

VALUES OF HINDU WOMEN IN THE POLITICAL EXPERIENCE OF BALINESE HINDU WOMEN POLITICIAN IN BALI PROVINCE

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ABSTRACT

Patriarchal dominance is still very strong in the culture of Indonesian society, as is the case in Bali Province. As a region that still holds strong customs in the concept of patrilineal culture, so the role of Balinese women become cornered and only limited to the domestic realm only. This can serve as one of the factors affecting the minimal involvement of women on the local and national political stage. Because talking about women's relationships in the realm of political communication can not be separated from the interaction access and social involvement of women in every public sector. Because not only about quantity but also related to the involvement of politicians of Hindu women actively in domestic and public areas. In the political activities in Bali Province, patriarchal system still dominates, it can be seen from the number of politicians of Hindu Balinese women who are still very few. And Balinese Hindu women politicians who appear in the public sphere are still very little, it is because there are still not many opportunities given to female politicians in the Province of Bali. The focus of this research is to understand the values of Balinese Hindu women in the experience of political activities conducted by Hindu female politicians in Bali Province. This research uses qualitative approach and constructivist paradigm. The method used in this research is Phenomenology which reinforces the conscious experience possessed by Balinese Hindu women regarding the values that accompany the political activity it does. In the results of this study are the experience of Hindu Balinese women politicians in the domestic area involves more family members to help complete homework as a duty commitment as a wife and mother. So that the domestic areas become the main priority that should be done by the women politicians Hindu Bali before carrying out public duties. The domestic territory owned by Hindu Balinese women politicians is very closely related to self and family. The experience of female Balinese Hindu politicians in the Public sphere is more influenced by their older husbands and fathers as politicians. Public activity is only done if it has obtained permission from their husbands. More public activism has to do with ways and strategies to maintain the trust of people who have provided their political support. The public domain owned by Balinese Hindu politicians is related to religious activities that must be attended at temples, invitations from relatives, activities on political persuasion to the community, and work programs that have been determined by the institution.

Key Words: Value, Hindu Women, Politician, Eksperience, Bali Province.

INTRODUCTION

Bali Province is not only a tourist destination because it has a stunning natural beauty, but also has a culture and traditions that are very strong and implemented in everyday life. Culture and traditions are implemented in every activity undertaken by the people of Bali, both in individual activities and social activities. Not only that, Balinese traditions and culture are also performed in every religious activity such as ceremonies and religion ceremonial whose purpose is to maintain the balance of life, the universe, thankfulness and attachment to the ancestors.

The culture and traditions that exist in Balinese society are closely related to the religion and religious life of the Hindu community. Where Bali Province as adherents of the largest Hindus in Indonesia as in the data obtained by researchers, that the largest Hindu population in Indonesia is on the island of Bali with details of the number of 3.247.283 million people, and the majority of the people also come from ethnic Balinese. If viewed in a cultural background that comes from ethnic Balinese and the majority embraced Hindu then this will be a very interesting thing to be studied. Bali Province as the dominance of Hindus will certainly have a different reality with Hindus outside the island of Bali who generally have experienced the acculturation of culture with local areas, such as ethnic Balinese Hindu in Lampung, Sulawesi and other regions in Indonesia. (Badan Pusat statistik n.d.)

The province of Bali as an area that still holds strong tradition and culture, implements a very strong patrilineal cultural system, so sometimes the role of Balinese women is limited to domestic domain only. This can serve as one of the factors influencing the lack of involvement of Balinese Hindu women on the local and national political stage. Because talking about the relevance of Balinese Hindu women in their political participation can not be separated from the interaction access and social involvement of women in every public sector. Because not only on the quantity of quantity but also on the quality of women in interpreting every political activity it does.

Based on the prevailing regulation in Indonesia related to the quota of women, the fulfillment of 30% of women quota in legislative still has not reached the maximum level. However, when viewed based on data that have been obtained by researchers that, the number of Balinese Hindu women in Bali Province is more than the number of Balinese Hindus men. If based on the data of that number, should Balinese Hindu women have a greater chance to be active in political activity. But in fact, very few Balinese Hindu women are able to become politicians and active in political activities in Bali Province.

Related to the lack of involvement of Balinese Hindu women in political activity, it can be seen in the following data that based on the law should reach 30 percent, but from the total 55 members of the board in Bali Province only five female politicians and still very small number. The names of the five members of the DPRD Council of Bali Province are Ni Putu Yuli Artini SE (Party of Golongan Karya), Ni Made Sumiati, SH (Party of PDI Perjuangan), Ni Kadek Darmini SE (Party of PDI Perjuangan), Dra. Utami Dwi Suryadi (Party of Demokrat), and Made Arini (Parto of Hanura). (Komisi Pemilihan Umum n.d.)

While in the executive line, the condition is much better, where there are now two Balinese Hindu women who emerged as Head of the Region of a total of nine regional heads in Bali Province namely Badung regency, Bangli regency, Buleleng regency, Gianyar regency, Jembrana regency, Karangasem Regency, Klungkung Regency, Tabanan Regency and Denpasar City. Where two women who have been elected as regional heads in elections simultaneously in 2015 namely Ni Putu Eka Wiryastuti is the elected regent in Tabanan regency, and I Gusti Ayu Mas Sumatri, the elected regent in Karangasem regency. (Jaya Post n.d.)

Constraints that must be understood by women in order to have political access, can be internal, namely the contradictions of the individual women themselves and from the family. Nor the constraints that are external, the system of cultural values of society (Sulaiman 2010). It is also experienced by politicians of Hindu Balinese women who experience obstacles in political activity that it has. This study will examine these obstacles in the experience of Balinese women politicians in Bali Province.

In this study will examine more deeply about the involvement of Balinese women politicians in political activity that he did. Although the involvement of Hindu Balinese women in the political sphere is still very small, it becomes very interesting if this research will see how these Balinese Hindu politicians are able to interpret every political activity in the dominance of the patriarchal system and so many domestic obligations that must be done by Hindu Women the Bali.

1.1 Problem Statement

Based on background explanation, as for formulation of problem in this research is: How the values of Hindu women in the political experience of Balinese Hindu women politicians in Bali province?

1.2 Participation in Political Communication

This research emphasizes on political communication as the foundation of reality owned by Hindu women in Indonesia especially in Bali Province. How the construction of the reality undertaken by these Hindu women became the focus of the process of forming meaning both verbally and non verbally as well as the philosophical expositions contained in the meaning possessed by the Hindu women.

The involvement of women in their political communication activities is of course still very low when viewed in quantity because basically so far, the involvement of women in their political communication activities still has not reached the 30% quota by regulation. Of course there is a philosophical background that can be seen why women are very minimal to engage in such political communication activities.

Patrilineal Culture and Religion is still a major concern as a philosophical reason for Hindu women in Indonesia to engage more in its political communication activity, so it will be very interesting if the research process is able to express subjectively how the process of meaning formation related to the Hindu women's understanding in communication activities politics.

Good adaptation can not be separated from social support, which is done by people or other parties with the aim to meet the needs of Balinese Hindu women in the process of adjustment. In the perception that patriarchal culture is unequal and gender equitable, an unresolved problem exists between the Balinese Hindu woman's attitude and the social environment. These unfinished problems will affect the attitude of Balinese Hindu women in interacting with the social environment and influencing the cognitive process. (Made, Widayani, and Hartati 2014)

Basically political communication has an important role in the system of government of a country that can be seen from the activities of political actors that exist both from the side of masculinity and feminists involved in the process of socialization and political interaction. Adapted to Rush and Althoff statements; 1997 (Muhtadi 2008) which states that "political communication plays a very important role in a political system. It is a dynamic element, and a decisive part of the processes of political socialization, political participation, and political recruitment. "

Politicians according to (NIMMO. DAN 1989) as political communicators became the main study in this study, where the politician is a person who aspires to and or holds government office must and does communicate about politics. We call these candidates or holders of politics, regardless of whether they are elected, appointed, or career officials, and regardless of whether they are executive or legislative.

Samuel P. Huntington and Joan M. Nelson in *No Easy Choice; Political Participation in Developing Countries* provides a broader interpretation by explicitly incorporating illegal and violent acts. By political participation we mean activity by private citizens designed to influence government decision making. Participation may be individual or collective, organized or spontaneous, sustained or sporadic, peaceful or violent, legal or illegal, effective or ineffective). (Budiardjo n.d.)

1.3 Values of Hindu Women

Discussing of Hindu women themselves, even in Hinduism, they have discussed the position of women themselves in social activities. This can be seen in the following quotation: 'strī hi brahmā bābhsvitha'- a woman is actually a scholar, intelligent and

able to teach in RgVeda VIII.33.19 (Anon n.d.) the quote RgVeda it is very clear that how Hindu women are asked to have a qualified capacity so as to take a role in society. Not only that, there are deep things that are also presented in the Vedas to Bhagavad Gita (Hindu religious scriptures) stating that; 'Samhotaram sma purā nārī, samanam vāva gacchati'-formerly the women went to the Agnihotra ceremony and advanced to the battlefield in Atharvaveda XX.126.1 (Anon n.d.). This second quote clearly states that men and women have the same role even in battlefields.

In relation to the equality of Hindu women and Hindu men was clearly stated in the quotation of Isa Upanisad Sloka 6 which states that: *Yas tu sarvani bhutani atmany evanuvasyati, Sarvabhutesu catmanam tato na vijugupsate* – He who sees all creatures in himself (Atman) and himself (Atman) himself on all creatures he no longer sees any difference with the others. Hinduism very clearly states that, all creatures in the self (atman) will no longer see the inherent differences, where all the creatures have the same role adapted to the capacity it possesses.

1.4 Fenomenology Edmund Husserl

This research will use the theory of Phenomenology as a knife of analysis to dissect and answer research problems. Where the main essence of the theory of phenomenology is to explore the subjective consciousness of human in this case is the female politician of Balinese Hindus in Bali Province. Where in this study, all informants will tell their political experience and interpret every political activity that she did.

Phenomenological tradition according to (Creswell 1998) which states that "Whereas a biography reports the life of a single individual, a phenomenological study describes the meaning of the lived experiences for several individuals about a concept or the phenomenon". The study of phenomenology thus attempts to explain the meaning of the life experiences of some people about a concept or phenomenon, which in this case is a female Balinese Hindu politician in the province of Bali including the self-concept or view of their own life.

Littlejohn tries to divide phenomenology into two: classical phenomenology and social phenomenology. As the founder of the modern social phenomenology of Edmund Husserl who seeks to develop a method of exposing the truth through focused consciousness. Like Husserl's statement in (Littlejohn, Stephen W 1996): No conceptual scheme outside of actual direct experience is adequate for uncovering reality. Only through conscious attention can truth be known. In other words, we can know the things of the world by carefully examining them in an unbiased way.

Husserl also tried to describe the value of one's experience in the method of phenomenology ie "Most phenomenologists today would say that experience is subjective, not objective, and that we need to value subjectivity as an important kind of knowledge in its own sake". The most important thing in phenomenology is when to say experience is subjective rather than objective and we need the value of subjectivity which is an important thing to gain knowledge toward an interest. Husserl (in Walsh and Lehnert, 1972; 54) states and emphasizes behavior as "the benefit of understanding the experience of consciousness".

Like Husserl's statement in (Walsh and Lehnert 1972) which states that "We define "behavior" as an experience of consciousness that bestows meaning through spontaneous activity". Serta "In the direction of the occurrence or running-off of the behavior, the spontaneous Act is nothing more than the mode of intentionality in which the constituting objectivity is given. In other words, behavior as it occurs is "perceived" in a unique way as primordial activity".

Husserl tries to apply a concept of the problems that exist to ourselves, in which we define "behavior" as an experience of consciousness that provides understanding through spontaneous activity. And spontaneous action is no more than a deliberate way of defining the given objectivity; in other words, such behavior is occurring "perceived" in a unique way as a primordial activist.

2. RESEARCH METHODS

In this study using an ontological Constructivist Paradigm, it states that reality exists in the form of various mental constructions, based on social experience, local and specific and dependent on the person doing so. Therefore, a reality observed by a person can not be generalized to everyone as is usually done in positivist and postpositivist positions. Because of this philosophical basis, according to this flow is a unity, subjective and is the result of a combination of interaction between them (Salim 2001)

Related to this constructivist, Crotty in (Creswell 2013) introduces a number of assumptions: 1. Human constructivist meanings so they can engage with the world they are interpreting. 2. Humans are constantly involved with their world and try to understand it from their own historical and social perspective-we are all born into the world of meaning conferred by the culture around us. 3. What creates meaning is essentially a social environment, which arises within and beyond interaction with the human community.

Through the book Qualitative Communication Research (Lindlof 1995) states that qualitative methods for communication research with approaches phenomenology, etnometodologi, symbolic interaction, ethnography and cultural studies are often referred to as the interpretive paradigm. As Littlejohn 1996: 204 states that "phenomenology makes actual lived experience the basic data of reality" so phenomenology makes real life experience as the basic data of reality. It is the background of researchers to describe the phenomenon of their own life experience without any category or limitations - the limitations of researchers.

2.1 Data Collection Technique

Researchers will use several techniques for the process of collecting data in this study. The technique is adapted to the method used, the needs of researchers in obtaining data and phenomena in this study. Researchers see participant observation, interview and literature study able to represent data collection technique in this research.

Observation Participation, ie direct observation on the location of the study to get a clear picture - clearly about the object of research. By doing direct observation, researchers are expected to find out how Hindu female politicians in Bali Province construct the reality they have.

In order to express the reality of female politicians of Hinduism in Bali Province in the context of qualitative communication, the researcher posed various open questions to the research subjects. Interviews that researchers do is an in-depth interview, is informal and unstructured. Mengutip Lindlof, interview that researchers do aims to "develop a view of something between (inter) people"(Lindlof 1995). The interviews that researchers do are "conversation with a purpose" (Lindlof 1995). Therefore the question structure that the researcher designs is not a standard guideline, but as signposts or gratings. Sometimes researchers ask other questions or ask them to elaborate on their answers.

Thus, data collection techniques used in this study is through in-depth interview techniques, direct observation and literature study. In-depth interviews were conducted with Balinese women politicians in both legislative and executive institutions. The researcher also interviewed several council members present in the Bali Provincial Legislative Council and the women heads of district in the Province of Bali.

3. RESEARCH RESULT

Based on interviews that have been done by researchers to some informants namely female politicians Hindu Bali as a Member of the House of Representatives of the Province of Bali. Interviews were held with I Gusti Ayu Diah Werdhi (Member of Bali Provincial DPRD PDI Perjuangan Fraction), Mrs. Kadek Darmini (Member of Bali Province DPRD PDI Perjuangan Fraction), Mrs. Made Arini (Member of Bali Province Legislative Fraction of Hanura) Utami Dwi Suryadi (Member of Provincial DPRD Bali Democratic Faction). Interviews are also conducted on the Head of Tabanan District (Regent) is Ni Putu Eka Wiryastuti and Head of Karangasem District (Regent) is I Gusti Ayu Mas Sumatri.

In addition to research interviews, researchers also made observations in place of the informants perform activities such as, the Bali Provincial Parliament building and the workspace of the informants. Interviews were conducted at agreed locations with informants prior to the interview. Where interviews can be done in the hotel lobby, office lobby, representative offices of political parties, as well as informant workspace.

3.1 The Experience of Hindu Balinese Women Politicians in Political Activity

3.1.1 Experience in Domestic Area

The activities of Balinese women politicians that exist so far can be categorized in two areas, namely the domestic and public areas. In the domestic areas these Balinese women politicians are more involved in household activities as well as their role as Hindu women who are directly involved in the conduct of religious ceremonies. The experience of politicians in the domestic sphere also tells a lot about how their experience became a mother as well as a wife.

Some Balinese women politicians feel the difficulty when having to divide the time between the duties as a mother, wife, and their regular activities to perform for religion ceremonial in every day. In the experience they have, they should be able to share the task with all their family members so that all activities can go well. Like roles in the household, if they are not at home, then have to share the task with their husbands or fathers and mothers, and their in-laws to stay home.

Similarly, religious activities they have to do that involve the community around their home environment, where they also karus able to build cooperation with their husbands and in-laws. If they can not attend one of their relatives' event, one of the family members must be willing to attend the invitation from their relatives. Things like this should be able to do to maintain harmony with their surroundings.

As Made Ariani explained to one of the informants in this study, who stated that: "I wish I was not at home, for example, to Jakarta or to other areas, so my father represents for community activities. My father is present to the invitation of relatives or the public for some ceremonials such as quarterly events, marriage, or otonan papa. And I also have a married child, who is sometimes my son who represents my presence and sometimes my son-in-law who represents at the event.

The same is also conveyed by Kadek Darmini, who states that; I have to share the task with my husband. And have to make arrangements to be at home together because we are both busy. If my husband is not at home, then I have to be home to look after the children. If I'm out of town, then my husband has to do a lot of work at home. I also involve my father-in-law to help with my assignment. If there are invites to multiple events. So I have to coordinate to come with my husband and if we can not come together then I come alone. And even if both of us can not come, then my father-in-law represents our presence ".

Balinese Hindu politicians also claim that despite having much activity as a politician with a large work agenda, domestic duties should not be ignored. Because they can only get out of the house to do their activities only if all the homework is done properly. Even some of these politicians already have an agreement with her husband related to it. That is why, they must involve many family members and some even use household assistants to assist all household activities and religious ceremonies that must be done every day.

As Utami Dewi Suryadi wrote, stating that: "We should be able to divide the time well for domestic activities and other social activities. Since my family members are not many, I involve my housekeeper to be involved in completing all household activities and religious activities. Sometimes I also have to be smart to manage time well so that all activities I have can be done well. If I can not attend the invitation given by my relatives or my extended family, then my assistant represents my presence. As well as other activities that exist in my home environment, then I try to present briefly with my household assistant, then after that my household assistant who continue my duty ".

In the interview process is also very visible that the Balinese women politicians should be able to divide the time well for all activities they have and should be able to enjoy all the duties of domestic and other tasks well. It is very obvious that it is not easy, because sometimes they express fatigue to be able to finish all their activities well.

3.1.2 Experience in Public Areas

Associated with the experience of Balinese Hindu politicians in the public sphere more motivated by their respective families. It can be said that, their political activity is triggered by their husbands and fathers respectively. These Balinese Hindu politicians also claim that their political activities are due to their politicized husbands or fathers who have become politicians first. There are even among them, who has a husband as well as a member of the legislative in Bali Province.

As stated by I Gst Ayu Diah Werdhi Srikandi, who states that: "So to plunge in the political world is indeed my family's political family. My father's late coincidence is a member of a political party. So from a little already used to the political atmosphere because my family is very active in political activities and also academics. Incidentally my father was close to the first President of Indonesia Bung Karno, who is a friend of my father's arms ".

The same thing was also delivered by Kadek Darmini stating that: "My initial entry into political activities due to my father who loves political activities. So on one occasion, I was invited by one of my relatives to participate in political activity in Karangasem. At first I just went to one of the political parties, but at the same time my husband was already active in the political activities and already as a member of the political party. My husband who supports me a lot to be active in political activities ".

The family that inspired these Balinese Hindu politicians to be active in public activities. In fact, they also stated that, all political activity is more assisted by their husbands and fathers. More husbands teach how to stay active and able to have many supporters in the community. Even their husbands are also helping to train their confidence while appearing in public to convey political messages.

As stated by Made Ariani, who also stated that: "I was studying politics from my husband, because my husband was a politician from 2009 until 2014. My husband was a legislative member in Bali Province as well. My husband also taught me how to approach people and how to trust people. When I am a politician now, I must be able to keep the trust of the people and be able to keep my promises during the political campaign. My husband who always reminds to always be committed to society ".

Public activism conducted by Balinese women Hindu politicians is also related to activities in the community such as directly involved in humanitarian activities, religious activities and activities of political parties such as working visits and persuade the public. This is done on the agenda of work that has been arranged by political parties or legislative institutions in Bali Province.

Similarly, done by women Head of district, which do a lot of public activities with some political activities that have been scheduled by the institution. They should also be able to be an inspiration for the community to continue to maintain the trust that has been given. As stated by NI Putu Eka Wiryastini, Head of District of Tabanan, who stated that: "When I am busy to make building people's economy through Kemendes (Community Program), we create a tourist village so that there will be micro economic growth coming from the base , and has great potential in the village, because I want to lift the village economy. So if the village is alive then Tabanan will live, we have 280 villages and we give 250 million fund for the village ".

Different I Gusti Ayu Mas Sumantri, Head of District Karangasem, which is currently being focused to build tourism Karangasem. Where the region is famous for the poorest areas in the province of Bali, but strong efforts do to improve regional tourism. Like the following statement; "I create a new spirit for the citizens of Karangasem, I make the program" the Spirit of Bali "is solely to bring Karangasem closer to foreign tourists and local tourists. Where with the program, the hope is able to increase the tourists coming to Karangasem ".

4 DISCUSSION

4.1 The Experience of Hindu Balinese Women Politicians in Political Activity

Related with the experience of Hindu politicians in Bali Province is strongly influenced by the implementation of patrilineal culture prevailing in Bali Province as well as the implementation of Hinduism's own teachings. Most of the female politicians of Hinduism in Bali Province tend to be burdened with exhaustion with cultural implementation which is sometimes unfavorable for women when viewed from self-actualization which will be done.

In relation to the experience of Balinese women politicians in political activity, there is a dual role played by these politicians. The exhaustion of Hindu Women in the province of Bali in the domestic realm can be seen clearly, where their ability to negotiate with their husbands and families is an important thing to do. So there is a reluctance to be more active in the public aspect. The Hindu women politicians assume that the Balinese women's mind and energy seems to be depleted in domestic

matters as well as religious ceremonies and upakara that must be done, so that the space of socialization and space to build the quality of self in society tends to be a forgotten thing.

In the public sphere, the political activism is still much related to the ability of family members. Where the women politicians of Bali are still getting help and guidance from all family members who became their inspiration. Their involvement in public activities.

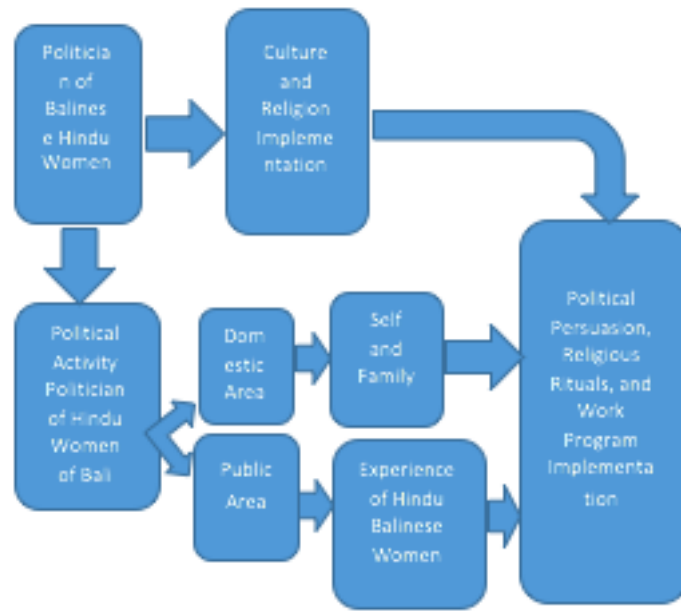


Figure 1: The Experience model of Balinese Hindu women politicians in Bali province.

5. CONCLUSION

As for conclusion in this research are:

1. The experience of Hindu Balinese women politicians in the domestic area involves more family members to help complete homework as a duty commitment as a wife and mother. So that the domestic areas become the main priority that should be done by the women politicians Hindu Bali before carrying out public duties. The domestic territory owned by Hindu Balinese women politicians is very closely related to self and family.

The experience of female Balinese Hindu politicians in the Public sphere is more influenced by their older husbands and fathers as politicians. Public activity is only done if it has obtained permission from their husbands. More public activism has to do with ways and strategies to maintain the trust of people who have provided their political support. The public domain owned by Balinese Hindu politicians is related to religious activities that must be attended at temples, invitations from relatives, activities on political persuasion to the community, and work programs that have been determined by the institution.

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