

TRADITIONAL DOWRY IN REPRESSING PAPUAN WOMEN'S POLITICAL REPRESENTATION JAYAPURA CITY LEGISLATIVE 2014-2019

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ABSTRACT. This research investigated the impact of traditional dowry payments on the low political representation of indigenous Papuan women in the Jayapura City legislature from 2014 to 2019. Despite the election of four indigenous Papuan women to the Jayapura City legislature in 2014, there remains a significant gap in representation. This qualitative research gathered data through interviews with 30 respondents, including seven influential community figures, seven husbands of indigenous Papuan women, six Papuan students, two lecturers, three members of political parties, two female Papuan legislators, one representative from the General Election Commission, one member of the Papuan People's Council, and the head of the Population and Civil Registry Service. Observational data were gathered from the General Election Commission Office and the indigenous Papuan community in Jayapura City. Documentation review further supplemented the research, focusing on legislative representation data, voter turnout, and customary dowry payment records for indigenous Papuan women. The data underwent rigorous re-validation to ensure the analysis accurately reflected the reality of how traditional dowry practices hinder the political participation of indigenous Papuan women in the Jayapura City legislature during the specified period. The findings reveal that the obligation for indigenous Papuan women to adhere to their husbands' directives, a consequence of dowry payments, significantly limits their ability to engage in political activities, including legislative candidacy and community campaigning. This restriction was exemplified in the 2019 election, where only one indigenous Papuan woman was elected to the Jayapura City legislature.

Keywords: Customary Dowry Money; Papuan Women; Lack of Representation; Papuan Women; Jayapura City Legislature

UANG ADAT MASKAWIN PEREMPUAN PAPUA MENYEBABKAN KEKURANGAN KETERWAKILAN POLITIK PEREMPUAN PAPUA LEGISLATIF KOTA JAYAPURA 2014-2019

ABSTRAK. Tujuan Penelitian untuk mengetahui Bagaimana Uang Adat Maskawin Perempuan Asli Papua menyebabkan Kekurangan Keterwakilan Politik Perempuan Asli Papua Legislatif Kota Jayapura Tahun 2014-2019. Permasalahannya Uang adat Maskawin Perempuan Asli Papua dibayar Suami Laki-Laki Asli Papua membatasi Aktivitas Perempuan Asli Papua menyebabkan Kekurangan Keterwakilan Politik Perempuan Asli Papua terpilih Empat People Legislatif Kota Jayapura Tahun 2014. Metode Penelitian Kualitatif, mengumpulkan Data Wawancara 30 People dibagikan: 7 People Tokoh. 7 People Suami Laki-Laki Asli Papua. 6 People Mahasiswa Papua. 2 People Dosen. 3 People Partai Politik. 2 People Perempuan Papua Legislatif. 1 People Komisi Pemilihan Umum. 1 People Majelis Rakyat Papua. 1 People Kepala Dinas Kependudukan dan Catatan Sipil. Data Observasi Kumpulkan: Kantor Komisi Pemilihan Umum, Lingkungan Masyarakat Asli Papua Kota Jayapura. Data Dokumentasi Kumpulkan: Keterwakilan Legislatif Perempuan Asli Papua di Kantor Komisi Pemilihan Umum, Data Jumlah Keseluruhan Suara Pemilih Politik, Data Jumlah Pembayaran Uang Adat Maskawin Perempuan Asli Papua. Data semua terkumpul di validasi ulang kembali untuk mendapatkan jawaban objektif untuk di analisis sesuai kenyataan terjadi Uang Adat Maskawin Perempuan Asli Papua menyebabkan Kekurangan Keterwakilan Politik Perempuan Asli Papua Legislatif Kota Jayapura Tahun 2014-2019. Uang Adat Maskawin Perempuan Asli Papua dibayarkan Suami Laki-Laki Asli Papua, membatasi Perempuan Asli Papua beraktivitas Keluar Rumah Berpolitik, Pencalonan Legislatif, Kampanye Lingkungan Masyarakat, karena Perempuan Asli Papua harus tunduk setiap Perintah, Keputusan Suami Laki-Laki Asli Papua sehingga menyebabkan Kekurangan Keterwakilan Politik Perempuan Asli Papua terpilih Satu People Legislatif Kota Jayapura Tahun 2019.

Kata kunci: Uang Adat Maskawin; Perempuan Papua; Kekurangan Keterwakilan; Perempuan Papua; Legislatif Kota Jayapura

INTRODUCTION

The practice of paying a traditional dowry for indigenous Papuan women holds significant cultural importance in the marriage process among the indigenous Papuan tribes. This tradition, predating the introduction of religion, government, paper currency, and other external influences in the Papua region,

involves the payment of a dowry by the groom to the bride's family. The dowry, comprising money, items, and animals, symbolizes the groom's ability to meet the customary marriage requirements set by the bride's parents, thereby granting him marital rights and responsibilities. This tradition mandates that the wife adhere to the rules, orders, and decisions of her husband, reflecting a deeply ingrained cultural norm

that emphasizes male authority within the family. This practice has been preserved and passed down through generations, underscoring its significance in the social and cultural fabric of indigenous Papuan society. Research conducted through observations and interviews with traditional and intellectual figures in Jayapura City in 2022 offers detailed insights into this practice. For a comprehensive understanding, Table 1 presents the various forms of traditional dowry payments made in 2022, categorizing them into money, objects, and animals, as per the customs of the indigenous Papuan communities. This table elucidates the customary requirements for marrying indigenous Papuan women, reflecting the enduring relevance of these traditions in contemporary Papuan society.

Table 1. Indigenous Papuan Women's Payment of Dowry Money, Dowry Customary Objects, Dowry Animals by Indigenous Papuan Tradition in 2022.

Indigenous Papuan Women from the Districts/Cities of Papua and West Papua Provinces	Engagement Money	Dowry Money	Dowry Items, Dowry Animals Collected (Data Written in the Form of Money)
Indigenous Papuan Women from Jayapura City surrounding	50.000.000 Millions	200.000.000 Millions	200.000.000 Millions
Indigenous Papuan women from Jayapura Regency	40.000.000 Millions	200.000.000 Millions	200.000.000 Millions
Native Papuan Women from Serui Regency	30.000.000 Millions	60.000.000 Millions	100.000.000 Millions
Native Papuan Women from Biak Regency	50.000.000 Millions	60.000.000 Millions	100.000.000 Millions
Native Papuan Women from Sorong City	50.000.000 Millions	100.000.000 Millions	200.000.000 Millions
Native Papuan Woman from Wamena Regency	100.000.000 Millions	100.000.000 Millions	200.000.000 Millions

Data Source: Researcher Interviews from the Presetative of Traditional Leaders and Intellectual Leaders of the 6 Tribes of the Most Political Voters in Number of Souls in the Jayapura City Population and Civil Registry Office, as well as Ever Political Representation of Indigenous Papuan Women Elected to the Jayapura City Legislature in 2022.

Upon examining the data presented in the table above, it becomes evident that the traditional practice of paying bride price by native Papuan women to the biological parents of native Papuan women, as part of customary marriage requirements, perpetuates a dynamic wherein native Papuan women are subjected to the dominance and control of native Papuan men, their husbands. Furthermore, this practice of dowry payment places constraints on the political engagement of indigenous Papuan women within the city of Jayapura, particularly during the biennial general elections. Analysis of research data pertaining to the political representation of indigenous Papuan women in the Jayapura City legislature in 2014 reveals a stark reality: only four individuals (8.88%) were indigenous Papuan women, while seven individuals (15.55%) were non-native Papuan women, bringing the total representation of women to eleven individuals (24.44%). In contrast, Papuan men held a significantly higher proportion of political positions, with twenty individuals (44.44%) being indigenous Papuan men and fourteen individuals (31.11%) being non-native Papuan men. Collectively, native Papuan men and non-native Papuan men accounted for thirty-four individuals (75.55%) elected to the Jayapura City legislature in 2014. This discrepancy in political representation is summarized in Table 2, highlighting the significant lack of proportional representation for indigenous Papuan women within the Jayapura City Legislature in 2014.

The traditional dowry practices among indigenous Papuan women, involving payments made by the husbands to the women's biological parents or extended family, have implications beyond the matrimonial sphere, particularly affecting political participation in Jayapura City. This customary practice, while cementing marital bonds within indigenous communities, also enforces unwritten legal and societal norms that significantly limit indigenous Papuan women's engagement in political activities. Consequently, this has led to their underrepresentation in the Jayapura City Legislature, where, in 2014, only 4 out of 45 members (8.88%) were indigenous Papuan women. Despite their eligibility, the participation of these women as legislative candidates was lackluster, hindered by both the rigorous administrative requirements and a cultural mindset that prioritizes adherence to traditional roles over political ambition.

Moreover, the dowry system has entrenched a patriarchal structure within these communities, where the political aspirations of women are often suppressed by their husbands. In instances where indigenous Papuan women intended to run for legislative positions, they were instead maneuvered

Table 2. Percentage of Political Representation of Papuan Women Elected to the Legislative Assembly of Jayapura City in 2014.

Papuan Women Elected in Jayapura City Legislative Election 2014	Non-indigenous Papuan Women Elected in the 2014 Jayapura City Legislative Election	Papuan and Non-Papuan Women in the Legislative Assembly of Jayapura City in 2014	Indigenous Papuan Men Elected in the 2014 Jayapura City Legislative Election	Non-indigenous Papuan Male Elected in Jayapura City Legislative Election 2014	Papuan Men and Non-Papuan Men in Jayapura City Legislature 2014	Grand total of Jayapura City Legislatif in 2014
4 People (8,88%)	7 People (15,55%)	11 People (24,44%)	20 People (44,44%)	14 People (14,3%)	34 People (75,55%)	45 People (100%)

Data Source: Researcher's research processed from the General Election Commission of Jayapura City in 2022.

into supporting their husband's political endeavors, merely serving as a means to fulfill administrative requirements for party registration. This phenomenon reflects a broader cultural expectation that women, having been 'purchased' through dowry, are to comply with their husbands' wishes, thereby sidelining their own political ambitions and contributions.

This cultural backdrop not only stifles the professional and educational aspirations of indigenous Papuan women but also their capacity to vie for strategic political positions and advocate for policies that address their welfare and rights in Jayapura City. The dowry system, deeply ingrained in the customs of indigenous Papuan society, imposes a barrier to women's political participation. This unwritten but strictly adhered to practice instills a fear of societal and familial conflict, should these norms be violated, further entrenching the gender disparities in political representation and hindering progress toward equal political rights and opportunities for indigenous Papuan women.

The traditional dowry practices for indigenous Papuan women have inadvertently placed constraints on their political engagement, particularly evident in the context of the 2014 Jayapura City Legislative Assembly. Despite demonstrating remarkable capabilities, intelligence, and communication skills during their university studies within Papua Province and beyond (including South Sulawesi, North Sulawesi, Java Island, and overseas), the trajectory changes dramatically for these women upon entering into marriage. The dowry, a signifier of marital commitment to a native Papuan man, seemingly curtails their potential for political activity, especially within the realms of political representation in Jayapura City's legislative body. This phenomenon stems from the cultural expectations tied to the dowry, encompassing not just monetary aspects but also traditional items and animals, demanded by the women's biological parents. Upon meeting these demands, a native Papuan man is perceived to have full control over his wife, dictating her adherence to various norms, decisions, and commands, which extend to her participation (or lack thereof) in political spheres. This insight emerges from

research observations and interviews conducted with traditional leaders and indigenous Papuan intellectuals in Jayapura City in 2022.

Even women with substantial intellectual potential, financial resources, and community support find their political ambitions stymied by these traditional marital obligations. Consequently, the political landscape in Jayapura City remains largely devoid of indigenous Papuan women's representation, a situation that underutilizes the open opportunities provided by the general elections every five years. The lack of indigenous Papuan women in the legislature not only diminishes their ability to fight for their rights but also impacts the development of regional regulations that could enhance the value, dignity, and prosperity of indigenous Papuan women in Jayapura City. It is profoundly regrettable that such internal cultural traditions, symbolized by the customary dowry, enforce a compliance that significantly hinders the political activities and representation of indigenous Papuan women in the 2014 Jayapura City Legislature. This scenario underscores a pressing need for introspection and potential cultural adaptation to better align traditional practices with the contemporary aspirations and rights of indigenous Papuan women.

The examination of the problem concerning the limited political representation of indigenous Papuan women through a dual-theoretical lens offers a comprehensive understanding of the socio-cultural and political landscape affecting their participation in legislative assemblies. The first theoretical approach, based on the work of Lawan Robert M.Z., (1986), explores marriage customs as a framework of norms regulating marriage processes, including pre-marital traditions, traditional ceremonies, and post-marital customs. In the context of this research, this perspective is applied to understand how indigenous Papuan women's participation in traditional marriage processes—characterized by the exchange of customary dowry money, traditional dowry items, and traditional dowry animals—impacts their societal roles and constraints, particularly in political spheres. The second theoretical approach draws from Anne Phillips (1999) who advocates for the presence

of women in political institutions as a symbol of their existence, bolstered by quota provisions. This approach is employed to assess the symbolic and practical implications of indigenous Papuan women's representation within the 2014-2019 Jayapura City Legislature, considering the broader context of gender quotas and women's political representation.

In preparation for this research, the investigator conducted a thorough review of recent journal findings on women's political representation in legislatures to build a foundational understanding of the subject. This review highlighted the diverse perspectives on the issue and identified both advantages and disadvantages of existing research approaches. Notably, the introduction of a Women's Quota for Legislative Candidates in Argentina marked a significant development, with the enactment of the 30% Women's Quota Law in 1991 leading to groundbreaking progress in women's legislative representation (Barnes, 2012). Similarly, Norris (1985) pointed out that countries with mixed electoral systems saw women's representation in parliament reach 30%. Furthermore, from 2014 to 2019, Mexico adopted a 30% gender quota for legislative representation, reflecting a growing trend towards ensuring gender balance in political arenas, (Jennifer M. Piscopo & Lorena Vazquez Correa, 2023).

Over the span from 1947 to 2015, encompassing 190 countries, the implementation of gender quotas for women's legislative representation has shown increased effectiveness (Su & Chen, 2023). This period witnessed a marked enhancement in women's participation in legislatures, attributable to the adoption of gender quotas. For instance, Poland experienced a significant improvement in the effectiveness of women's gender quotas between 2011 and 2015, leading to heightened involvement of women in political parties (Gwiazda, 2017). Data covering the last century underscore that the adoption of gender quotas has led to a stabilization in women's political representation across legislatures, thereby reinforcing the Cross-Sectional Model of Women's Political Representation (Paxton et al., 2010).

An intersectional analysis focusing on ethnicity and gender in Rwanda and Burundi revealed that the introduction of gender quotas was instrumental in increasing the number of women in political representation, with their presence in parliaments and ministries consistently surpassing the 30% threshold (Guariso et al., 2018). However, it is important to note that a 30% quota introduced in 2004 did not universally translate to an increase in women's representation in parliament. The influence of political culture on women's representation is evident in the parliaments of Indonesia and South Korea, where a minimum quota approach was adopted as a strategy

to diminish the gender ratio gap in parliament, as analyzed by Syafputri (2014) and Siregar (2005) that the 30% quota policy introduced in 2004 did not lead to a notable increase in the representation of women.

Electoral reforms aimed at enhancing women's political representation in parliaments underscore the necessity for the support of political parties to help women candidates win and maintain more seats (Perdana & Hillman, 2020). The study "Women and Electoral Politics" delves into how gender quotas serve as a pivotal mechanism in navigating the complex social, cultural, and institutional obstacles that women face when running for political office (Mona, 2009). Furthermore, laws have been crucial in the professional establishment of gender equality and the democratic representation of genders in politics (Hillman, 2017). A notable development in the political landscape was observed in West Sumatra, where the emergence of women's legislative candidates was significantly facilitated by women's non-governmental organizations (NGOs). These organizations have played a critical role in providing essential political training, consultations, moral support, and access to expansive networks for women, thereby bolstering their capabilities and confidence in the political arena. The support from women's NGOs highlights their indispensable contribution to fostering women's long-term socio-political relationships (Dewi et al., 2023).

The phenomenon of political violence escalating against women as their representation in the Lower House increases is a disturbing trend that highlights the patriarchal backlash against women's advancements in political arenas. Matfess et al., (2023) noted that such violent reactions against women, stemming from their increased political office representation, necessitate urgent attention from both policymakers and academics to address and mitigate patriarchal resistance. In the discourse surrounding women's political representation, the argument put forth by Wiwin & Syahril Fhad Akbar Muh (2024) suggests reconsidering the necessity of a 30% quota for women legislative candidates. They argue that affirmative action provisions might not be essential for women to have equal opportunities as men in nominating members, implying that without such quotas, women could still compete on an equal footing with men. On the other hand, Sidik Parid (2022) supports affirmative action in Indonesia as a form of positive discrimination, aiming to foster equality and justice for women. This approach underpins the expectation that women's representation in parliamentary seats should meet the 30% government-regulated quota, underscoring a commitment to gender equality in political representation.

Low representation of women in certain legislative bodies, such as the Bukit Tinggi DPRD, has been attributed to factors like the minimal interest among women to nominate themselves for council positions (Putri Kurnia Dewi et al., 2022). Similarly, the electability of female legislative candidates in West Sulawesi during the 2014 elections was adversely affected by inadequate support from political parties in the cadre formation process and political education for women, alongside cultural barriers that hindered their electoral success (Fariaty et al., 2020). However, there have been instances of progress, such as in the Bolaang Mongondow Regency DPRD, where women's representation reached 33% following the 2019 elections, exceeding the minimum expectation of 30% set by Law Number 7 of 2017. This achievement not only aligns with the aspirations of women activists but also underscores the importance of women's active participation in politics. The success of women in securing a 33% quota in 2019 is also attributed to female legislative members effectively fulfilling their roles and responsibilities, facilitated by the strategic distribution of council equipment and tasks (Domopolii Febriani Della & Madina I. Sahmin, 2022).

The open Proportional Representation System, advocating for equal opportunities for men and women in political representation, is highlighted by Hevriansyah, (2021) as a mechanism that enforces a minimum of 30% female representation among electoral participants. This system, by imposing sanctions on parties failing to meet this threshold, potentially enhances the parliamentary representation of women. Despite such mechanisms, challenges persist in various regions. For instance, Martini et al., (2021) explore the low representation of women in the Sukoharjo Regency legislature for the 2019-2024 period, attributing it to a combination of internal factors—like women's self-confidence, social connections, dual responsibilities, and political costs—and external factors, including patriarchal culture and political barriers. They advocate for improving women's resource quality and encouraging prospective female legislators to initiate community engagement early. Syahputa Wandu et al., (2021). identify another dimension influencing female legislative candidacy: the role of influential figures, particularly parents with entrepreneurial and political connections. This underscores the need for a more genuine commitment from political parties to implement affirmative action for women, ensuring equal opportunities regardless of gender or profession.

Research gaps often focus on the quantitative aspect of women's legislative representation. A novel area of investigation has emerged concerning

Indigenous Papuan women, whose participation in political activities, including legislative candidacy and environmental campaigning, is hindered by traditional dowry practices. These practices, involving significant payments from the husbands of native Papuan women, symbolically place women under the control of their husbands, curtailing their freedom to engage in political life. This dynamic contributed to the underrepresentation of Indigenous Papuan women in the Jayapura City Legislature during the 2014-2019 term. Addressing this unique challenge, the research question emerges: How does the traditional dowry system among Indigenous Papuan communities impact the political representation of Indigenous Papuan women in the Jayapura City Legislature between 2014 and 2019? This inquiry delves into the intersection of cultural practices and political participation, highlighting the need for a nuanced understanding of how traditional norms can influence the political landscape and representation of marginalized groups.

METHOD

Qualitative Research Methods aim to document and analyze data gathered from interviews, observations, documentation, and data validation. The interview data from 30 individuals include: 7 traditional leaders from the indigenous tribes of Jayapura City in 2022, 7 indigenous Papuan husbands and wives within the Jayapura City community, 6 indigenous Papuan students from Jayapura City, 2 anthropology lecturers from Cenderawasih University in Jayapura City, and 3 representatives from political parties: the Partai Indonesia Perjuangan (PDIP), the Golkar Party, and the Democrat Party, which dominated the legislative women's political representation in Jayapura City in 2022. Additionally, there were 2 indigenous Papuan women elected to the Jayapura City legislature, 1 person from the Jayapura City General Election Commission for 2014-2019, 1 person from the Papuan People's Council (MRP) in Jayapura City, and 1 head of the Jayapura City Population and Civil Registry Service. The observational data collected include the General Election Commission Office in Jayapura City, the Papuan People's Council Office, political party offices, the legislative office, and the indigenous Papuan community environment in Jayapura City.

The documentary data gathered encompass the total number of political candidates for indigenous Papuan women's legislative representation at the General Election Commission office for 2014-2019, data on the total number of votes from political voters and the positions held by indigenous Papuans at the General Election Commission office in Jayapura City, data on the number of customary dowry payments

for indigenous Papuan women from six traditional leaders in Jayapura City, and requirements for the payment of traditional dowry items for indigenous Papuan women from six traditional representatives in Jayapura City. The collected data, derived from interviews, observations, and documentation, underwent validation by the researcher to ensure objective responses. This process involved mapping the data, re-verifying the responses through interviews with different individuals asking the same questions objectively, directly following the traditional dowry payment events in different locations to confirm existing answers, and re-examining data on women's representation and the dominance of political votes. This rigorous process aimed to obtain objectively valid responses that could be substantiated in this research, ensuring that all collected data—through interviews, observations, documentation, and data validation—accurately reflect the reality of the events. The research was conducted in Jayapura City between 2021 and 2022.

RESULT AND DISCUSSION

Customary Dowry Money for Native Papuan Women's Dowry Caused the Lack of Political Representation of Native Papuan Women in Jayapura City Legislature in 2019.

Research findings indicate that marriage customs consist of norms governing marriage, including pre-marital customs, traditional ceremonies, and post-marital customs (Lawan Robert M.Z., 1986). This framework is applicable to the traditional dowry practices among indigenous Papuans in Jayapura City, where indigenous Papuan men provide dowries to indigenous Papuan women as part of the marriage tradition. This dowry is a requirement for the legal recognition of marriage according to local customs and is witnessed by the couple, their extended families, and the community present during the ceremony. The process involves the payment of traditional Dowry money, along with the provision of traditional dowry items and animals, to the indigenous Papuan women. This is further illustrated in Figure 1, which details the payment of traditional Dowry money, traditional dowry items, and traditional dowry animals to indigenous Papuan women in Jayapura City in 2022.

This visual aid not only illustrates the complexity and richness of the dowry system but also serves as a testament to the enduring nature of these traditions, weaving together the past and present of indigenous Papuan societal norms and practices. Through this exploration, the research offers a window into the nuanced interplay between tradition, legal recognition, and communal identity in the context of marriage customs among the indigenous peoples of Jayapura City.



Figure 1. Payment of traditional dowry money, traditional Banda Adat, dowry animal, and dowry for indigenous Papuan women in Jayapura City in 2022.

Data Source: Research on the Payment of Customary Dowry Money, Customary Dowry Objects, Customary Dowry Animals, Indigenous Papuan Women from 6 Tribes with the Most Number of Souls of Political Voters at the Jayapura City Population and Civil Registry Office, and Ever Political Representation of Elected Indigenous Papuan Women in the Jayapura City Legislature in 2014-2019.

In the traditional dowry system prevalent among indigenous Papuans in Jayapura City, the groom is required to make substantial payments that include traditional money, various objects, and animals to the bride's family, which encompasses her immediate family and extended relatives. This practice serves multiple purposes within the cultural fabric of indigenous Papuan societies. Primarily, it acts as a formal recognition of the union, significantly enhancing the social standing, honor, and dignity of the bride, her biological family, and her tribal lineage. The dowry system is deeply entrenched in the customs of indigenous Papuan tribes, reflecting the societal value placed on marriage and family alliances.

However, this tradition, while enriching the cultural tapestry and reinforcing social bonds, also imposes considerable limitations on the autonomy of indigenous Papuan women. The expectations set forth by this system effectively confine women to domestic spheres, emphasizing their roles in homemaking and the upbringing of children. Consequently, their participation in the broader public domain, including employment in government sectors, entrepreneurial activities like market selling, and subsistence practices such as gardening, becomes significantly restricted.

Moreover, the constraints extend to the political arena, where the involvement of indigenous Papuan women is markedly limited. The demands of political engagement and legislative representation, which necessitate extensive time commitments and frequent absences from home, clash with the traditional expectations placed on women. As a result, despite possessing the potential and capability, indigenous Papuan women find themselves sidelined from substantive participation in political processes and decision-making roles. This discrepancy not only highlights the gendered impact of cultural practices but also underscores the need for a nuanced understanding and potential reevaluation of traditions that inadvertently curtail women's rights to equal participation in all spheres of public and political life.

This cultural and customary framework significantly impacts the political representation of indigenous Papuan women. In 2019, only one indigenous Papuan woman was elected to the Jayapura City legislature, accounting for a mere 2.22% of the total elected representatives. In contrast, nine non-native Papuan women were elected, representing 20% of the legislature. Overall, women constituted 22.22% of the elected legislature, with indigenous Papuan men and non-native Papuan men making up 46.66% and 31.11%, respectively. This resulted in a combined total of 77.77% male representation in the legislature, highlighting a significant gender disparity. The total number of elected legislators in Jayapura City in 2019 was 45, demonstrating the limited political representation of indigenous Papuan women.

For a clearer understanding, these statistics are further elaborated in Table 3, which presents the percentage of political representation of indigenous Papuan women elected to the Jayapura City legislature in 2019.

Anne Phillips' theory of "Presence as a Symbol of Women's Existence in Political Institutions Quota Provisions" (1999) sheds light on the symbolic representation of indigenous Papuan women in the Jayapura City legislature in 2019 (Anne Phillips, 1999). Despite the introduction of a 30% quota for women's representation in parliament in 2004, as

noted by Siregar (2005), the actual representation of women, particularly indigenous Papuan women, has not seen significant improvement. This discrepancy becomes evident when comparing research data: in 2014, four indigenous Papuan women were elected to the legislature, but by 2019, this number had dropped to just one. This decline underscores a growing issue of underrepresentation for indigenous Papuan women in the Jayapura City legislature, a trend attributed to the restrictive influence of traditional dowry practices on their societal roles and activities.

The traditional dowry paid by indigenous Papuan men to their wives, signifies a legal and cultural bond within the traditional marriage system in Jayapura City. It also enables husbands to oversee their wives' participation in the marriage process across religious and governmental contexts (Hillman, 2017).. Without this dowry payment, marriages lack formal recognition, and women are not bound to adhere to the directives or rules established by their husbands. However, once the dowry is paid, it significantly limits the public and political engagements of indigenous Papuan women, including their involvement in legislative nominations, political party activities, community campaigning, and re-nomination for legislative positions in elections (Drude Dahlerup, 2006). This effect of the traditional dowry system fosters a closed mindset among indigenous Papuan women, inhibiting their participation in political representation and further exacerbating the underrepresentation of indigenous Papuan women in political institutions, as observed in the 2019 Jayapura City legislative elections. In Jayapura City, the customary practices surrounding marriage, particularly the dowry system among Indigenous Papuan communities, significantly influence social and political dynamics. The tradition mandates that a wife, upon marrying into a Native Papuan family, respects the decisions and rules established by her husband, symbolized by the acceptance of a customary dowry. This dowry is not merely a form of marital agreement but signifies a lifelong commitment and adherence to cultural norms, impacting the woman's societal and political participation.

Table 3. Percentage of Papuan Women's Political Representation Elected to Jayapura City Legislature in 2019.

Papuan Women Elected in Jayapura City Legislative Election 2019	Non-Native Papuan Women Elected in Jayapura City Legislative Election 2019	Papuan and Non-Papuan Women in the Legislative Assembly of Jayapura City in 2019	Indigenous Papuan Male Elected in Jayapura City Legislative Election 2019	Non-Native Papuan Male Elected in Jayapura City Legislative General Election 2019	Papuan Men and Non-Papuan Men in Jayapura City Legislative Assembly 2019	Grand total of Jayapura City Legistalif in 2019
1 People (2,22%)	9 People (20%)	10 People (22,22%)	21 People (46,66%)	14 People (31,11%)	35 People (77,77%)	45 People (100%)

Sumber Data: Penelitian Peneliti diolah dari Komisi Pemilihan Umum Kota Jayapura Tahun 2022.

Laws have been professionally enacted in the public sector to advance gender equality, and for students of political democracy, this includes representation. This is consistent with the global history of women activists' struggles, who have moved to convince leaders to set policies for a target of usually 30 percent or more for women's political representation in the legislature (Drude Dahlerup, 2006). This approach was also adopted by leaders in Indonesia, who introduced policies in Law Number 2 of 2008 on Political Parties, stipulated in Article 2 Clause (2), that the establishment and formation of political parties must include 30% (thirty percent) women's political representation in the legislature. Similarly, Law Number 7 of 2017 on General Elections, in Article 173 Letter E, mandates that at least 30% (thirty percent) of women's political representation is included in the management of political parties at both the central and regional levels in the Unitary State of the Republic of Indonesia (NKRI).

However, there was a significant lack of political representation for Indigenous Papuan women in the Jayapura City Legislature in 2019, due to the customary dowry money for Indigenous Papuan women, which is paid by the husbands of Indigenous Papuan women as a primary requirement for a valid customary marriage in Jayapura City. This has hindered the political representation activities of Indigenous Papuan women in Jayapura City, such as recruitment in political parties, candidacy in securing legislative seats, personal freedom in politics, and legislative representation of Indigenous Papuan women in Jayapura City in 2019. The shortage of a quota for Indigenous Papuan women's political representation in the Jayapura City Legislature in 2019 worsened. Thus, there is a lack of regional regulations in Jayapura City providing protection for the welfare of Indigenous Papuan women in 2019. This is all due to the closed mindset of cultural sociology in everyday life in community, work, family environments, thus affecting the political representation potential of women in the legislature

(Matthews & Lively, 2017). This confirms that these closed activities and actions, influenced by the traditional dowry money mindset, obstruct the potential and golden opportunities for political representation of Indigenous Papuan women in the Jayapura City legislature in 2019. According to research findings: The number of votes by Indigenous Papuan women political voters in Jayapura City in 2019 was 98,213 (24.29%). The number of votes by non-Indigenous Papuan women political voters in Jayapura City in 2019 was 90,968 (22.50%). The total number of votes by Indigenous Papuan women and non-Indigenous Papuan women in Jayapura City in 2019 was 189,181 (46.79%). The number of votes by Indigenous Papuan male political voters in Jayapura City in 2019 was 110,756 (27.39%). The number of votes by non-Indigenous Papuan male political voters in Jayapura City in 2019 was 104,358 (25.81%). The total number of votes by Indigenous Papuan and non-Indigenous Papuan male voters in Jayapura City in 2019 was 215,114 (53.20%). The total number of voter votes in Jayapura City in 2019 was 404,295 (100%). Table 4 presents The Percentage of Vote Dominance by Indigenous Papuan Women Political Voters in Jayapura City in 2019.

In 2022, data from the Department of Population and Civil Registration (Capil) in Jayapura City highlighted a concerning trend regarding the political representation of indigenous Papuan women. Over the past decade, from 2014 to 2019, it was evident that indigenous Papuan women, who constitute a significant portion of the electorate in Jayapura City, have been overwhelmingly active in political voting, with their numbers reaching 98,213 or 24.29% in 2019. This demographic segment predominantly comprises indigenous Papuan women residing in Jayapura City, who possess valid identity cards (KTP) indicating their residency. Despite their active participation in the electoral process, the representation of indigenous Papuan women in the Jayapura City legislature has been disproportionately low. In 2019, research findings underscored a stark underrepresentation, with only one indigenous

Table 4. Total Percentage of Political Votes for Legislative Elections of Papuan Women and Non-Papuan Women in Jayapura Regency in 2019.

Number of Papuan Indigenous Women Legislative Political Vote in Jayapura City in 2019	Number of Non-Native Papuan Women Legislative Political Vote in Jayapura City in 2019	Total Votes of Papuan Women and Non-Papuan Women Voters in Jayapura City in 2019	Number of Papuan Indigenous Male Legislative Political Vote in Jayapura City in 2019	Number of Papuan Non-Native Male Legislative Political Vote in Jayapura City in 2019	Total Votes of Papuan Male and Non-Papuan Male Voters in Jayapura City in 2019	Grand Total of Political Vote City Legislative Jayapura in 2019
98.213 Votes (24,29%)	90.968 Votes (22,50%)	189.181 Votes (46,79%)	110.756 Votes (27,39%)	104.358 Votes (25,81%)	215.114 Votes (53,20%)	404.295 Votes (100%)

Data Source: Research processed from the Jayapura City Population and Civil Registration Office in 2022.

Papuan woman elected to the legislature, constituting a mere 2.22% of its membership. This disparity is primarily attributed to traditional practices related to marriage dowries, which significantly restrict the political engagement of indigenous Papuan women.

Customary traditions in Papua play a crucial role in shaping social norms and obligations (Lawan Robert M.Z., 1986). These traditions encompass practices before, during, and after marriage, including the payment of a bride price by the husband to the wife's family. Such transactions not only signify the husband's legal rights but also impose restrictive conditions on the wife, mandating her obedience and limiting her external engagements, including participation in political representation. Consequently, indigenous Papuan women find themselves bound by these customary practices, which are agreed upon by both the extended families of the bride and groom, thereby hampering their ability to pursue opportunities in political representation within the Jayapura City legislature.

The lack of political representation for indigenous Papuan women in 2019 is not only a reflection of entrenched traditional practices but also raises significant concerns regarding the broader implications for societal progress and the recognition of women's rights in Jayapura City. Empowering indigenous Papuan women to exercise their political rights and to participate actively in legislative and decision-making processes is paramount. This necessitates a effort from government, non-governmental organizations, community leaders, and the society at large. Initiatives aimed at education, awareness-raising, and advocacy are quite vital in challenging and changing the prevailing norms and perceptions that contribute to women's political underrepresentation.

In addition to structural reforms, there is a need for capacity-building programs that equip indigenous Papuan women with the necessary skills and knowledge to navigate the political landscape. This includes leadership training, political mentorship programs, and forums for sharing experiences and strategies among women politicians. Such initiatives can foster a supportive network for aspiring and current women leaders, encouraging more indigenous Papuan women to pursue political careers. Addressing these barriers to ensure that indigenous Papuan women can fully exercise their political rights and contribute to legislative processes, thereby enhancing the welfare, freedom, and overall representation of women in Jayapura's political landscape.

CONCLUSION

Recent research has unveiled a critical issue affecting the political representation of indigenous Papuan

women in Jayapura City between 2014 and 2019. The practice of paying traditional dowries, which includes money, items, and animals from the husband to the wife, serves as a symbol of legal marriage within the community's customs. However, this tradition has inadvertently placed constraints on the political participation of indigenous Papuan women, particularly in activities vital for legislative roles such as nominations, candidate training, community campaigning, billboard installations, and political coordination. The impact of these restrictions was a noticeable decline in the representation of indigenous Papuan women in the Jayapura City Legislative Assembly during the specified period.

To address this pressing issue, researchers suggest a multifaceted approach involving traditional leaders, religious figures, government bodies, the legislature, the General Election Commission, political parties, and various organizations including those for women, youth, and academics. The core of this strategy is to initiate outreach programs aimed at altering the prevailing mindset surrounding the obligatory nature of traditional dowry payments. The goal is to emphasize that while maintaining cultural practices is important, these should not infringe upon the fundamental rights of women to participate in political processes. This initiative calls for a collective effort to ensure that cultural traditions do not limit the potential of indigenous Papuan women in the political arena. Advocating for the political representation of these women is not only about filling legislative seats but also about uplifting their dignity, securing their welfare through supportive legislation, and acknowledging their right to political emancipation in Jayapura City. The broader vision is to foster an environment where cultural practices coexist with the promotion of equal political participation for all, regardless of gender.

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