Although there is an increasing trend in gender equality, this has not yet reached a satisfactory level.

Women and individuals who are voting for the first time have a significant role in the upcoming 2024 elections. By 2024, about half of the 203 million eligible voters will be women, for a total of more than 101 million. Therefore, women's participation in politics is considered very important (Gender, 2023).

Factors Influencing Women's Participation in Politics

Religious Factors

Religion can influence women's participation in politics by influencing the beliefs and values held by society. For example, in some cultures, women are expected to stay at home and not get involved in politics. In some cases, religion can also be a reason for women not to get involved in politics, such as if they believe that politics is incompatible with their religious values.

Educational Factors

Education influences women's participation in politics by increasing women's awareness and ability to participate in the political process. Education can also help women to have access to the information and resources necessary to participate in politics. However, education can also influence women's participation by affecting their social and economic status, so that they do not have equal opportunities to participate in politics.

Economic Factors

Economics influences women's participation in politics by influencing their social and economic status. For example, women who have lower social and economic status may not have the same opportunities to participate in politics because they have other priorities such as earning a living for their families. The economy also influences women's participation by influencing their access to the resources and information necessary to participate in politics.

Views of the Islamic Community in Sabungan Village, Sungai Kanan District, South Labuhanbatu Regency towards Women's Participation in Politics

The community, especially women in Sabungan Village, has a view of women's participation in politics. Ordinary people often have a negative view of politics, which can

have an impact on women's involvement in politics. In some societies, cultural and traditional norms are still strong and assume that women's roles should be limited to the household and family. They may see politics as an inappropriate domain for women. The people of Sabungan Village have traditional views regarding women as well as modern influences that support women's participation in politics. Traditional influences prioritize the role of women in the household and local community, while modern views are more open to women's involvement in politics more broadly.

Life in the era of globalization is characterized by rapid change, competition, diversity, and ever-increasing complexity. The development of the Sabungan Village community has led to increasingly diverse views on politics by the community.

Acting Village Head: Hotmaida Daulay said the importance of women's participation in politics today and in the future. The presence of women in politics, such as in parliament or other leadership positions, can be an example that influences society's view of women in politics. He supports women's participation in politics as long as they do not ignore their role in the family and society. They also often support policies that allow women to participate in politics without sacrificing other responsibilities (Dini, 2024b).

Public figure: Abdullah Lubis said that the role of women in politics should be limited or even not allowed, because politics is a field that is more suitable for men. Women's participation in politics can disrupt their balance in taking care of the family.

Study group administrator: Nurzannah Harahap said that Islam provides a place for women to contribute in all aspects of life, including politics. The teachings of the Qur'an and hadith which emphasize gender equality strengthen the argument that women have the same rights and obligations as men in the political context. Women's participation is very necessary in government to ensure that the policies taken reflect the interests and needs of all members of society, including women. He also said that women participating in politics must continue to carry out religious obligations and moral ethics in accordance with Islamic teachings.

The Islamic community's view of women's participation in politics continues to develop along with social, economic, and political changes. Female figure: Cahaya Siregar said that Islam supports equality and does not prohibit women from being involved in

politics, because the role of women is very much needed in the political field. One example, as a woman, I have the right to take part in it. In the elections on February 14th, 2024, I participated in the election as a Voting Organizing Group (KPPS), so there was no prohibition against women participating in it.

Youth leader: Aman Sarasi said women and men should have the same rights to participate in politics. She believes women must be represented in politics to ensure that their voices and needs are taken into account in decision-making.

CONCLUSION

The views of the Islamic community in Sabungan Village towards women's participation in politics are very diverse, I assume that some agree with the note: women who participate in politics must continue to carry out religious obligations and moral ethics in accordance with Islamic teachings. This can include how you dress, behavior in public spaces, and roles in the family.

Some agree with the note: emphasizing the importance of women maintaining a balance between political participation and family responsibilities. They may argue that women should not neglect their roles as wives or mothers. Some object, noting that women's participation in politics could disrupt the balance of their roles as wives and mothers. He is concerned that political duties can cause women to be unable to carry out their domestic roles well.

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